

¶ The newe Testament,

¶ Anno. M.D.
xxviii.



¶ The bokes conteyned in the newe Testament.

i. The Gospell of S. Mathew.
ii. The Gospell of S. Marke.
iii. The Gospell of S. Luke.
iiii. The Gospell of S. John.
The Actes of the Apostles/wrytte by. S. Luke
v.
vi. The Pistle of S. Paul to the Romayns.
vii. The. i. Pistle of S. Paul to the Corinthyās.
viii. The. ii. pistle of S. Paul to the Corinthyās.
ix. The pistle of S. Paul to the Galathyans.
x. The Pistle of S. Paul to the Ephesians.
xi. The Pistle of S. Paul to the Philippians.
xii. The Pistle of S. Paul to the Colossians.
xiii. The. i. Pistle of S. Paul to the Tessalonias.
xiiii. The. ii. Pistle of S. Paul to the Tessalonias
xv. The fyrst Pistle of S. Paul to Timothe.
xvi. The second Pistle of S. Paul to Timothe.
xvii. The Pistle of S. Paul to Titus.
xviii The Pistle of S. Paul to Philemon.

xix. The fyrst Pistle of S. Peter.
xx. The second Pistle of S. Peter.
xxi. The fyrst Pistle of S. John.
xxii. The second Pistle of S. John.
xxiii. The thyrd Pistle of S. John.
The pistle vnto the Hebrues.
The Pistle of S. James
The Pistle of S. Jude.
The reuelacion of S. John.

The Gospell of S. Mathew.

¶ The fyrst Chapter.



A This is the boke of the generacion of Jesus Christ the sonne of Dauid/ the sonne also of Abraham.
Abraham begat Isaac:
Isaac begat Jacob:
Jacob begat Judas & his brethren:
Judas begat Phares and Zaram of Thamar:
Phares begat Hesrom:
Hesrom begat Jram:
Jram begat Jminadab:
Jminadab begat Naasson:
Naasson begat Salmon:
Salmon begat Boos of Rahab:
Boos begat Obed of Ruth:
B Obed begat Jesse:
Jesse begat Dauid the kynge:
Dauid the kynge begat Salomon/of her that was the wyfe of Vrie:
Salomon begat Roboam:
Roboam begat Abia:
Abia begat Asa:
Asa begat Josaphat:
Josaphat begat Joram:
Joram begat Ozias:
Ozias begat Joatham:
Joatham begat Achas:
Achas begat Ezechias:
Ezechias begat Manasses.

Manasses begat Amon:
Amon begat Josias:
Josias begat Jechonias & his brethrē about the tyme they were caryed awaye to Babylō.
1.Parali. xxxv. para. iii. c

And after they were brought to Babylon/ Jechonias begat Salathiel:
Salathiel begat Zorobabel:
Zorobabel begat Abiud:
Abiud begat Eliachim:
Eliachim begat Azor:
Azor begat Sadoc:
Sadoc begat Achim:
Achim begat Eliud:
Eliud begat Eleasar:
Eleasar begat Matthan:
Matthan begat Jacob:
Jacob begat Joseph the husbande of Mary/ of which was borē that Jesus / that is called Christ. ✠

All the generations from Abraham to Dauid are fourtene generatiōs. And frō Dauid vnto the captiuite of Babylō/ are fourtene generacions. And from the captiuite of Babylon to Christ/ are also fourtene generacions.

✠ The byrth of Jesus Christ was on this wyse. When his mother Mary was betrouthed to Joseph/ before they came to dwell together/ she was founde with chylde by the holy goost. Then Joseph her husbande beinge a perfect man/ & loth to make an *enlample of hyr/ was mynded to put her awaye secretly. ✠ Whill he thus thought/ beholde the angell of the Lorde appered vnto him in a dreame/ sayinge: Joseph the sonne of Dauid feare not to take vnto the Mary thy wyfe. For that which is cōceaued in her is of the holy goost. She shall bringe forth a sonne/ & thou shalt call his name Jesus. For he shall saue his people from their synnes. ✠

*Enlample that is to saye/ to bringe hir oute to punyshemēt for the enlample of other. A prompise.

All

All this was done to fulfill that which was spoken of the Lorde by the Prophet/sayinge: Esai. vii. c
Beholde a mayde shall be with chylde/& shall bringe forth a sonne/and they shall call his name Emanuel/which is by interpretacion/ Emanuel
God with vs. ✠

And Joseph allone as he awoke out of slepe/dyd as the angell of the Lorde bade him/& toke his wyfe vnto him/and knewe her not tyll she had brought forth hyr fyrst sonne/and called his name Jesus. Jesus/that is a sauyoure.

¶ The. ij. Chapter. ✠

A When Jesus was borne at Bethleem in Jury/in the tyme of Herode the kinge. Beholde there came wyse men from the Eest to Jerusalem sayinge: Where is he that is borne kynge of Jues? We haue sene his starre in the Eest/and are come to worshyp him.

When Herode the kynge had hearde this/he was troubled/& all Jerusalem with him/and he gathered all the cheefe Priestes & Scribes of the people/and axed of them where Christ shulde be borne. And they sayde vnto him: at Bethleem in Jury. For thus it is writ- Micheæ. v.
ten by the Prophet. And thou Bethleem in the londe of Jury/art not the leest concernin- Joan. vii. c.
ge the Princes of Juda. For out of the shall come the captayne/that shall gouern my people Israel.

B Then Herode preuely called the wyse men/and dyligently enquyred of them/the tyme of the starre that appered/& sent them to Bethleem sayinge: Goo and searche dyligently for the chylde. And when ye haue founde him/bringe me worde/that I maye come and worshyppe him also.

When they had heard the kynge/they departed: & lo the starre which they sawe in the

Este/ went before them/ tyll it came & stode ouer the place where the chylde was. When they sawe the starre/ they were maruelously glad: and went into the house/ and found the chylde with Mary his mother/ & kneled doune and worshipped him/ & opened their treasurees/ & offered vnto him gyftes/ gold/ franckynsence & myrre. And after they were warned of God in a dreame/ that they shuld not go agayne to Herode/ they retourned into their awne countre another waye. ✠

When they were departed: beholde the angell of the Lorde appered to Joseph in dreame sayinge: aryse & take the chylde and his mother/ and flye into Egypte/ & abyde there tyll I bringe the worde. For Herode wyll seke the chylde to destrope him. Then he arose/ and toke the chylde and his mother by nyght/ and departed in to Egypte/ & was there vnto the deeth of Herod to fulfill that which was spoken of the Lorde/ by the Prophet which sayeth/ out of Egypte haue I called my sonne. Ose.xii.c.

Then Herod perceauinge that he was mocked of the wysemen was exceedinge wroth & sent forth and slue all the chyldren that were in Bethleem/ and in all the coostes there of as many as were two yere olde and vnder/ accordinge to the tyme which he had diligētly serched oute of the wysemen.

Then was fulfilled that which was spoken by the Propet Jeremy sayinge: On the hilles was a voyce heard/ mornynge/ wepinge/ and greate lamentacion: Rachel weppynge for her chyldren/ and wolde not be conforted/ because they * were not. ✠ Jerem.xxxie

* were not: that is/ because they appered no where.

✠ When Herode was deed: beholde/ an angell of the Lorde appered in a dreame to Joseph in Egypte sayinge: aryse & take the chylde and his mother/ & go into the londe of Israel.

rael. For they are deed which sought the chyldes lyfe. Then he arose vp/ & toke the chylde & his mother/ & came into the londe of Israel. But when he hearde that Archelaus dyd raygne in Jury/ in the roume of his father Herode/ he was afrayde to goo thither. Notwithstondinge after he was warned of God in a dreame he turned a syde into the parties of Galile/ & went & dwelt in a cite called Nazareth/ to fulfill that which was spoken by the Prophetes: he shalbe called a Nazarite. ❧

Judi. xiii. Esaie. xi

¶ The. iij. Chapter. ✠

Mare. i. a Luc. iii. a Esai. xxx. c Esai. xxx. c xlv. c. Iuch. i. a.

IN those dayes John the Baptyst came and preached in the wildernes of Jury/ sayinge: Repēt/ the kyngdome of heaue is at honde. This is he of whō it is spoken by the Prophet Esay/ which sayeth: The voyce of a cryer in wyldernes/ prepare the Lordes waye/ and make his pathes strayght.

Esai. xl. a John. i. c. Mar. i. a

This John had his garmēt of camels here and a gerdell of a skynne aboute his loynes. His meate was locustes & wilde hony. Then went oute to him Jerusalem and all Jury/ and all the region rounde aboute Jordan/ & were baptysed of him in Jordan confessinge their synnes. ❧

Luc. iii. b

When he sawe many of the Pharises & of the Saduces come to his baptyme/ he sayde vnto them: O generacio of vipers/ who hath taught you to fle frō the vengeaūce to come? Ringe forth therfore the frutes belonginge vnto repentaunce. And se that ye ons thinke not to saye in your selues/ we haue Abraham to our father. For I saye vnto you/ that God is able of these stones to rayse vp chyldre vnto Abraham. Euen now is the axe put vnto the rote of the trees: so that euery tree which bryngeth not forth good frute/ is hewē downe and cast into the fyre.

Marc.i.b
Luc.iii.c
John.i.d

I baptyse you in water in token of repentaunce: but he that cometh after me/is myghtier then I/whose shoes I am not worthy to beare. He shall baptise you with the holy goost and with fyre: which hath also his fan in his hond/and will pourge his floure/and gadre the wheet into his garner/and will burne the chaffe with vnquencheable fyre. ✠

Luc.iii.d

Mar.i.b

✠ Then cam Jesus from Galile to Jordan vnto John/to be baptised of him. But John forbade him/saynge: I ought to be baptised of the: and commest thou to me? Jesus answered & sayde to him: Let it be so now. For thus it becōmeth vs to fulfill *all righteweines. Then he suffred him. And Jesus assoone as he was baptised/came straight out of the water. And lo heauen was opē ouer him: & John sawe the spirite of God descende lyke a doue/& lyght vpon him. And loo there came a voyce from heauen saynge: This is that my beloued sonne in whom is my delyte. ✠

* All ryghteousnes: that is/to do all the ordynaunces of God for soche purpose as god ordayned the for

¶ The.iiii. Chapter. ✠

Jesus fasteth.

Mar.i.b
Luc.iiii.

Then was Jesus led awaye of the spirite into wildernes/to be tepted of the deuyll. And when he had fasted fourty dayes & fourty nightes/he was afterward an hungred. Then came to him the tempter/& sayde: yf thou be the sonne of God/commaunde that these stones be made breed. He answered and sayde: yt is wryttē/man shall not lyue by brede onlye/but by euery worde that proceadeth out of the mouth of God.

Deut.viii.d

Then the deuyll toke him vp into the holy cite/& set him on a pinacle of the temple/& sayde vnto him: yf thou be the sonne of God/cast thy selfe doune. For it is wryttē: he shall geue his angels charge ouer the/and with their handes they shall holde the vp/that thou hurte not thy fote agaynst a stone. And Jesus sayde

Psal.xc.c

sayde to him/yt is wrytten also: Thou shalt not tempte thy Lorde God. Deut. vi. c.

The deuyll toke him vp agayne and ledde him in to an exceedinge hye mountayne/& shewed him all the kingdomes of the worlde/& all the glorie of them/& sayde to him: all these will I geue the/yf thou wilt fall doune and worshipe me. Then sayde Jesus vnto him: Auoyde Satan. For it is wrytten/thou shalt worshipe the Lorde thy God/& him only shalt thou serue. Deut. vi. c. & x. d.

Then the deuyll left him/and beholde/the angels came and ministred vnto him. ¶ Mar. i. b Luce. iiii. a. John. iii. f

¶ When Jesus had heard that John was taken/he departed into Galile & left Nazareth/& went & dwelt in Capernaum/which is scite vpō the see/in the coostes of zabulon & Nephtalim/to fulfill that which was spoke by Esay the Prophet/sayinge: The lande of zabulō & Nephtalim/the waye of the see beyonde Jordan/Galile of the Gentyls/the peo ple which sat in darcknes/sawe great lyght/& them which sate in the region and shadowe of deeth/lyght is begone to them. Mar. i. Luc. iiii Esa. ix. b.

From that tyme Jesus begāne to preache/ and to saye: repent/for the kyngdome of heauē is at honde. ¶ Matth. i

¶ As Jesus walked by the see of Galile he sawe two brethren: Simon which was called Peter/and Andrew his brother/castynge a net into the see/for they were fisshers/& he sayde vnto them/folowe me/and I will make you fisshers of men. And they straight waye lefte their nettes/and folowed him. Luc. v. a. Peter & Andrew.

And he went forth from thence/and sawe other two brethren/James the sonne of zebede/and John his brother/in the shippe with zebede their father/mendinge their nettes/& called them. And they without taryinge lefte James & John.

the shyp and their father and folowed him. ¶

✠ And Jesus went aboute all Galile/teachyng in their synagoges/and preachynge the gospell of the kyngdome/and healed all maner of sicknes/and all maner dyseases amonge the people. And his fame spred abroode throughout all Syria. And they brought vnto him all sicke people that were taken with diuers dyseases and gripinges/and them that were possessed with deuils/and those which were lunatyke/and those that had the palsie: and he healed them. And ther folowed him a greate nombre of people/from Galile/ & from the ten cities/ and from Jerusalem/and from Jury & from the regions that lye beyonde Jordan.

¶ The v. Chapter. ✠

When he sawe the people/he went vp into a mountayne/and when he was set/his disciples came to him and he opened his mouth/and taught them sayinge: Blessed are the poore in spirite: for theirs is the kyngdome of heuen. Blessed are they that morne: for they shalbe comforted. Luce.vi.b Couetousnes. Blessed are the meke: for they shall inherete the erth. Blessed are they which honger and thurst for rightewesnes: for they shalbe filled. Blessed are the mercyfull: for they shall obteyne mercy. Blessed are the pure in herte: for they shall se God. Blessed are the peasemakers: for they shalbe called the chyldren of God. Blessed are they which suffre persecucion for rightwesnes sake: for theirs is the kyngdome of heuen. i.pet.iii.c Blessed are ye when men reuyle you/and persecute you/ and shall falsly say all maner of euyll sayinges agaynst you for my sake. Reioyce and be glad/for greate is youre rewarde in heuen. & For so persecuted they the Prophetes which were before youre dayes.

✠ Ye are the salt of the erthe: but yf the salt

salt haue lost hir saltnes / what can be salted ther with? It is thence forthe good for nothinge/but to be cast oute/and to be troaden vnder fote of men. Ye are the lyght of the worlde. A cite that is set on an hyll/cannot be hyd/ neither do men lyght a candell/and put it vnder a bushell/but on a candelstick/and it lighteth all that are in the house. Let youre lyght so shyne before men/ that they maye se youre good workes/and glorify youre father which is in heuen. Salt. Mat.ix.a Luc.xiiii.a. Lyght. Mar.iiii.c Luc.xii.c and.xi.c

✠ Thinke not that I am come to destroye the lawe/or the Prophetes: no I am not come to destroye them/ but to fulfyll them. For true ly I saye vnto you/ tyll heuen and erth perishe/one iott or one tytle of the lawe shall not scape/tyll all be fulfilled. Luce.xvi.b

whosoeuer breaketh one of these leest commaundmentes / and teacheth men so / he shalbe called the leest in the kyngdome of heuen. But whosoeuer obserueth and teacheth / the same shalbe called greate in the kyngdome of heuen. ✠ Jacob.ii.b.

✠ For I saye vnto you/ except youre righteweines exede the righteweines of the Scribes and Pharises / ye cannot entre into the kyngdome of heuen. ✠

Ye haue herde howe it was sayd vnto them of the olde tyme: Thou shalt not kyll. For whosoeuer kylleth / shall be in daunger of iudgement. But I say vnto you/ whosoeuer is angre with his brother/shalbe in daunger of iudgement. Whosoeuer sayeth vnto his brother racha/ shalbe in daunger of a counsell. But who soeuer sayeth thou fole / shalbe in daunger of hell fyre/ Exod.xx.c Deut.v.b Racha. Hell

Therfore when thou offrest thy gifte at the altare/and there remembrest that thy brother hath ought agaynst the: leue there thyne of Reconcyliynge.

fringe

fringe before the altre/and go thy waye fyrst and be reconcyled to thy brother/and then come and offre thy gyfte. ✠

Luc.xii.g

✠ Agre with thyne aduersary quickly/ whyles thou arte in the waye with him/ lest that aduersary delyuer the to the iudge/ and the iudge deliuer the to the mynister/ and then thou be cast into prison. Verely I say vnto the: thou shalt not come out thence tyll thou haue payed the vtmost farthinge.

Aduoutre

Ye haue hearde howe it was sayde to them of olde tyme. Thou shalt not commit aduoutrye. But I say vnto you/that whosoeuer looketh on a wyfe/lustinge after her/hath cõmitted aduoutrie with hyr alredy in his hert.

Exo.xx.c
Leuit.xx.d
Mat.ix.g

Wherfore yf thy ryght eye offende the/ pluck him out/ & cast him from the. Better it is for the that one of thy membres perisshe/ then that thy hole body shuld be cast into hell. Also yf thy right honde offende the/ cut him of & cast him from the. Better it is that one of thy membres perisshe/ then that all thy body shulde be caste in to hell. ✠

Ryght eye.

Ryght hande.

It is sayd/ whosoeuer put awaye his wyfe/ let him geue her a testymonyall also of the deuorcement. But I saye vnto you: whosoeuer put awaye his wyfe (except it be for fornication) causeth her to breake matrymony. And whosoeuer maryeth her that is deuorced/ breaketh wedlocke.

Deuorcement.

Mat.v
Luc.xvi.d
i.cor.vii.b

Again ye haue hearde how it was sayd to them of olde tyme/ thou shalt not forswere thy selfe/ but shalt performe thyne othe to God. But I saye vnto you/ swere not at all: nether by heauen/ for it is Goddes seate/ nor yet by the erth/ for it is his fote stole: nether by Ierusalē: for it is the cyte of that greate kinge: nether shalt thou sweare by thy heed/ because thou canst not make one whyte heer/ or blac-

Leuit.xix.c
Exodi.xx.b
Deu.v.b
Jaco.v.c

Swere.

or blacke. But youre communicacion shalbe/ ye/ ye: nay /nay. For whatsoeuer is more then that /commeth of euyll.

Ye haue hearde how it is sayde/ an eye for an eye: a toth for a toth. But I saye to you/ that ye resist not wrōge. But whosoeuer geue the a blowe on thy right cheke/ tourne to him the other. And yf eny man will sue the at the lawe/ and take awaye thy coote/ let him haue thy cloocke also. And whosoeuer will compell the to goo a myle/ goo with him twayne. Geue to him that axeth /and from him that wolde borowe tourne not awaye. Exodi. xxi. c. Suter. xix. Leui. xxiiii. Luc. vi. c. Ryght cheke

✻ Ye haue hearde how it is sayde: thou shalt loue thyne neyghbour/ & hate thyne enimy. But I saye vnto you/ loue youre enimyes. Blesse thē that curse you. Do good to them that hate you. Praye for thē which doo you wrōge and persecute you/ that ye maye be the childern of youre father that is in heauē: for he maketh his sunne to aryse on the euell/ & on the good/ and sendeth his reyn on the iuste and vniuste. For yf ye loue them/ which loue you: what rewarde shall ye haue? Do not the publicans euen so? And yf ye be frendly to youre brethren onlye: what singuler thinge doo ye? Do not the Publicans lyke wyse? Ye shall therfore be perfecte euē as youre father which is in heauen is perfecte. Leui. xix. d. Leuit. vi. d Luc. vi. f Publicās

The. vi. Chapter.

Take hede to youre almes. That ye geue it not in the syght of men/ to the intent that ye wolde be sene of thē. Or els ye get no rewarde of youre father which is in heauē. When soeuer therfore thou geuest thyne almes/ thou shalt not make a trūpet to be blowen before the as the ypocrytes do in the synagogis and in the stretis/ for to be praysed of men. Verely I say vnto you/ they Almose. Trompet

they haue their rewarde. But when thou doe thyne almes / let not thy lyfte hand know what thy righte hand doth / that thyne almes may be secret: and thy father which seith in secret / shall rewarde the openly. ✠

Prayer. And when thou prayest / thou shalt not be as the ypocrites are. For they loue to stond and praye in the synagoges / and in the corners of the stretes / because they wolde be sene of men. Verely I saye vnto you / they haue their rewarde. But when thou prayest / entre into thy chamber / and shut thy doze to the / and praye to thy father which is in secrete: and thy father which seith in secret / shall rewarde the openly.

Bablynge And when ye praye / bable not moche / as the hethen do: for they thinche that they shalbe herde / for their moche bablynges sake. Be ye not lyke them therfore. For youre father knoweth wherof ye haue neade / before ye are of him. After thys maner therfore praye ye.

Luc. xi. a. The Paternoster O oure father which arte in heuen / halowed be thy name. Let thy kyngdome come. Thy will be fulfilled / as wel in erth / as it is in heuen. Geue vs this daye oure dayly breede. And forgeue vs oure treaspales / euen as we forgeue oure treaspacers. And leade vs not into temptacion: but delyuer vs from euyll. For thyne is the kyngedome and the power / and the glorye for euer. Amen. For and yf ye shall forgeue other men their treaspales / youre heuenly father shall also forgeue you. But and ye will not forgeue men their treaspales / nomore shall youre father forgeue youre treaspales.

Mar. xi. c' Lucæ. xxiii Couenaunt.

✠ Moreouer when ye faste / be not sad as the ypocrites are. For they disfigure their faces / that they myght besene of men how they faste. Verely I say vnto you / they haue their rewarde. But thou / when thou fastest / annoynte thyne heed / and washe thy face / that it appere not

Fastynge

re not vnto men howe that thou fastest: but vnto thy father which is in secrete: and thy father which seeth in secrete / shall reward the openly. Luce. xii. d.

De that ye gadder you not treasure vpon the erth / where rust and mothes corrupte / and where theues breake thorough and steale. But gadder ye treasure together in heuen where neither rust nor mothes corrupte / and where theues nether breake vp nor yet steale. For where soeuer youre treasure is / there will youre herte be also. ✠ Luce. xii. d. Treasure

The lyght of the body is thyne eye. Wherfore yf thyne eye be syngle all thy body shalbe full of lyght. But and yf thyne eye be wycked then all thy body shalbe full of derckenes. Wherfore yf the lyght that is in the / be darkenes: howe greate is that darckenes. Luce. xi. c darckenes

✠ No man can serue two maistres. For ether he shall hate the one and loue the other: or els he shall lene to the one and despise the other: ye cannot serue God and mammon. Therfore I saye vnto you / be not carefull for youre lyfe / what ye shall eate / or what ye shall drincke / nor yet for youre body / what ye shall put on. Is not the lyfe more worth then meat / and the body more of value then rayment? Beholde the foules of ye ayer: for they sowe not / nether reepe / nor yet cary into the barnes: and yet youre heuenly father fedeth them. Are ye not moche better then they? Two masters. luce. xii. Foules.

Which of you (though he toke thought therfore) coulde put one cubit vnto his stature? And why care ye then for rayment? Consyder the lylies of the felde / how they growe. They labour not nether spynne. And yet for all that I saye vnto you / that euen Salomon in all his royalte was not arayed lyke vnto one of these. Wherfore yf God so clothe Lilies.

the

the grasse/ which ys to daye in the felde/ and to morowe shalbe caste in to the fournace/ shall he not moche more do the same vnto you/ o ye of lytle fayth?

Therfore take no thought sayinge: what shall we eate/ or what shall we drinke/ or wherwith shall we be clothed? After all these thinges seke the gentyls. For youre heuenly father knoweth that ye haue neade of all these thynges. But rather seke ye fyrst the kyngdome of heuē and the rightwisnes therof/ and all these thinges shalbe ministred vnto you.

Kingdome of heauen.

Care not then for the morow/ but let the morow care for it selfe: for the daye present hath euer ynough of his awne trouble.

The. vii. Chapter.

Judge not. Lu. vi.f

Judge not/ that ye be not iudged. For as ye iudge so shall ye be iudged. And with what mesure ye mete/ with the same shall it be mesured to you agayne. Why seist thou a moote in thy brothers eye/ and perceaueist not the beame that ys yn thyne awne eye. Or why sayest thou to thy brother: suffre me to pluche oute the moote oute of thyne eye/ and behold a beame is in thyne awne eye. Ypocryte/ fyrst caste oute the beame oute of thyne awne eye/ and then shalte thou se clearly to pluche oute the moote out of thy brothers eye.

Doggers and swyne.

Geue not that which is holy/ to dogges/ neither caste ye youre pearles before swyne/ lest they treade them vnder their fete/ and the other tourne agayne and all to rent you.

Louenauntes. Lu. xi.b

Axe and it shalbe geuen you. Seke and ye shall fynd. Knocke and it shalbe opened vnto you. For whosoeuer axeth receaueth/ and he that seketh findeth/ and to him that knocketh it shalbe opened. Is there eny mā amōge you which if his sonne axed him bread/ wolde offer him

ker him a stone? Or if he axed fysshe/ wolde he
proffer him a serpent? If ye then which are
euyll can geue to youre chyldren good gyftes
how moche mooze shall youre father which
is in heven geue good thynges to them that
axe him?

Therfoze whatsoeuer ye wolde that men
shulde do to you/euen so do ye to them. This
ys the lawe and the Prophetes. Law and prophetes.

Enter in at the strayte gate: foz wyde is the
gate/ and broade is the waye that leadeth to Luce. 8i.
destruccion: and many ther be which goo yn Luce. xii.
ther at. But strayte is the gate/ and narowe Strayte
ys the waye which leadeth vnto lyfe: and fea- gate.
we there be that fynde it. Narow
waye.

✠ Beware of false Prophetes/ which come
to you in sheyes clothinge/ but inwardly they False pro
are rauenynge wolues. Ye shall knowe them phetes.
by their frutes. Do men gadze grapes of Luce. 8i. f.
thornes? oz figges of brzres? Euen so euery
good tree brynge foorth good frute. But a
corrupte tree/ bryngeth foorth euyll frute. A
good tree cannot brynge foorthe bad frute: noz
yet a bad tree can bringe foorth good frute.
Euery tree that bringeth not foorth good fru-
te/ shalbe hewen doune/ and cast into the fyze.
Wherfoze by their frutes ye shall knowe the.

Not all they that saye vnto me/ Master/ ma
ster/ shall enter in to the kyngdome of heuē: Master.
but he that dothe my fathers will which is Master.
in heauen. ✠ Many will saye to me in that Lu xiii. c. f.
daye: Master/ master/ haue we not in thy na-
me prophesied? And in thy name haue caste ou
te deuyls? And in thy name haue done many
miracles? And then will I knowledge vnto
them that I neuer knewe them. Departe frō psalm. 8i.
me/ ye workers of iniquite.

Whosoeuer heareth of me these sayinges/ &
doth the same/ I will lyken him vnto a wyse

man which bylt his houſſe on a rocke: & aboun
dance of rayne deſcended/ & the fluddes came/
and the windes blewe & bet vpon that ſame
houſſe & it fell not/becauſe it was grounded
To bylde on ſande. on the rocke. And whoſoeuer heareth of me
theſe ſayinges and do them not/ ſhalbe lyke-
ned vnto a folyſh manwhich bylt his houſ-
ſe vpon the ſonde: and aboundaunce of rayne
deſcended/and the fluddes came/and the win
des blewe and beet vpon that houſſe/ and it
fell/and great was the fall of it.

And it came to paſſe/that when Jeſus had
ended theſe ſayinges/ the people were aſton-
Marci. i. c. Luce. iiii. c. ned at his doctrine. For he taught them as
one hauinge power/and not as the Scribes.

¶ The. viij. Chapter. ✠

Marc. i. d. Luce. v. c. WHen he was come downe from the
mountayne/ moche people folowed
him. And lo/ther came a leper & wor-
A leper. ſhipped him ſayinge: Maſter yf thou
wilt thou canſt make me clene. And Jeſus put
forth his hōd & touched him ſayinge: I will/
be thou clene/& immediatly his leprofye was
Leui. xiiii. Luc. v. a. clenſed. And Jeſus ſayde vnto him: Se thou
tell no man/but go and ſhewe thy ſelfe to the
preſte/& offer the gyfte that Moſes cōmaun-
ded in wytnes to them.

✠ When Jeſus was entred into Capernaū
ther came vnto him a certayne Centurion/ &
Centurio beſought him ſayinge: Maſter/ my ſeruaūt ly
eth ſicke at home of the palſye/& is greuouſly
payned. And Jeſus ſayd vnto him: I will co
me and heale him. The Centurion anſwered
and ſayde: Syr I am not worthy that thou
ſhuldeſt come vnder my rofe/ but ſpeake the
worde only & my ſeruaunt ſhalbe healed. For
I alſo my ſelfe am a man vnder power/& ha
ue ſowdyers vnder me/& I ſaye to one go/ &
he goeth/& to another come/& he cometh: & to
my

my seruaunt/do this/ & he doeth it. When Jesus heard that/he marueled and sayd to thē that folowed him: Verely I saye vnto you/ I haue not founde so great fayth: no/not in Israel. I say therfore vnto you that many shall come from the east & west/and shall rest with Abraham/Isaac & Jacob in the kyngdome of heauen: & the chyldren of the kyngdome shalbe cast out in to vtter darknes: there shalbe wepinge and gnasshing of teth. Then Jesus sayde vnto the Centurion/ go thy waye/ and as thou beleuest so be it vnto the. And his seruaunt was healed the selfe houre. ✠ Utter darknes.

And then Jesus went to Peters house/ & sawe his wyues mother lyinge sicke of a feuer/ and touched her hande/ and the feuer left hir: and she arose/and ministred vnto them. Marc.i.c Luc.iiii.f Peters mother-lawe.

When the euen was come/ they brought vn to him many that were possessed with deuyls. And he cast out the spyrites with a worde/ and healed all that were sicke/ to fulfill that which was spoken by Esayas the Prophet sayinge: He toke on him oure infirmities/and bare oure sickenesses. Mar.i.d

When Jesus sawe moche people about him/ he cōmaunded to go ouer the water. And ther came a Scribe and sayde vnto him: master/ I will folow the whither soeuer thou goest. And Jesus sayde vnto him: the foxes haue holes/ and the byrdes of the ayer haue nestes but the sonne of the man hath not wheron to rest his heed. Another that was of his disciples sayde vnto him: master/ suffre me fyrst to go and burye my father. But Jesus sayde vnto him: folowe me/ and let the deed burye their deed. Luc.ix.g Foxes & byrdes. Burye. Marc.iiii.d Luc.viii.d.

✠ And he entred in to a shyppe/ & his disciples folowed him. And beholde ther arose a greate tempest in the see/ in so moche that the

shyp was couered with waues / and he was
Jesus slepeth in the shyp. a slepe. And his disciples came to him / & awoke him sayinge: master saue vs / we perisshe. And he sayd to the: why are ye fearfull / o ye of lytell fayth? Then he arose / & rebuked the wyndes & the see / & ther folowed a greate calme. And the men marueyled & sayd: what mā is this / that both wyndes & see obey him? ✠

Marci. 5.a. Luce. 8.iii.d

Gergesytes.

And when he was come to the other syde / into the coūtre of the Gergesites / ther met him two possessed of deuyles / which came out of the graues / & were out of measure fearce / so ỳ no mā myght go by that waye. And beholde they cryed out sayinge: O Jesu the sonne of God what haue we to do with the? Art thou come hither to tormēt vs before the tyme be come? And ther was a good waye of frō them a greate heerd of swyne fedinge. Then the deuyls besought him sayinge: yf thou cast vs out / suffre vs to go oure waye into ỳ heerd of swyne. And he sayd vnto them: go youre wayes. Then went they out / & departed into the heerd of swyne. And beholde the whoale heerd of swyne was caryed with violence hedlinge in to the see / and perisshed in the water. Then the heerdmen fleed & went their wayes into the cyte / and tolde euery thinge / and what had fortuned vnto the possessed of the deuyls. And beholde all the cyte came out & met Jesus. And when they sawe him / they besought him to departe out of their costes.

¶ The. ix. Chapter. ✠

Marc. ii. a. Luce. 8.d

Palsye.

THen he entred into a shyppe and passed ouer & came in to his awne cyte. And lo / they brought to him a man sicke of the palsie / lyinge in his bed. And when Jesus sawe the fayth of them / he sayde to the sicke of the palsie: sonne be of good chere / thy synnes be forgeuen the. And beholde certayne of the

the Scribes sayde in them selues / this man blasphemeth. And when Jesus sawe their their thoughtes / he sayde: wherfore thinke ye euyll in youre hertes? Whether is eyer to saye / thy synnes be forgeuē the / or to saye: aryse & walke? That ye maye knowe that the sonne of man hath power to forgeue synnes in erth / then sayd he vnto the sicke of the palsye: aryse / take vp thy beed / and go home to thyne housse. And he arose & departed to his awne housse. And when the people sawe it / they maruey led and glorified God which had geuen su the power to men. ✠

This myracle shalbe sygne to you / that haue power to forgeue synnes.

✠ And as Jesus passed forth frō thence / he sawe a mā sit a receauinge of custome / named Mathew / and sayde to him: folowe me. And he arose & folowed him. And it came to passe as he sat at meate in the housse: beholde many publicans and synners came and sate downe also with Jesus and his disciples.

Marci. ii. b
Luce. v. f
Mathew

When the Pharises sawe that / they sayd to his disciples: why eateth youre master with publicans and synners? When Jesus hearde that / he sayde vnto thē: the whole neade not the phisicion / but they that are sicke. Goo and learne what that meaneth: I haue pleasure mercy / and not in offeringe. For I am not come to call the ryghtewes / but the synners to repentaunce. ✠

Publicans eate with Jesus

Mercie & not sacrifice.
Ozee. vi. c.

✠ Then came the disciples of Jhō to him sayinge: why do we & the Pharises faste ofte: but thy disciples fast not? And Jesus sayde vnto them: can the weddinge chyldrē mourne as longe as the brydegrome is with them? The tyme will come when the brydegrome shalbe taken from them / & then shall they faste. No man peeceth an olde garment with a pece of newe cloeth. For then taketh he awaye the pece agayne from the garment / & the rent is made greater.

Johns disciples fast.

New and olde agree not.

Nether do men put newe wyne into olde vessels/for then the vessels breake/and the wyne runneth oute/and the vessels perysshe. But they powre newe wyne into newe vessels and so are both saued together. ✠

The rulars daughter. Marc. v.b Luc. viii.f

✠ Whyls he thus spake vnto them/beholde ther came a certayne ruler/& worshipped him sayinge:my doughter is euē now deceased/ but come & lay thy honde on her & she shall lyue. And Jesus arose and folowed him with his disciples. And beholde a woman which was diseased with an yssue of bloude.xij.yeres/came behinde him & touched the heme of his vesture. For she sayd in her selfe:if I may touche but euē his vesture only/I shalbe safe. Then Jesus tourned him about/& beheld her sayinge:Doughter be of good cōforte/thy fayth hath made the safe. And she was made whole euen that same houre.

Bloudy yssue.

And when Jesus came into the rulers house/& sawe the minstrels and the people ragynge/he sayde vnto them:get you hence/for the mayde is not deed/but slepeth. And they laughed him to scorne. Assone as the people were put forth/he went in and toke her by the hond/& the mayde arose. And this was noysed throughout all that lande.

And as Jesus departed thence/two blinde men folowed him cryinge & sayinge: O thou sonne of Dauid haue mercy on vs. And when he was come to houlse/the blind came to him. And Jesus sayde vnto them:Beleue ye that I am able to do this? And they sayde vnto him: ye Lorde. Then touched he their eyes/sayinge:accordinge to youre fayth be it vnto you. And their eyes were opened. And Jesus charged thē sayinge. See that no man knowe of it. But they assone as they were departed/spred abroade his name throughout all the lōde.

Two blinde are cured.

Is the

As they went out/ beholde/ they brought to him a dome man possessed of a deuyll. And as sone as the deuyll was cast oute/ the domme spake. And the people mercyed/ sayinge: it was neuer so sene in Israel. But the Pharises sayde: he casteth oute deuyls / by the power of the chefe deuyll. Mar. vii. c Luce. xi. B Domme. The chefe deuyll.

And Jesus went about all cities & tounes/ teachinge in their synagoges and preachinge the glad tydinges of the kyngdome/ & healinge all maner sickenes and desase amonge the people. But when he sawe the people/ he had compassion on them/ because they were pyned awaye/ and scattered abroade/ euen as shepe hauinge no shepherd.

Then sayde he to his disciples: the herueste is greate/ but the labozers are seawe. Wherfore praye the lozde of the haruest/ to sende fozth labozers into his haruest. Haruest is great.

The. x. Chapter.

AND he called his. xij. disciples vnto him/ & gaue them power ouer vncleane spyrites/ to cast them oute/ and to heale all maner of sickenesses/ & all maner desases. Mar. iii. b Luc. vi. b.

The names of the. xij. Apostles are these. The fyrst/ Simon called also Peter: and Andrew his brother. James the sonne of zebede and John his brother. Philip & Bartlemew. Thomas and Mathew the Publican. James the sonne of Alphe/ and Lebbeus other wyse called Taddeus. Simō of Cane/ and Judas Iscarioth/ which also betrayed him. The apostles are sent.

These xij. dyd Jesus send/ & commaunded them sayinge: Go not into the wayes that lede to gentyls/ & in to the cities of the Samaritans enter ye not. But go rather to the lost shepe of the housse of Israel. Go & preache sayinge: that the kyngdome of heauē is at hōde. Heale the sicke / clense the levers/ rayse the Luce. ix. a

deed' caste oute the deuyls. Frely ye haue receaued/frely geue agayne. Possesse not golde/nor syluer/nor brasse in youre gerdels/nor yet scrip towardes youre iorney: nether two cotes/nether shoes/nor yet a staffe. For the workman is worthy to haue his meate. In to whatsoeuer cyte or toune ye shall come/enquyre who is worthy in it/& there abyde tyll ye goo thence. And when ye come in to an housse/salute the same. And yf the housse be worthy/youre peace shall come vpon it. But yf it be not worthy/youre peace shall retourne to you agayne.

Luce. x. c

And whosoeuer shall not receaue you/nor will heare youre preachinge: when ye departe oute of that housse or that cite/shake of the dust of youre fete. Truly I saye vnto you: it shal be easier for the londe of Sodoma & Gomorra in the daye of iudgement/then for that cyte.

Dust.

Behold I sende you forth as shepe amonge wolues. Be ye therfore wyse as serpentes/and innocent as doues. Beware of men/for they shall deliuer you vp to the counsels/and shall scourge you in their synagoges. And ye shall be brought to the heed rulers & kynges for my sake/in witnes to thē & to the Gētyls.

Shepe amonge wolues.

Wyse as serpētes. Innocēt as doues

But when they delyuer you vp/take no thought how or what ye shall speake/for yt shalbe geuen you/euen in that same houre/what ye shall saye. For it is not ye that speke/but the spryte of youre father which speaketh in you.

The spirite speaketh in vs. John. 5.

The brother shall betraye the brother to deeth/& the father the sonne. And the chyldren shall aryse agaynst their fathers & mothers/& shall put them to deeth: and ye shall be hated of all men for my name. But he that endureth to the ende/shalbe saued.

When they persecute you in one cite/flye in to another. I tell you for a truthe/ye shall not

not fynysshe all that cities of Israel/tyll the sonne of man be come. The disciple ys not a- Disciple
bove hys master: nor yet the servaunt aboue his lorde. It is ynough for the disciple to be as hys master ys/and that the seruaunt be as his lorde ys. If they have called the lorde of the house Beelzebub: how moche more shall they call them of his housholde so? Feare them not therfore.

There is no thynge so closse/that shall not Marc. iiii.
be opened / and nothynge so hyd / that shall Luce. viii.
not be knowen. and. xii. a

what I tell you in derckues/that speake ye in lyght. And what ye heare in the eare/ that preache ye on the house toppes.

And feare ye not them which kyll the body Feare.
and be not able to kyll the soule. But rather fea re him / which is able to destroye both soule and body into hell. Are not two sparowes sol- Sparo-
de for a farthinge? And none of them dothe wes.
lyght on the gronnde/ without youre father. And now are all the heres of youre heedis nũ bred. Feare ye not therfore: ye are of more va- lue then many sparowes.

who soeuer therfore shall knowledge me be Confesse
fore men / him will I knowledge also before Mar. viii. d
my father which is in heuen. But whosoeuer Luce. ix. c.
shall denye me before men/him will I also de- and. xii. b
nye before my father which is in heven. Denye.

Thynke not/that I am come to sende peace Luce. xii. f
into the erth. I came not to send peace/but a I swear
swearde. For I am come to set a man at vary- de.
aunce agaynst his father/and the doughter ag- aynst hyr mother/& the doughterlawe agaynst her motherlawe: And a mannes foes shalbe they of his awne housholde.

He that louith his father/ or mother more then me/is not mete for me. And he that loueth his sonne/ or doughter more then me/is not

mete for me. And he that taketh not his crosse
Luc. xiiii. and followeth me/is not mete for me. He that
fyndeth his lyfe/shall lose it: and he that loseth
his lyfe for my sake/shall fynde it.

He that receaueth you/receaueth me: and he
that receaueth me/receaueth him that sent me.
Receaue. Ioa xii.c He that receaueth a Prophet in the name of a
Prophet/shall receaue a Prophetes rewarde.
And he that receaueth a righteous man in the
Couenauntes. Marc.ix.f. name of a righteous man/shall receaue the re-
warde of a righteous mā. And whosoeuer shall
geue vnto one of these lytle ones to drincke/
a cuppe of colde water only/in the name of a
disciple: I tell you of a trueth/he shall not lose
his rewarde. ¶ The.xj. Chapter.

AND it came to passe when Jesus had ma
de an ende of commaundinge his.xij. dis-
ciples/that he departed thence/to tea-
che and to preache in their cities.

Luc. vii.e. John sendeth to Christ. ✠ when John beinge in prison heard the
woorkes of Christ/he sent two of his disciples
and sayde vnto him. Arte thou he that shall co
me: or shall we loke for another. Jesus answe-
red and sayde vnto them. Go and shewe John
what ye haue heard and sene. The blynd se/
the halt goo/the lepers are clensed: the deef hea
re/the ded ryse ageyne/and the glad tydinges
is preached to the poore. And happy is he that
is not offended by me.

And as they departed/Jesus began to spea
ke vnto the people of John. What for to se/
went ye out into the wylderne? went ye out
to se a rede shaken with the wynde? other what
went ye out for to se? A man clothed in sooft
rayment? Beholde they that weare sooft clo-
thing/are in kynges howses. But what went
Mala.iii.a ye oute for to se? a prophete? Ye I saye to you
and more then a Prophete. For this is he of
whom it is written. Beholde/I sende my mes-
senger

lenger before thy face/which shall prepare thy waye before the. ✠

✠ Verely I saye vnto you/amonge the chyldren of wemen arose there not a gretter then John the Baptist. Notwithstondinge he that is lesse *in the kyngdome of heuen/ is gretter then he. From the tyme of John Baptist hytherto the kyngdome of heuen suffreth violence/and they that goo to it with violence pluck it vnto them. For all the Prophetes and the lawe prophesyed vnto the tyme of John. Also yf ye wil receaue it/this is Helyas which shuld come. He that hathe eares to heare let him heare. ✠

* christ who the vmbled him selfe to the crosse was lesse. Lu. xi.

Mala. iiii.

L But wher vnto shall I lyken this generacion? It is lyke vnto chyldren which syt in the market and call vnto their felowes/& saye: we haue pyped vnto you/ & ye haue not daunsed? We haue mourned vnto you/and ye haue not sorowed. For John came nether eatinge nor drinkinge/and they saye/he hath the deuyll The sonne of man came eatinge and drinkinge/and they saye/beholde a glutton and drinker of wyne/and a frend vnto publicans & synners. Neuerthelater wysdome is iustified of hir chyldren.

Luce. vii. c

wisdom Luce. x.

✠ Then began he to vpbrayd the cities/in which most of his miracles were done/because they mended not. Wo be to the Chorazin. Wo be to the Bethsaida: for yf the miracles D which were shewed in you/had bene done in Tyre and Sidon/they had repented longe agone in sack cloth and asshes. Neuertheles I saye to you: it shall be esier for Tyre and Sidon at the daye of iudgement/then for you. And thou Capernaum/ which art lyft vp vnto heuen/ shalt be brought doune to hell. For yf the miracles which haue bene done in the/had bene shewed in Sodom: they had remayned to this daye.

Chorazin Bethsaida. Sidon. Tyre. Capernaum

Neuer-

Neuertheleſſe I ſaye vnto you: it ſhalbe eaſier for the londe of Zodom in the daye of iudgement / then for the. ✠

✠ At that tyme Jeſus anſwered and ſayd: I prayſe the o father Lorde of heuen and erth / becauſe thou haſt hyd theſe thinges from the wyſe and prudent / and haſt opened them vnto babes: euen ſo father / for ſo it pleaſed the. All thinges are geuen vnto me of my father. And noma knoweth the ſonne but the father: nether knoweth eny man the father / ſaue the ſonne / and he to whome the ſonne will open him.

Come vnto me all ye that laboure and are laden and I will eaſe you. Take my yoke on you & lerne of me / for I am meke and lowly in herte: and ye ſhall fynd reſt vnto youre ſoules. For my yoke is eaſy / and my burde is lyght. ✠

¶ The .xij. Chapter. ✠

At that tyme Jeſus went on the ſaboth dayes thorow the corne & his diſciples were an hongred / & began to plucke the eares of corne / & to eate. when the Phariſes ſawe that / they ſayde vnto him: Beholde / thy diſciples do that which is not lawfull to do apon the Saboth daye. He ſayde vnto them: Haue ye not reed what Dauid dyd / when he was an houngered / and they alſo which were with him? How he entred into the houſſe of God / & ate the halowed loues which were not lawfull / for him to eate nether for them which were with him / but only for the prieſtes. Or haue ye not reed in the lawe / how that the prieſtes in the temple breake the Saboth daye / and yet are blamleſſe? But I ſaye vnto you: that here is one greater then the temple. wherfore yf ye had wiſt what this ſayinge meneth: I require mercy / and not ſacrifice: ye wold neuer haue condemned innocentes. For the ſonne of man is lord euen of the Saboth daye.

And he

Luc. x. c.

The wyſe knewe not.

Babes knewe.

God is not knowen as a father / but thorow Chriſt.

yocke.

Corne.

Saboth.

regu. xxi. b

halowed loues.

Mercie & not ſacrifice.

And he departed thence/and went into their synagoge: and beholde ther was a man/whiche had his hande dryed vp. And they axed him sayinge: is it lawfull to heale apon the Saboth dayes? because they myght acuse him. And he sayde vnto them: whiche of you wolde it be/yf he had a shepe fallen into a pitte on the Saboth daye/that wolde not take him & lyft him out? And how moche is a man better then a shepe? wherfore it is lefull to do a good dede on the saboth dayes. Then sayde he to the mā: stretch forth thy hand. And he stretched it forth. And it was made whole agayne lyke vnto the other. Marc.iiii.a. Luc.vi.b whether-de hande. Saboth.

✠ Then the Pharises went out/and helde a counsell agaynst him/how they myght destroye him. When Jesus knewe that/he departed thence/& moche people folowed him/and he healed them all/and charged them/that they shuld not make him knowē: to fulfyll that which was spoken by Esay the Prophet/which sayeth. Esaie.xii.a Beholde my chylde/whom I haue chosen/my beloued/in whom my soule deliteth. I will put my spyrete on him/& he shall shewe iudgement to the gentyls. He shall not stryue/he shall not crye/nether shall eny man heare his voyce in the streetes/a bryosed rede shall he not breake/ and flaxe that begynneth to burne/he shall not quenche/tyll he sende forth iudgemēt vnto victorye/& in his name shall the gentyls truste. ✠ Marc.xii.e. Luc.vi.b

Then was brought to him/one possessed with a deuyll which was both blynde & domme: and he healed him/insomoch that he which was blynd and domme/both spake and sawe. And all the people were amased/& sayde: Is not this that sonne of Dauid? But when the Pharises hearde that/they sayde: This felow dryueth the deuyls no nother wyse oute but by the helpe of Belzebub the chefe of the deuyls. Blynde & domme. Belzebub.

But Jesus knewe their thoughtes & sayde to them

to thē. Euery kyngdome deuided with in it selfe/ shalbe brought to naught. Nether shall enycite or housholde deuyded agenst it selfe/ cōtynue. So yf Satā cast out Satan/ thē he is deuyded agaynst him selfe. How shall thē his kyngdome endure? Also yf I by the helpe of Belzebub cast oute deuyls: by whose helpe do youre chyldren cast thē out? Therfore they shalbe youre iudges But yf I cast out the devyls by the spyrite of god: then is the kyngdome of god come on you.

Mar. iii. d
Luc. xii. b

Either how can a mā enter into a stronge mānes house/ & violently take awaye his goodes: excepte he fyrst binde the strōge man/ & thē spoyle his house. ✠ He that is not with me/ is agaynst me. And he that gadereth not with me/ scattereth abrode. Wherfore I saye vnto you/ all maner of synne & blasphemy shalbe forgeuē vnto men: but the blasphemy of the spyrite/ shall not be forgenē vnto men. And whosoeuer speaketh a worde agaynst the sonne of man/ it shalbe forgeuē him. But whosoeuer speaketh agaynst the holy gost/ it shall not be forgeuē him/ no nether in this worlde/ nether in ỳ worlde to come.

Blasphemy.

Luc. vi. b

Either make the tree good/ & his frute good also: or els make the tree cupll/ & his frute cupll also. For the tree is knowen by his frute. O generacion of vipers/ how can ye saye well/ when ye youre selues are cupll? For of the aboundāce of the hert/ the mouth speaketh. A good man oute of the good treasure of his hert/ bringeth forth good thinges. And an cupll man out of his cupll treasure/ bringeth forth cupll thinges. But I say vnto you/ that of euery ydell worde that men shall haue spoken: they shall geue a counte at the daye of iudgemēt. For by thy wordes thou shalt be iustifyed: and by thy wordes thou shalt be condemned. ✠

Is the frute is soche is the tree.

Ydell worde.

Luc. xi. b

✠ Then answered certeyne of the Scribes & of the Phariseis sayinge: Master/ we wolde

fayne se a sygne of the. He answered & sayde to the: The euyll & aduoutrous generacion seketh a signe/but ther shall no signe be geuen to the/ saue the signe of the Prophete Jonas. For as Jonas was thre dayes and thre nyghtes in the whales belly: so shall the sonne of man be thre dayes and thre nyghtes in the hert of the erth. The men of Niniue shall ryse at the daye of iudgemēt with this nacion/& condemne them: for they amended at the preachinge of Jonas. And beholde/ a greater then Jonas is here. The quene of the south shall ryse at the daye of iudgemēt w̄ this generacion/& shall condemne the: for she came from the vtmost parties of the worlde to heare the wysdome of Salomon. And beholde a greater then Salomon is here.

When the vncleane spryte is gone out of a man/he walketh throughout dry places/seking reest and fyndeth none. Then he sayeth: I will retourne agayne into my houlse/from whence I came oute. And when he is come/ he fyndeth the houlse empty and swepte and garnysshed. Then he goeth his waye/and taketh vnto him seuen other spretes worse then him selfe/& so entre they in and dwell there. And the ende of that man is worse then the begynning. Euen so shall it be with this euell nacion.

Whill he yet talked to the people: beholde his mother and his brethren stode without/desyringe to speake with him. Then one sayde vnto him: beholde thy mother and thy brethren stonde without/desyringe to speke with the.

He answered and sayd to him that tolde him: Who is my mother? or who are my brethren? And he streched forth his hond ouer his disciples and sayd: behold my mother and my brethren. For whosoeuer doth my fathers will which is in heuen/the same is my brother/ suster and mother. ¶ The .xiij. Chap.

Sygne

Jon.ii.c
Sygne of Jonas.

Niniuite
Jon.iii.b
Quene of the south.
iii.Reg.x.a.
ii.para.ix.a
The vncleane spirite cōmeth agayne.

Marc.iii.d.
Luc.viii.c
Mother and brethern.

The

Marc.iii.a
Luc.viii.a.

THe same daye went Jesus out of the house/and sat by the see syde/and moche people resorted vnto him/so gretly that he went/& sat in a shippe/and all the people stode on the shoore. And he spake many thynges to them in similitudes/sayinge: Beholde/the sower went forth to sowe. And as he sowed/some fell by the wayes syde/& the fowles came and deuoured it vp. Some fell apon stony grounde where it had not moche erth/& anone it sprong vp/because it had no depth of erth: & when the sunne was vp it caught heet/and for lake of rotynge wydered awaye. Some fell amonge thornes/& the thornes spronge vp & chooked it. Parte fell in good ground/and brought forth good frute: some an hundred fold some sixtie fold/some thyrty folde. Whosoeuer hath eares to heare/let him heare.

A sower.

And the disciples came and sayde to him: Why speakest thou to the in parables? He answered and sayde vnto them: it is geuen vnto you to knowe the secretes of the kyngdome of heuen/but to them it is not geuen. For whosoeuer hath to him shall be geuen: and he shall haue aboundance. But whosoeuer hath not: frō him shalbe takyn awaye euen that he hath. Therfore speake I to them in similitudes: for though they se/ they se not: and hearinge they heare not: nether vnderstonde. And in them is fulfilled the Prophecie of Esayas/which prophesie sayth: with the eares ye shall heare & shall not vnderstonde/and with the eyes ye shall se/ and shall not perceaue. For this peoples hertes are wexed grosse/and their eares were dull of herynge/& their eyes haue they closed lest they shulde se with their eyes/and heare with their eares/ and shuld vnderstonde with their hertes/and shuld tourne/that I myght heale the.

*A comenacion vnto them that loue the worde of god to forther it that they shall encreace therin/and another that they that loue it not/shall lose it agayne/& waxe blynde.

Esaie.vi
Marc.iiii.b
Luce.viii.b
Jo.xii.f
Actu.xx.viii
Roma.xi.d
Luce.x.d

But blessed are youre eyes/for they se: & youre ea-

reares / for they heare. Verely I saye vnto you/that many prophetes & perfayct me̅ haue desyred to se tho thinges which ye se/and haue not sene them: & to heare tho thinges which ye heare/& haue not herde them. Heare ye therfore the similitude of the sower. Whosoeuer heareth the worde of the kyngdome & vnderstondeth it not/ther cometh the cuyll man & catcheth awaye that which was sowne in his hert. And this is he which was sowne by the waye syde. But he that was sowne in the stony grounde/ is he which heareth the worde of God/& anone with ioye receaueth it/yet hath he no rotes in him selfe/& therfore dureth but a season: for assone as tribulacion or persecucion aryseth because of the worde / by & by he falleth. He that was sowne amonge thornes/ is he that heareth the worde of God: but the care of this worlde/& the disceytfulnes of ryches choke the worde/ & so is he made vnfrutfull. He which is sowne in the good grounde is he that heareth the worde and vnderstondeth it: which also bereth frute and bringeth forth/some an honderd folde/some sixtie folde/and some thyrty folde.

Mar. iiii. b. Luc. viii. b. The sower is expounded.

Another similitude put he forth vnto them sayinge: ✠ The kyngdome of heauen is lyke vnto a man which sowed good seed in his felde. But whyll men slepte ther came his foo & sowed tares amōge the wheate/ and went his waye. When the blade was spronge vp & had brought forth frute/then appered the tares also. The seruauntes came to the housholder/& sayde vnto him: Syr sowedest not thou good seed in thy closse/from whence then hath it tares? He sayde to them: the enuious man hath done this. Then the seruauntes sayde vnto him: wilt thou then that we go & gader the? But he sayde/nay/lest whyll ye go aboute to

Tares.

wede out the tares / ye plucke vppe also with them the wheate by the rottes: let bothe growe to gether tyll harueſt come/ and in tyme of harueſt/ I wyll saye to the repers / gather ye fyrſt the tares/ and bind them in sheues to be brēt: but gather the wheete into my barne ℣

✠ Another parable he put forth vnto them sayinge: The kyngdome of heauen is lyke vnto a grayne of mustard seed/ which a man taketh & soweth in his felde/ which is the leest of all seedes. But when it is groune/ it is the greatest amonge herbes/ & it is a tree: so that the bryddes of the ayer come and bylde in the braunches of it.

Mar. iiii.d. Mustard seed.

Another similitude sayde he to them. The kyngdome of heauen is lyke vnto leuē which a woman taketh and hydeth in. iij. peckes of meele/ tyll all be leuended.

All these thinges spake Jesus vnto the people by similitudes and with oute similitudes spake he nothinge to them/ to fulfill that which was spoken by the Prophet sayinge: I will open my mouth in similitudes/ and will speake forth thinges which haue bene kepte secrete from the begynninge of the worlde ℣

Mar.iiii.d

Psal.lxxvii

✠ Then sent Jesus the people awaye/ & came to houſſe. And his disciples came vnto him/ sayinge: declare vnto vs the similitude of the tares of the felde. Then answered he & sayde to them. He that soweth the good seed/ is the sonne of man. And the felde is the worlde. And the chyldrē of the kingdome/ they are the good seed. And the tares are the chyldren of the wycked. And the enemye that soweth them/ is the deuyll. The haruest is the ende of the worlde. And the repers be the angels. For euen as the tares are gaddred and brent in the fyre: so shall it be in the ende of this worlde. The sonne of man shall sende forth his

Tares are expounded.

2 po.xiiii.c.

his angels/and they shall gather out of his kyngdome all thinges that offende/ & them which do iniquite/and shall cast them into a furnes of fyre. There shalbe waylinge and gnasshinge of teth. Then shall the iuste men shyne as bryght as the sunne in the kingdome of their father. Whosoeuer hath eares to hea re/let him heare. ℣ Sap. iiii. b.

✠ Agayne the kyngdome of heauen is lyke vnto treasure hydde in the felde/ the which a man fyndeth and hydeth: and for ioye ther- of goeth and selleth all that he hath/and by- eth that felde. Treasure

Agayne the kyngdome of heauen is lyke to a marchaunt that seketh good pearles/which when he had founde one precious pearle/ wēt and solde all that he had/and bought it. Pearles.

Agayne the kyngdome of heauen is lyke vn to a neet cast into the see/that gadereth of all kyndes of fisshes: which when it is full/ men drawe to londe/ & sitte & gadre the good into vessels/ & cast the bad awaye. So shall it be at the ende of the worlde. The angels shall come oute & seuer the bad from the good/ & shall cast thē into a furnes of fyre: there shal be waylinge and gnasshinge of teth. Nette.

Jesus sayde vnto them: vnderstonde ye all these thinges? They sayde: ye Lorde. Then sayde he vnto them: Therfore euery Scribe which is taught vnto the kyngdome of heuen is lyke an housholder/ which bringeth forth/ out of his treasure/ thinges bothe new and olde. ℣ New and olde.

And it came to passe when Jesus had finis shed these similitudes/ that he departed thence/ and came in to his awne countre/ & taught thē in their synagoges/ in so moche that they were astonyed and sayde: whence cometh all this wysdome & power vnto him? Is not this Mar. vi. a Luc. iiii. Joh. iiii. c

the carpenters sonne? Is not his mother called Mary? & his brethrē be called James and Joses & Simon & Judas? And are not his susters all here with vs? Whence hath he all these thinges. And they were offended by him.

Prophet. Then Jesus sayde to them/ a Prophet is not without honoure/ saue in his awne countre/ & amonge his awne kynne. And he dyd not many miracles there/ for there vnbeleefes sake.

¶ The. xiiii. Chapter.

Mar. vi. b Luce. ix. a

AT that tyme Herode the Tetrarcha heard of the fame of Jesu & sayde vnto his seruātes: this is John the Baptist. He is risen agayne from deeth and therfore are soche myracles wrought by him.

John baptist is prysoned. Mar. vi. b Luce. iii. d

For Herode had taken John/ & bound him/ & put him in prison for Herodias sake/ his brother Philips wyfe. For John sayd vnto him: it is not lawfull for the to haue her. And whē he wold haue put him to deeth/ he feared the people/ because they coūted him as a prophet.

But when Herodes byrth daye was come/ the doughter of Herodias dañsed before thē/ & pleased Herod. Wherfore he promised with an oth/ that he wolde geue hir whatsoeuer she wolde axe. And she beinge informed of her mother before/ sayde: geue me here John baptistes heed in a platter. And the kynge sorowed. Neuertheles for his othes sake/ and for their sakes which sate also at the table/ he cōmaunded it to be geuen hir: & sent & beheeded

John baptist is beheded. John in the prison/ & his heed was brought in a platter and geuen to the damsell/ and she brought it to her mother. And his disciples came and toke vp his body/ and buryed it: & went and tolde Jesus.

Luce. ix. b Mare. vi. d When Jesus heard that/ he departed thence by shyppe into a desert place out of the waye. And when the people had heard ther of/ they

they folowed him a fote out of their cyties.
And Jesus went forth & sawe moche people/ & his herte dyd melte vpon them/ & he healed of them those that were sicke. When euē was come/his disciples came to him sayinge: this is a deserte place/ & the daye is spent: let the people departe / that they maye go into the tounes/ & bye them vytalles. But Jesus sayde to thē: They haue no neade to go awaye. Geue ye them to eate. Then sayde they vnto him: we haue here but .v. loues & two fysshes. And he sayd: bringe them hyther. And he commaūded the people to sit downe on the grasse: & toke the .v. loues & the .ij. fisshes/ & loked vp to heauen and blessed/ & brake and gaue the loues to his disciples/ & the disciples gaue thē to the people. And they dyd all eate/ and were sufficed. And they gadered vp of the gobets that remayned xij. baskets full. And they that ate/ were in nombre about .v. M. men/ besyde wemen and chyldren.

Joh. 6i. a

Fyue lo
ues & tw
fysshes.

Marc. 6i. f
Joh. 6i. b

And strayght waye Jesus made his disciples enter into a shyppe/ & to goo ouer before him/ whill he sent the people awaye. And allone as he had sent the people awaye/ he wēt vp into a mountayne alone to praye. And when nyght was come/ he was there him selfe alone. And the shyppe was now in the middes of the see/ & was tooste with wawes/ for it was a contrary wynde. In the fourth watche of the nyght Jesus cam vnto them walkinge on the see. And when his disciples sawe him walkinge on the see/ they were troubled/ sayinge: it is some spyrite/ and cryed oute for feare. And streyght waye Jesus spake vnto them sayinge: be of good cheare/ it is I' be not afrayed.

Jesus w
alked o
the see.

Peter answered him/ and sayde: master/ yf thou be he/ byd me to come vnto the on the water. And he sayd/ come. And when Peter

Peter w
alketh o
the wate

was come doune out of the shippe he walked on the water/to go to Jesus. But when he sawe a myghty wynde/he was afrayed. And as he beganne to synke/he cryed sayinge: master saue me. And immediatly Jesus stretched forth his honde/& caught him/& sayd to him: O thou of litell fayth/wherfore diddest thou dout? And assone as they were come into the shippe/the wynde ceased. Then they that were in the shippe/ came and worshipped him/ sayinge: of a truth thou arte the sonne of God. And when they were come ouer/ they went into the londe of Genazareth. And whē the men of that place had knowledge of him/ they sent out into all that countre rounde about/and brought vnto him all that were sicke/and besought him/that they might touche the hemme of his vesture only. And as many as touched it were made safe.

Mar.vi.g

Genazareth.

hemme.

¶The.xv.Chapter ✠

Then came to Jesus Scribes & Pharises from Jerusalem/sayinge: why do thy disciples transgresse the traditiōs of the elders? for they washe not their hondes when they eate breed. He answered & sayde vnto them: why do ye also transgresse the commaundement of God/thorowe youre tradicions? For God cōmaunded sayinge: honoure thy father and mother and he that curseth father or mother shall suffer deeth. But ye saye/euery man shall saye to his father or mother: that which thou desyrest of me to helpe the with: is geuen God: and so shall he not honoure his father or his mother. And thus haue ye made/that the commaundement of God is without effecte/through youre traditions. Ypocrites/well prophesied of you Esay as sayinge: This people draweth nye vnto me with their mouthes/ and honoureth me with

Mar.vii.a Tradicions.

Exod.xx.c Deute.v.b Ephe.vi.a Leu.xx.b. Pro.xx.c

Esai.xxix.

with

with their lyppes/howbe it their hertes are farre from me: but in vayne they worshyppe me teachinge doctrines / which are nothinge but mens precepts.

Mennes precepte Mar. vii. c

And he called the people vnto him / & sayde to them: heare and vnderstonde. That which goeth in to the mouth/defyleth not the man: but that which commeth out of the mouth/ defyleth the man.

What defyleth a man.

Then came his disciples / and sayde vnto him: Perceaueſt thou not/ how that the Phariſes are offended in hearinge this saying? He answered & sayd: all plantes which my heauenly father hath not planted/ shalbe plucked vp by the rotes. Let thē alone/they be the blinde leaders of the blinde. If the blinde leede the blinde / both shall fall into the dyche.

Plantes

Luc. vi. f.

Blynde leaders. Mar. vii. c

Then answered Peter & sayd to him: declare vnto vs this parable. Then sayde Jesus: are ye yet without vnderstōdinge? perceaue ye not that whatsoeuer goeth in at the mouth/ descendeth doume into the bely / & is cast out into the draught? But those thinges which procede out of the mouth/ come from the herte/ and they defyle the mā. For out of the herte come euill thoughtis/ murder/ breaking of wedlocke whordō/ theeſte/ falſe witnesberinge/ blaſphemye. These are the thinges which defyle a man. But to eate with vnwellshen hondes/ defyleth not a man. ✠

With what a man is defiled

✠ And Jesus went thence/ & departed into the coſtes of Tyre and Sidon. And beholde a woman which was a Cananite came out of the same coſtes / and cryed vnto him sayinge: haue merey on me Lorde the sonne of Dauid/ my doughter is pytiouſly vexed with a deuyll. And he gaue her neuer a worde to answer. Then came to him his disciples / and beſought him sayinge: sende her awaye/ for she fo-

The woman of Canany

loweth vs cryinge. He answered/ and sayde: I am not sent/but vnto the loost shepe of the houlse of Israel. Then she came & worshipped him/sayinge: master helpe me. He answered & sayde: yt is not good/to take the chyldrens breed/and to cast it to whelpes. She answered and sayd: truthe Lorde/neuertheless the whelpes eate of the crōmes / which fall from their masters table. Then Jesus answered & sayde vnto her. O womā greate is thy fayth/ be it to the/ euen as thou desyrest. And her doughter was made whole euen at that same houre. ✠

Mare. Vii. d

Then Jesus went awaye from thence/ & came nye vnto the see of Galile/and went vp into a mountayne and sat doune there. And moche people came vnto him/ hauinge with thē/ halt/blynde/domme/maymed/ and other many: and cast them doune at Jesus fete. And he healed them/in so moche that the people wondred/to se the dōme speake/the maymed whole/the halt to go/& the blynde to se. And they glorified the God of Israel.

Mar. Viii. a

Then Jesus called his disciples to him/and sayde: I haue compassion on the people/because they haue cōtinued with me now. iij. dayes/ & haue nought to eate: & I will not let thē departe fastinge/leste they perisshe in the waye. And his disciples sayd vnto him: whēce should we get so moche breed in the wyldernes / as should suffise so greate a multitude? And Jesus sayde vnto them: how many loues haue ye? And they sayde: seuen / and a feawe lytle fysshes. And he commaunded the people to syt doune on the grounde: and toke the seuen loues/ and the fysshes/ and gaue thankes / and brake them/and gaue to his disciples / and the disciples gaue them to the people. And they dyd all eate and were suffised. And they toke vp of

seuen loues.

vp of the broken meate that was lefte. vij. baskettes full. And yet they that ate were. iiij. M. men/besyde wemen and chyldren. And he sent awaye the people/and toke shippe and came in to the parties of Magdala ¶ The. xvj. Cha.

A THen came the Pharises and Saduces/ & dyd tempte him/desyringe him to shewe them some signe from heuen. He answered and sayde vnto them. At euen ye saye/ we shall haue fayre wedder/ and that because the skye is reed: and in the mornynge ye saye/to daye shalbe foule wedder and that because the skye is cloudy and reed. O ye ypocrites/ ye can discerne the fassion of the skye: and can ye not discerne the signes of the tymes? The frowarde nacion and aduoutrous seketh a signe/ & there shall no nother signe be geuē vnto them but the signe of the Prophet Jonas. So lefte he them and departed. Mare. viij. Luc. xij. g. Sygne Jonas Jona. ii. a

25 And when his disciples were come to the other syde of the water/they had forgotten to take breed with them. Then Jesus sayd vnto them: Take hede and beware of the leuen of the Pharises & of the Saduces. And they thought in thē selues sayinge: because we haue brought no breed with vs. When Jesus vnderstode that/ he sayd vnto them. O ye of lytell faith/ why are youre mindes cumbred because ye haue brought no breed? Do ye not yet perceaue/ nether remember those. v. loues when there were v. M. men/ & how many baskettes toke ye vp? Nether the. vij. loues when there were. v. M. and how many baskettes toke ye vp? why perceaue ye not then/that I spake not vnto you of breed/when I sayde/beware of the leuē of the Pharises and of the Saduces? Then vnderstode they/how that he bad not them beware of the leuē of breed: but of the doctrine of the Pharises/and of the Saduces. Mar. viij. Luc. xij. c Leuen.

Mar. viii. c
Luc. ix. c

✠ When Jesus came into the coostes of the
cite which is called Cesarea Philippi/he axed
his disciples sayinge: whom do men saye that I
the sonne of man am? They sayde/some saye
that thou arte John Baptist/some Helyas/so-
me Jeremias/or one of the Prophetes. He say
de vnto them: but whom saye ye that I am? Si
mon Peter answered & sayde: Thou arte Christ
the sonne of the lyuinge God. And Jesus ans-
wered & sayde to him: happy arte thou Simon
the sonne of Jonas/for flesshe and bloud hath
not opened vnto the that/but my father which
is in heuen. And I saye also vnto the/that thou
arte Peter: and apon this rocke I will bylde
my congregacion. And the gates of hell shall
not preuayle agaynst it. And I wil geue vnto
the the keyes of the kyngdō of heuen: & what
soeuer thou byndest vpon erth/shall be bounde
in heuen: and what soeuer thou lowsest on er-
the/shalbe lowsed in heuen. ✠

keyes.

Binde &
lowse.

whenour
ht is sayde
e done/th
t shuld mo
e to pryde
e dassherth
hem in the
rthe with
is dearthe
passion.

Then he charged his disciples that they shul
de tell no man/that he was Jesus Christ.
From that tyme forth Jesus began to shewe
vnto his disciples/how that he must go vnto
Jerusalem/and suffer * many thinges of the el-
ders/and of the hye Prestes/& of the Scribes/
& must be kylled/& ryse agayne the thyrde daye.
But Peter toke him a syde/and began to rebu
ke him sayinge: master fauer thy selfe/this shall
not come vnto the. Then tourned he aboute/
and sayde vnto Peter: come after me Satan/
thou offendest me/because thou sauourest not
godly thinges/but worldly thinges.

Peter is
Satan.

Christes
disciples.

Jesus then sayde to his disciples. If eny
man will folowe me/leet him forsake him sel-
fe/& take vp his crosse and folowe me. For who
soeuer will saue his lyfe/shall loose it. And who
soeuer shall loose his lyfe for my sake/shall fyn
de it. What shall it profet a man/though he
shulde

shulde wynne all the whoole worlde: yf he loose his awne soule? Or els what shall a man geue to redeme his soule agayne with all? For the sonne of man shall come in the glory of his father/with his angels: & then shall he rewarde euery man accordinge to his dedes. Verely I saye vnto you/some ther be amonge them that here stonde/which shall not taste of deeth/tyll they shall haue sene the sonne of man come in his kyngdome. Mar.viii.d Luc.ix.g Joh.xii. Judgement. Dedes. Roma.i.a Marc.ix.a Luc.ix.d

¶ The.xvij. Chapter. ✠

AND after.vj. dayes Jesus toke Peter & James & John his brother/& brought them vp into an hye mountayne out of the waye/and was transfygured before them: & his face dyd shyne as the sume/and his clothes were as whyte as the lyght. And behold ther appered vnto them/Moses & Helyas/talkinge with him. Then answered Peter/and sayde to Jesus: master here is good beinge for vs. If thou wilt/leet vs make here.iij tabernacles/one for the/and one for Moses & one for Helyas. Whyll he yet spake/beholde a bright cloude shadowed them. And beholde there came a voyce out of that cloude sayinge: this is my deare sonne/in whom I delyte/heare him. And when the disciples hearde that/they fell on their faces and were sooze afrayed. And Jesus came and touched them/and sayde: aryse and be not afrayed. And when they looked vp/they saw no man/saue Jesus only. Marc.ix.a Luc.ix.d Transfiguracion. ii.Petr.i.c Heare him

And as they came doune from the mountayne/Jesus charged them sayinge: se that ye shewe the vision to no man/vn tyll the sonne of man be rysen agayne from* deeth. And his disciples axed of him/sayinge: Why then saye the Scribes/that Helyas muste fyrst come? Jesus answered/and sayd vnto them: Helyas shall fyrst come/and restore all thinges. And I saye Mar.ix.b After the vision he putteth them in mynde of his deeth

saye vnto you that Helyas is come alredy/ and they knewe him not: but haue done vnto him what soeuer they lusted. In lyke wyse shall also the sonne of man suffre of them. Then the disciples perceaued that he spake vnto them of John Baptist.

Mala. iiii. b

John baptist is Helias.

And when they were come to the people/ there came to him a certayne man/ and kneled doune to him/ & sayde: Master haue mercy on my sonne for he his franticke: & is sore vexed. And oft tymes he falleth into the fyre/ and oft into the water. And I brought him to thy disciples/ and they coulde not heale him. Jesus answered and sayde: O generacion faythles and croked: how longe shall I be with you? how longe shall I suffre you? bring him hyther to me. And Jesus rebuked the deuyll/ and he cam out of him. And the chyld was healed euen that same houre. ✠

Mare. ix. c
Luc. ix. c

Then came the disciples to Jesus secretly/ & sayde: why could not we cast him out? Jesus sayd vnto them: Because of youre vnbelefe. For I saye verely vnto you: yf ye had faythe as a grayne of musterd seed/ ye shuld saye vnto this mountayne/ remoue hence to yonder place/ and he shuld remoue: nether shuld eny thinge be vnpossible for you to do. How beit this kynde goeth not oute/ but by prayer and fastinge.

Luc. xvii. d

Vnbelefe

Prayer & fastynge.

Is they passed the tyme in Galile/ Jesus sayde vnto them: the sonne of man shalbe betrayed into the hondes of men/ and they shall kyll him/ and the thyrd daye he shall ryse agayne. And they sorowed greatly.

Mar. ix. e
Luc. ix.
Passion.

✠ And when they were come to Capernaum/ they that were wont to gadre poll money/ came to Peter and sayde: Doth youre master paye tribute? He sayd: ye. And when he was come into the houfle/ Jesus spake fyrst to him/ saying: what thinkest thou Simon? of whome do the

kynges

kynges of the erth take tribute or poll money? of their chyldren/or of straungers? Peter sayde vnto him: of straungers. Then sayd Jesus vnto him agayne: Then are the chyldren fre. Neuer theles/lest we shuld offende them: goo to the see/and cast in thyne angle/and take the fysshe that fyrst cometh vp: and when thou hast opened his mouth/thou shalt fynde a pece of twentie pence: that take and paye for me and the. ✠ Tribute

¶ The. xviii. Chapter. ✠

THe same tyme the disciples came vnto Jesus saying: who is the greatest in the kyngdome of heuen? Jesus called a chylde vnto him/and set him in the middes of them: and sayd: Verely I say vnto you: except ye tourne/and become as chyldren/ye cannot enter in to the kyngdom of heuen. Whosoeuer therfore humble him selfe as this chylde/the same is the greatest in the kyngdome of heuen. And whosoeuer receaueth suche a chylde in my name/receaueth me. But whosoeuer offende one of these lytelons/which beleue in me: it were better for him/that a milstone were hanged aboute his necke/& that he were drowned in the depth of the see. woo be vnto the worlde because of offences. How be it/it cannot be auoyded but that offenses shalbe geuen. Neuertheles woo be to the man/by whom the offence cometh. Mar. ix a Luc. ix. f Greatest Mar. ix c Luc. xvii Mar. ix g.

Wherfore yf thy honde or thy fote offende the/cut him of and cast him from the. It is better for the to enter into lyfe halt or maymed/rather then thou shuldest hauinge two hondes or two fete/be cast into euerlasting fyre. And yf also thyne eye offende the/plucke him oute & caste him from the. It is better for the to enter into lyfe with one eye/then hauing two eyes to be cast into hell fyre.

Se that ye despise not one of these lytelons. For I saye vnto you/that in heuē their angels alwayes

alweyes behold the face of my father/which is in heuen. ✠ Ye and the sonne of man is come to saue that which is lost. How thinke ye? If a man haue an hondred shepe/ and one of them begone astray/dothe he not leue nyne? and nyne in the mountayns/and go and seke that one which is gone astray? If it happen that he fynd him/verely I say vnto you: he reioyseth more of that shepe/then of the nynty and nyne which went not astray. Euen so it is not the will of youre father in heuen/that one of these lytel ons shulde perisshe.

Hundred shepe
Luc. xix.b
Luc. xv.a

✠ Moreouer yf thy brother treaspace agenst the. Go and tell him his faute betwene him & the alone. * If he heare the/thou hast wone thy brother: But yf he heare the not/then take yet with the one or two that in the mouth of two or thre witnesses/all thinges maye be stablished. If he heare not them/ tell it vnto the congregacion. If he heare not the congregacion/ take him as an hethen man/and as a publican. Verely I say vnto you/what soeuer ye bynde on erth/shalbe bounde in heuen. And what soeuer ye lowse on erth/shalbe lowsed in heuen.

* How men bynde & lowse.
Lu. xvii.a.
Leui. xix
Eccle. xix
Iac. v.d.
1. Cor. xiii.
Heb. x.e
Ioh. viii.c

Agayn I say vnto you/that yf two of you shall agre in erth apon eny maner thinge/what soeuer they shall desyre: it shalbe geuen them of my father which is in heuen. For where two or thre are gathered to geder in my name/there am I in the myddes of them.

Iohn. xx.g

In the myddes.

Then came Peter to him/and sayde: master howe ofte shall I forgeue my brother/ yf he synne agaynst me/seuen tymes? Iesus sayd vnto him: I saye not vnto the seuen tymes: but seuenty tymes seuentymes. ✠ ✠ Therfore is the kyngdome of heuen lykened vnto a certayne kynge/which wolde take a countes of his seruauntes. And when he had begone to recken/ one was brought vnto him/ which ought him

Seuen tymes.

him ten thousande talentis whome because he had nought to paye/his master commaunded him to be solde/and his wyfe/and his chyldre/ and all that he had/and payment to be made. The seruaunt fell doune & besought him sayinge: Sir/geue me respyte/and I will paye it euery whit. Then had the Lorde pytie on that seruaunt/and lowsed him/and forgaue him the det.

And the sayde seruaunt went oute and founde one of his felowes which ought him an hundred pence/and leyed handes on him/and toke him by the throote/sayinge: paye me that thou owest. And his felowe fell doune and besought him sayinge: haue patience with me/and I will paye the all. And he wolde not but went & cast him into prison tyll he shulde paye the det. When his other felowes sawe what was done/ they were very sory/and came and tolde vnto their lorde all that had happened. Then his lorde called him and sayde vnto him. O euyll seruaunt I forgaue the all that det/because thou prayedst me: was it not mete also that thou shuldest haue had compassion on thy felow/euen as I had pitie on the? And his lorde was wroth/and delyuered him to the iaylers/ tyll he shuld paye all that was due to him. So lyke wyse shall my heuenly father do vnto you/except ye forgeue with youre hertes/eache one to his brother their treaspases. ✠

Couenaunt to the vnmerciefull.

¶ The. xix. Chapter.

AND it came to passe/when Jesus had fynished those sayinges/he gat him from Galile/and came into the coostes of Jewry beyonde Jordan/and moche people folowed him/and he healed them there. Mare. x. a.

Then came vnto him the Pharises temtinge him/& sayinge to him: Is it lawfull for a man to put awaye his wyfe for all maner of causes? He Deuote.

Gene.i.d

Gene.ii.d
ephe.v.
i.Co.vi.d

Marc.x.g
Luc.xvi.d
xix.Co.vii.d

Chast

Mar.x.b
Luc.xviii.c

Chyldre.

Marc.x.b
Luc.xviii.d

les: He answered and sayd vnto them: Haue
not redde/how that he which made man at
beginnynge/made the man and woman and
de: for this thinge/shall a man leue father &
ther & cleue vnto his wyfe/& they twayne sh
be one flesshe. Wherfore now are they not tw
ue/but one flesshe. Let not man therfore put
sunder/that which God hath cuppled to ged

Then sayde they to him: why dyd Moses
maunde to geue a testimoniall of diuorsemen
and to put hir awaye? He sayde vnto them: M
ses because of the hardnes of youre hertes su
fred you to put awaye youre wyfes: But fro
the beginnynge it was not so. I saye therfo
vnto you whosoeuer putteth awaye his wy
(except it be for fornication) & maryeth anoth
breaketh wedlocke. And whosoeuer maryet
her which is diuorsed/doeth compt aduoutry

Then sayde his disciples to him: yf the ma
ter be so betwene man and wyfe/then is it no
good to mary. He sayde vnto them: all men ca
not awaye with that saying saue they to wh
it is geuen. Ther are chaste/which were so bo
ne out of their mothers belly. And ther ar
chaste/which be made of men. And ther be cha
ste/which haue made them selues chaste for th
kyngdome of heuens sake. He that can take it/
let him take it.

Then were brought to him ponge chyldren/
that he shuld put his hondes on them & praye.
And the disciples rebuked them. But Jesus say
de: suffre the chyldren and forbid them not to
come to me: for of suche is the kyngdome of he-
uen. And when he had put his hondes on them
he departed thence.

And beholde one came/and sayde vnto him:
good master/what good thinge shall I do/that
I maye haue eternall lyfe? He sayde vnto him:
why callest thou me good? there is none good
but

but one/ that is God. But yf thou wilt entre into lyfe/ kepe the cõmaundementes. The other sayde to him: which? Jnd Jesus sayde: breake no wedlocke/ kyll not: steale not: beare not false witnes: honoure father and mother: and loue thyne neighbour as thy selfe. Jnd the younge man sayde vnto him: I haue obserued all these thinges from my youth/ what lacke I yet? Jnd Jesus sayde vnto him yf thou wilt be perfecte/ goo and sell that thou hast/ and geue it to the poore/ & thou shalt haue treasure in heuen/ and come and folowe me. When the younge man hearde that sayinge/ he went awaye mourninge. For he had greate possessions. Commaundementes.

Then Jesus sayde vnto his disciples: Verely I saye vnto you: it is harde for a ryche man to enter into the kyngdome of heauen. Jnd moreouer I saye vnto you: it is ealyer for a camell to go through the eye of a nedle/ then for a ryche man to enter into the kyngdome of God. When his disciples hearde that/ they were exceedingly amased/ sayinge: who then can be saued? Jesus beheilde them/ and sayde vnto them: with men this is vnpossible/ but with God all thinges are possible. Camell.

✻ Then answered Peter/ and sayde to him: Beholde/ we haue forsaken all and folowed the/ what shall we haue? Jesus sayde vnto them: verely I saye to you: when the sonne of man shall syt in the seate of his maieste/ ye which folowe me in the seconde generacion shall syt also vpon xij. seates/ and iudge the. xij. tribes of Jsrael. Jnd whosoeuer forsaketh houses/ or brethren/ or systers/ other father/ or mother/ or wyfe/ or chyldren/ or landes/ for my names sake/ the same shall receaue an hundred folde/ and shall inherit euerlastynge lyfe. ✻ Many that are fyrste shalbe laste/ and the laste shalbe fyrste. Couenaunt. An hundred folde.

¶ The. xx. Chapter.

mar.y.d Luc.xiii.f. Vyneyarde.

FOr the kyngdome of heuen is lyke vnto an housholder/ which went out erly in the mornynge to hyer labourers into his vyneyarde. And he agreed with the labourers for a peny a daye/and sent them into his vyneyarde. And he went out about the thyrde houre/& sawe other stondyng ydell in the market place/& sayd vnto them/go ye also into my vyneyarde:& what soeuer is right/I will geue you. And they went there waye. Agayne he went out about the *sixte and nynthe houre/ and dyd lyke wyse. And he went out about the eleuenth houre and founde other stondynge ydell/and sayde vnto them: why stonde ye here all the daye ydell? They sayde vnto him: because no man hath hyred vs. He sayde to them: go ye also into my vyneyarde/and what so euer is right/that shall ye receaue.

*The Jewes reken ouer ne/when the sonne is vp an houre.

When euen was come/the lorde of the vyneyarde sayde vnto his steward: call the labourers/and geue them their hyer/ beginnyng at the laste/tyll thou come to the fyrste. And they whiche were hyred aboute the eleuenth houre/came and receaued euery man a peny. Then came the fyrst/ supposyng that they should receaue moare/and they lyke wyse receaued euery man a peny. And when they had receaued it/ they murmured agaynst the good man of the houlse saying: These laste haue wrought but one houre/and thou hast made them equall vnto vs/which haue borne the burthen and heet of the daye.

He answered to one of them sayinge: frende I do the no wronge: dyddest thou not agree with me for a penny? Take that which is thy duty/ and go thy waye. I will geue vnto this laste/as moche as to the. Is it not lawfull for me to do as me listeth with myne awne? Is thyne eye euyll because I am good? So the laste shall be fyrste/

fyrste/and the fyrste shalbe laste. For many are called and fewe be chosen. ✠ Last shalbe fyrst. Many called.

✠ And Jesus ascended to Jerusalem and to he the.xij. disciples a parte in the waye/and sayde to them. Beholde we go vp to Jerusalem/ and the sonne of man shalbe betrayed vnto the cheefe Priestes/and vnto the Scribes/and they shall condemne him to deeth/and shall delyuer him to the gentyls/to be mocked/to be scourged/and to be crucified: and the thyrd daye he shall ryse agayne. Marc.x.d Luc.xviii.f Mar.x.e Luc.xviii.e Passion.

✠ Then came to him the mother of zebedes chyldren with her sonnes/worshippynge him/and desyringe a certayne thinge of him. And he sayd vnto her: what wilt thou haue? She sayde vnto him: Graunte that these my two sonnes may syt/the one on thy right hond and the other on the lyfte hond in thy kyngdome. Mar.x.e Mother of zebedes children.

Jesus answered and sayd: Ye wot not what ye are. Are ye able to drinke of the cuppe that I shall drinke of/and to be baptised with the baptyme that I shalbe baptised with? They answered to him/that we are. And he sayd vnto them: Ye shall drinke of my cup and shalbe baptised with the baptyme that I shalbe baptised with. But to syt on my right hond and on my lyft hond/is not myne to geue: but to them for whom it is prepared of my father. ✠

And when the ten hearde this/they disdayned at the two brethre: But Jesus called them vnto him and sayde: Ye knowe that the lordes of the gentyls haue domination ouer them. And they that are great/exercise power ouer them. It shall not be so amonge you. But whosoeuer will be greate amonge you/let him be youre minister: and whosoeuer wilbe cheefe/ let him be youre seruaunt/euen as the sonne of man came/not to be ministred vnto/but to Marc.x.g Luc.xix

minister/and to geue his lyfe for the redemption of many. ✠

Hierycho. Marc.x.a. Luc.xviii.c.

And as they departed from Hierycho/moche people folowed him. And beholde two blynde men syttinge by the way syde/when they herde Jesus passe by/cryed sayinge: Thou Lorde the sonne of Dauid haue mercy on vs. And the people rebuked them/because they shulde holde their peace. But they cryed the moare sayinge:haue mercy on vs thou Lorde which arte the sonne of Dauid. Then Jesus stode styll/& called them/ and sayde:what will ye that I shulde do to you: They sayd to him:Lorde that our eyes maye be opened. Jesus had compassion on them/ and touched their eyes. And immediatly their eyes receaued syght. And they folowed him. ¶The.xxj.Chapter.✠

Two blynde.

Bethphage. Marc.xi.a Luc.xix

WHen they drewe nye vnto Jerusalem/and were come to Bethphage/vnto mounte Olyuete: then sent Jesus two of his disciples/sayinge to them: Goo into the toune that lyeth ouer agaynste you/& anone ye shall fynde an asse bounde/& her colte with her:loose them and bringe them vnto me. And yf eny man saye ought vnto you/ saye ye that the Lorde hath neade of them: and streyght waye he will let them go. All this was done/to fulfyll that which was spoken by the Prophete/sayinge: Tell ye the doughter of Syon:beholde thy kynge cometh vnto the/ meke and syttinge vpon an asse and a colte/the fole of an asse vsed to the yooke. The disciples went and dyd as Jesus commaunded them/ and brought the asse and the colte/and put on them their clothes/and set him theron. And many of the people spreed their garmentes in the waye. Other cut doune braunches from the trees/& strawed them in the waye. Moreouer the people that went before/and they also that came

In asse & colte.

Esa.lxii.d Zacha.ix.b Joha.xii.b.

came after/cryed sayinge: Hosanna to the sonne of Dauid. Blessed be he that cometh in the name of the Lorde/Hosanna in the hyest. ¶ Hosanna Psa. cxviii.

And when he was come in to Jerusalem/all the cite was moued sayinge: who is this? And the people sayde: this is Jesus the Prophet of Nazareth a cite of Galile. And Jesus went in to the temple of God/& cast out all them that soulde and bought in the temple/& ouerthrew the tables of the mony chaungers/and the seates of them that solde doues/& sayde to them: It is written/my house shalbe called the house of prayer. But ye haue made it a denne of theues. And the blynde & the halt came to him in the temple/and he healed them. Marc. xi. b Luc. xix. g Byers & sellers. Esa. lvi. c Hier. vii. g

When the chefe Priestes and Scribes sawe the marueyles that he dyd/and the chyldren cryinge in the temple and sayinge: Hosanna to the sonne of Dauid/they disdayned/and sayde vnto him: hearest thou what these saye? Jesus sayde vnto them yee: haue ye neuer redde/of the mouth of babes and suckelinges thou haste ordeyned prayse? And he lefte them/and went out of the cite vnto Bethanie/and had his abydinge there. ¶ Psal. viii. b Mar. xi. b

In the morynge as he returned into the cite ageyne/he hungred/and spyed a fygge tree in the waye/and came to it and founde nothinge ther on/but leues only/and sayd to it/neuer frute growe on the hence forwardes. And anon the fygge tree wyddered awaye. And when his disciples sawe that/they marueled sayinge: Howe sone is the fygge tree wyddered awaye? Jesus answered/and sayde vnto them: Verely I saye vnto you/yf ye shall haue faith and shall not dout ye shall not only do that which I haue done to the fygge tree: but also yf ye shall saye vnto this mountayne/take thy selfe awaye/and cast thy selfe into the see/it shalbe done. Fygge tree. Mar. xi. a

And what soeuer ye shall axe in prayer (yf ye beeue) ye shall receaue it.

Mar. xi. 8 Luc. xx. a

✠ And when he was come into the temple/ the chefe Priestes and the elders of the people came vnto him as he was teachinge/ and sayde: by what auctorite doest thou these thinges? and who gaue the this power? Jesus answered/ and sayde vnto them: I also will axe of you a certayne question/ which yf ye assoyle me/ I in lyke wyse will tell you by what auctorite I do these thinges. The baptime of John: whence was it? from heuen or of men? Then they reasoned amonge them selues sayinge: yf we shall saye from heuen/ he will saye vnto vs: why dyd ye not then beleue him? But and yf we shall saye of men/ then feare we the people. For all men helde John as a Prophet. And they answered Jesus and sayde: we cannot tell. And he lyke wyse sayd vnto them: nether tell I you by what auctorite I do these thinges ✠

Baptime of John whence.

What saye ye to this? ✠ A certayne man had two sonnes/ and came to the elder and sayde: sonne go and worke to daye in my vyneyarde. He answered and sayde/ I will not: but afterwarde repented and went. Then came he to the second/ and sayde lyke wyse. And he answered and sayde: I will syr: yet went not. Whether of them twayne dyd the will of the father? And they sayde vnto him: the fyrst. Jesus sayde vnto them: verely I saye vnto you/ that the publicans & the harlotes shall come in to the kyngdome of god before you. For John came vnto you in the waye of righteweisnes/ and ye beleued him not. But the publicans and the harlotes beleued him. And yet ye (though ye sawe it) were not yet moued with repentaunce/ that ye myght afterwarde haue beleued him. ✠

Two sonnes.

Publicans.

Harlotes

✠ Then

✠ Herken another similitude. Ther was a certayne housholder/which planted a vyneyarde/and hedged it rounde about and made a wynpzelle in it/and bylt a tower/and let it out to husbandmen/and went into a straunge countre. And when the tyme of the frute drewe neare/he sent his seruauntes to the husbandmen to receaue the frutes of it. And the husbandmen caught his seruauntes & bet one/kylled another/and stoned another. Agayne he sent other seruantes/moo then the fyrst: & they serued them lyke wyse. But last of all/he sent vnto them his awne sonne sayinge: they will feare my sonne. But when the husbandmen sawe the sonne/they sayde amonge them selues: This is the heyre: come/let vs kyll him/and let vs take his inheritaunce to oure selues. And they caught him and thrust him out of the vyneyarde/and slewe him. When the lorde of the vyneyarde cometh/what will he do with those husbandmen? They sayde vnto him: he will cruellye destroye those cupll persons/and will let out his vyneyarde vnto other husbandmen/which shall delyuer him the frute at tymes conuenient.

Mar. xij. a. Luc. xx. b. Esai 5. a Hiere. i

Vyneyarde that is let oute hyer.

Jesus sayde vnto them: dyd ye neuer redde in the scriptures? The stone which the bylders refused/the same is set in the principall parte of the corner: this was the lordes doinge/& it is meruelous in oure eyes. Therfore saye I vnto you/the kyngdome of God shalbe taken from you/and shalbe geuen to the Gentyls/which shall bringe forth the frutes of it. And whosoeuer shall fall on this stone/he shalbe broken/but on whosoeuer it shall fall vpon/it will grynde him to powder. And when the chefe Priestes and Pharises heard these similitudes/they perceaued that he spake of them. And they went about to laye hondes on him/

Psal. xvii. d Actu. iiii. b. i. Petri. ii. a. Rom. ix. a.

Esaie. lxxviii.

but they feared the people/ because they tooke him as a Prophet. ✠

¶The.xxii. Chapter. ✠

Luc.xiiii.d. Apoc.xix.b

AND Jesus answered / and spake vnto them agayne / in similitudes sayinge. ✠ The kyngdome of heuen is lyke vnto a certayne kynge/ which maryed his sonne/ and sent forth his seruantes/ to call them

Mariage

that were byd to the weddinge/ and they wolde not come. Agayne he sent forth other seruauntes/ sayinge: Tell them which are bydden: beholde I haue prepared my dynner/ myne oxen and my fatlinges are kylled/ and all thinges are redy/ come vnto the mariage. But they made lyght of it/ and went their wayes: one to his ferme place/ a nother about his marchaundise/ the remnaunt toke his seruantes and intreated them vngodly and slewe them. When the kynge hearde that/ he was wroth / and send forth his warryers and distroyed thole murtherers/ and brent vp their cite.

Then sayde he to his seruauntes: the weddinge was prepared. But they which were byd den/ were not worthy. Go ye therfore out into the hye wayes/ and as many as ye fynde/ byd them to the mariage. The seruantes went out into the hye wayes/ and gaddered to geder as many as they coulde fynde/ both good & bad/ and the weddinge was furnysshed with gestes. Then the kynge came in/ to viset the gestes/ and spyed there a man which had not on a wed-

wedynge garment.

dinge garment/ & sayde vnto him: frende/ how fortuned it that thou camest hyther and hast not on a wedding garment? And he was euen spechlesse. Then sayde the kynge to his ministers: take and bynde him hand and fote/ and caste him into vtter darckenes/ there shalbe wepinge and gnasshinge of teth. For many are called and feawe be chosen. ✠

Many a be called

✠ Then

✠ Then wēt the Phariſes & toke counſell how they myght tangle him in his wordes. And they ſent vnto him their diſciples with Herodes ſeruauntes ſayinge: Maiſter/we knowe that thou are true/ & teacheſt the waye of God truly/nether careſt for eny mā/for thou conſyderest not mēnes eſtate. Tell vs therfore: how thynkeſt thou? Is it lawfull to geue tribute vnto Ceſar or not? Jeſus perceaued their wykednes/& ſayde: Why tempte ye me ye ypocrites? Let me ſe the tribute money. And they toke him a peny. And he ſayde vnto them: whoſe is thoſe ymage and ſuperſcription? They ſayd vnto him: Ceſars. Then ſayde he vnto thē: Geue therfore to Ceſar/ that which is Ceſars: & geue vnto God/that which is Goddes. ✠ When they hearde that/ they marueled/and left him/& went there waye.

Marc. xii. b
Lu. xx. b

Tribute to Ceſar.

* A penye is euer take for that the Jewes call a ſicle: and is worth .x. pence ſterling.

The ſame daye the Saduces came to him (which ſaye that there is no reſurrection) and axed him ſayinge: Maiſter/ Moſes bade/yf a man dye hauinge no chyldrē/that the brother mary his wyfe/& reyſe vp ſeed vnto his brother. Ther were with vs ſeuen brethren/ & the fyrſte maried & deceaſed without yſſue & lefte his wyfe vnto his brother. Lyke wyſe the ſeconde & the thyrd vnto the ſeuenth. Laſte of all the woman dyed alſo. Now in the reſurrection whoſe wyfe ſhall ſhe be of the ſeuen? For all had her. Jeſus anſwered & ſayde vnto thē: ye are deceaued & vnderſtonde not the ſcriptures/nor yet the power of God. For in the reſurrection they nether mary nor are maried: but are as the angels in heauen.

Marc. xii.
Luc. xx. a
Actu. xxiiii.
Dan. xii.

Saduces

As touchinge the reſurrectiō of the dead: haue ye not redde what is ſayde vnto you of God/which ſayeth: I am Abrahams God/ & Iſaacs God/and the God of Jacob? God is not the God of the dead: but of the lyuinge.

Reſurrection.

Exod. iii. b

And when the people hearde that / they were astonyed at his doctryne.

Mar. xii. e
Lu. xii. e

✠ When the Phariſes had hearde / how that he had put the Saduces to ſilence / they dꝛewe to gether / and one of thē which was a doctour of lawe / axed him a queſtion temptinge him & ſayinge: Maſter which is the cheſe commaundemēt in the lawe? Jeſus ſayd to him: Loue the Lꝛde thy God with all thyne herte / with all thy ſoule / & with all thy minde. This is the fyꝛſt and the cheſe commaundement. And ther is another lyke vnto this. Loue thyne neighbour as thy ſelfe. In theſe two commaundementes hange all the lawe and the Pꝛophetes.

Deut. vi. a. The cheſe cōmaundement.

Whyll the Phariſes were gaddered / to gether / Jeſus axed thē ſayinge: what thinke ye of Chꝛiſt? Whoſe ſonne is he? They ſayde vnto him / the ſonne of Dauid. He ſayde vnto thē: how then doeth Dauid in ſpꝛite / call him Lꝛde ſayinge: The Lꝛde ſayde to my Lꝛde / ſyt on my ryght honde: tyll I make thyne enemyes thy fote ſtole. If Dauid call him Lꝛde: how is he then his ſonne? And none coulde anſwere him agayne one wꝛde: nether durſte eny from that daye fꝛoth / axe him eny moo queſtions. ✠

Marc. xii. d
Lu. xx. d

Dauyds ſonne.
Pſal. cx. a.

CThe. xxiij. Chapter. ✠

THen ſpake Jeſus to the people / and to his diſciples ſayinge: The Scribes & the Phariſes ſit in * Moſes ſeate. All therfoꝛe what ſoeuer they byd you obſerue / that obſerue & do: but after their wꝛokes do not: foꝛ they ſaye / & do not. Ye & they bynde heuy burthēs & greuous to be boꝛne / & ley thē on mēnes ſhulders: but they them ſelfes will not heaue at them with one of their fyngers. All their wꝛokes they do / foꝛ to be ſene of mē. They ſet abꝛoade their phylateries / and make lar-

* Moſes ſeate is Moſes doctrine as Chriſtes ſeate is Chriſtes doctrine.
Lu. xi. g

Phylateries.

kelarge bozders on there garmētes/ & loue to
sit vppermoste at feastes and to haue the che- Chefe seas
fe seates in the synagoges/ and gretinges in tes.
the marketes/and to be called of men Rabbi. Gretyn-
ges.
But ye shall not suffre youre selues to be Rabi.
called Rabbi. For one is youre master/that is
to wyt Christ/& all ye are brethrē. And call no
man youre father vpon the erth/ for there is
but one youre father/& he is in heauē. Be not
called masters/for there is but one youre ma
ster/ & he is Christ. He that is greatest amon-
ge you/ shalbe youre seruaūt. But whosoeuer Greate.
exalteth him selfe/shalbe brought lowe. And
he that humbleth him selfe/shalbe exalted. & Exalte.
Wo be vnto you Scribes & Pharises / ypo- The kyn
crites/ for ye shutte vp the kingdome of heauē gedome
before men: ye youre selues goo not in/nether is shut.
suffre ye them that come to enter in.
Wo be vnto you Scribes & Pharises / ypo- wedowes
crites: ye deuoure widdowes houses / & that howses.
vnder a coloure of prayinge longe prayers:
wherfore ye shall receaue greater damnaciō.
Wo be vnto you Scribes & Pharises ypo-
crites/ which compasse see & londe/ to bringe
one into youre beleefe: & when he is brought/
ye make him two folde moare the chylde of
hell/then ye youre selues are.
Wo be vnto you blinde gydes/ which saye
whosoeuer sweare by ꝑ tēple/ it is nothinge:
but whosoeuer sweareth by the golde of the
temple/ he offendeth. Ye fooles & blinde: whe
ther is greater/the gold or the tēple that sanc Temple.
tifieth the golde? And whosoeuer sweareth by
the aulter/it is nothinge: but whosoeuer swea Alter.
reth by the offeringe that lyeth on the aul-
tre/offendeth. Ye fooles and blinde: whether
is greater the offeringe / or the aultre which
sanctifieth the offeringe? Whosoeuer ther-
fore sweareth by the aultre / sweareth by it/
& by

and by all that there on is. And whosoeuer sweareth by the temple/ sweareth by it & by him that dwelleth therin. And he that sweareth by heauen sweareth by the seate of God & by him that sitteth theron.

Mynt Anys. Luc. xi. f

Wo be to you Scribes & Phariſes ypocrites/which tyth mynt/ anyse/ & cõmen/ & leaue the wayghtyer matters of the lawe vndone. iudgemẽt/ mercy/ & fayth. These oughtye to haue done/ & not to haue left the other vndone. Ye blinde gydes which strayne out a gnat and swalowe a cammyll.

Judgement & mercye.

Wlynde gydes.

Wo be to you Scribes & Phariſes ypocrites/ which make clene the vtter side of the cupe/ & of the platter: but within they are full of bzybery & excesse. Thou blinde Pharise/ clense fyrst the vnneſyde of the cup and platter/ that the outeside of them maye be clene also.

Inne syde.

Paynted sepulchres.

wo be to you Scribes & Phariſes ypocrites/ foz ye are lyke vnto paynted tõbes which appere beautifull outwarde: but are within full of deed bones and of all fylthynes. So are ye/ foz outwarde ye appere righteous vnto men/ when within/ ye are full of ypocrysie and iniquyte.

Ye bupl de the tõbes.

wo be vnto you Scribes & Phariſes ypocrites: ye bylde the tõbes of the Prophetes/ & garnissche the sepulchres of the ryghtzous/ & saye: yf we had bene in the dayes of oure fathers/ we wolde not haue bene parteners with them in the bloud of the Prophetes. So then ye be witnesses vnto youre selues/ that ye are the chyldren of them wich killed the Prophetes. Fulfill ye lyke wyse the measure of youre fathers. Yee serpentes & generacio of vipers/ how shuld ye scape the dampnacion of hell.

✠ Wherfoze/ beholde I sende vnto you pzophetes/ wyse men & scribes/ & of them ye shall kyll & crucifie: and of them ye shall scourge in youre

youre synagoges/ & persecute frō cyte to cyte/ that vpon you maye come all the righteous bloude that was sheed vpon the erth/ frō the bloud of righteous Abel/ vnto that bloud of zacharias the sonne of Barachias/ whom ye slewe betwene the tēple & the altre. Verely I saye vnto you/ all these thinges shall lyght vpon this generacion. Jerusalem/ Jerusalem which kyllest Prophetes/ & stonest thē which are sent to the: how often wolde I haue gadered thy chyldren to gether/ as the henne gadereth her chickēs vnder her winges/ but ye wolde not: Beholde youre habitacion shalbe lefte vnto you desolate. For I saye to you/ ye shall not se me hēre forthe/ tyll that ye saye: blessed is he that cōmeth in the name of the Lorde.

ii. par. xxiiii

Innocēt bloude.

Luc. xiii. g. iiii. Esd. i. c

¶ The. xxiiij. Chapter.

And Jesus went out & departed frō the tēple: & his disciples came to him/ for to shewe him the byldinge of the tēple. Jesus sayde vnto them: se ye not all these thinges? Verely I saye vnto you: ther shall not be here lefte one stone vpon another/ that shall not be cast doune.

Mar. xiii. a. Destruccion of the temple.

And as he sat vpon the mount Oliuete/ his disciples came vnto him secretly sayinge. Tell vs when these thinges shalbe: and what signe shalbe of thy commynge and of the ende of the worlde? And Jesus answered and sayde vnto them: take hede that no man deceaue you. For many shall come in my name sayinge: I am Christ: and shall deceaue many.

Luc. xix. g.

Eph. v. b Colo. ii. d Antechrist.

Ye shall heare of warres/ and of the fame of warres: but se that ye be not troubled. For all these thinges must come to passe/ but the ende is not yet. For naciō shall ryse agaynst naciō/ & realme agaynst realme: & ther shalbe pestilence/ hunger and erthquakes in all quarters. All these are the begynninge of sorowes.

Then

Joye. xxi. and. xxi. a.

Then shall they put you to trouble/& shall kyll you: & ye shalbe hated of all nacions for my names sake. And then shall many be offended/and shall betraye one another/and shall hate one the other. And many false Prophetes shall aryse/and shall deceaue many. And because iniquite shall haue the vpper hande/ the loue of many shall abate. But he that endureth to the ende/the same shalbe safe. And this glad tidynges of the kyngdome shalbe preached in all the worlde/for a witnes vnto all nacions: and then shall the ende come.

False prophetes.

when ye therfore shall se the abhominacio that betokeneth desolacion/spoken of by Daniel the Prophet/stonde in the holy place: let him that redeth it/vnderstonde it. Then let them which be in Jury/flye into the moutaynes. And let him which is on the houssle toppe/ not come downe to fet eny thinge out of his houssle. Nether let him which is in the felde/ returne backe to fetche his clothes. Wo shalbe in those dayes to the that are with childe/& to them that geue sucke. But praye that youre flight be not in the winter/nether on the Saboth daye. For then shalbe greate tribulacio/ suche as was not from the beginninge of the worlde to this tyme/ner shalbe. Ye & except those dayes should be shortened/there should no flesshe be saued: but for the chosens sake/ those dayes shalbe shortened.

Dan. ix.

wynter.

Electe.

Then yf eny man shall saye vnto you: lo/here is Chrift/or there is Christ: beleue it not. For there shall arise false Christes/& false prophetes/and shall do great myracles and wonders. In so moche that if it were possible/the verie electe should be deceaued. Take hede/I haue tolde you before. wherfore if they shall saye vnto you: beholde he is in the desert go not forth: beholde he is in the secret places/ be leue

Mar. xiii. Luc. xxiii.

leue not. For as the lightninge cometh out of the eest/and shyneth into the weest: so shall the comminge of the sonne of man be. For where soeuer a deed karkas is/euen thyther will the egles resorte.

Mar. xiii. c. Lu. xx. c. Eze. xxxii. b Esa. xiii. Joel. iii. c

Immediatly after the tribulacions of those dayes/shall the sunne be derkened: & the mone shall not geue hyr light/& the starres shall fall frō heauē/& the powers of heauē shall moue. And then shall appere the signe of the sonne of man in heauen. And then shall all the kynredes of the erth morne/& they shall se the sonne of man come in the cloudes of heauē with power & greate glorie. And he shall sende his angels with the greate voyce of a trompe/and they shall gader to gether his chosen/from the fower wyndes/and from the one ende of the worlde to the other.

Fygge tree.

Learne a similitude of the fygge tree: when his braunches are yet tender & his leues sprōge/ye knowe that sommer is nye. So lyke wyse ye/when ye see all these thinges/be ye sure that it is neare/euen at the dores. Verely I saye vnto you/that this generacion shall not passe tyll all these be fulfilled. Heauen & erth shall perisshe/but my wordes shall abide. But of that daye and houre knoweth no man/no not the angels of heauen/but my father only.

Mar. xiii. Luc. xii.

As the tyme of Noe was/so lykewyse shall the comminge of the sonne of man be. For as in the dayes before the floud: they dyd eate & drinke/mary and were maryed/euē vnto the daye that Noe entred into the shyppe/and knewe of nothinge/tyll the floude came and toke them all awaye. So shall also the cōminge of the sonne of man be. Then two shalbe in the feldes/the one shalbe receaued/and the other shalbe refused/two shalbe grindinge at the mylle the one shalbe receaued/

Gene. viii. b Noe.

and the

and the other shalbe refused.

Mare.) iii.c Wake. Luc.xiii.c

wake therfore/because ye knowe not what houre youre master wyll come. Of this be sure/that yf the good man of the housse knewe what houre the theefe wolde come: he wolde suerly watche/and not suffre his housse to be broken vppe. Therfore be ye also redy/ for in the houre ye thinke he wolde not: wyll the sonne of man come. If there be any faythfull seruaunt & wyse/whome his master hath made ruler ouer his housholde to geue them meate in season conuenient: happy is that seruaunt whom his master (when he cometh) shall finde so doinge. Verely I saye vnto you/ he shall make him ruler ouer all his goodes.

Faythful seruaunt.

Euell seruaunt.

But & yf that euyll seruaunt shall saye in his herte/my master will defer his cõminge/ & begynne to smyte his felowes/ ye and to eate & to drynke with the dronken: that seruauntes master will come in a daye when he loketh not for him/ and in an houre that he is not ware of/and wyll deuyde him/ and geue him his rewarde with ypocrites. And there shalbe wepinge & gnasshinge of teth.

¶ The.xxv.Cha.

Virgens.

Then the kyngdome of heaue shalbe lyke vnto ten virgins/ which toke their lampes/ & went to mete the bryd grome: fyue of them were folysshe/ & fyue were wyse. The folysshe toke their lãpes/ but toke none oyle with them. But the wyse toke oyle with them in their vessels with their lampes also. whyll the brydgrome tarved/ all slombred & slepte. And euen at mydnyght/ there was a crye made: beholde/ the brydgrome cometh/ goo out agaynst him. Then all those virgins arose/ & prepared their lãpes. And the folysshe sayde to the wyse: geueus of youre oyle for ouer lampes goo out. But the wyse answered sayinge: not so/ lest ther be not ynough

for

for vs & you: but go rather to them that sell & by for your selues. And whill they wēt to bye the bridgrome came: & they that were redy/ went in with him to the weddinge/ & the gate was shet vp. After wardes came also the other virgins sayinge: master master / open to vs. But he answered & sayde: verely I saye vnto you: I knowe not you. watche therfore: for ye knowe nether the daye nor yet the houre/ when the sonne of man shall come. Watche.

✠ Lykwyse as a certeyne mā redy to take his iorney to a straūge countre/ called his ser nauntes & deliuered to thē his gooddes. And vnto one he gaue. v. talentes/ to another. ij. & to another one: to euery man after his abilite/ & streyght waye departed. Then he that had receaued the fyue talentes/ went and bestowed them and wanne other fiue talentes. Lykewise he that receaued two/ gayned other two. But he that receaued that one/ wēt and digged a pit in the erth/ and hyd his masters money. After a longe season the lorde of those seruauntes came and rekened with them. Then came he that had receaued fyue talentes/ and brought other fiue talentes sayinge: master thou deliueredst vnto me fyue talentes: beholde I haue gayned with them fyue talentes moo. Then his master sayde vnto him: well good seruaūt and faythfull. Thou hast bene faythfull in lytell/ I will make the ruler ouer moche: entre in into thy masters ioye. Also he that receaued two talentes/ came and sayde: master thou deliueredst vnto me two talentes: beholde/ I haue wone two other talentes with them. And his master sayde vnto him/ well good seruaūt and fayth full. Thou hast bene faythfull in lytell/ I will make the ruler ouer moche: go in into thy masters ioye. ✠ Luc. xix. b Talētes.

Then he which had receaued the one talēt came & sayde: master/ I consydered that thou wast an harde man/ which repest where thou sowedst not/ and gaddarest where thou strawedst not/ and was therfore afrayde/ & went & hyd thy talēt in the erth: beholde/ thou hast thyn awne. His master answered & sayde vnto him: thow euyll seruaūt & slowthfull/ thou knewest that I repe where I sowed not & gadare where I strawed not: thou oughtest therfore to haue had my money to the chaūgers/ and then at my comminge shulde I haue receaued myne awne with vaūtage. Take therfore the talent from him/ and geue it vnto him which hath ten talentes. For vnto euery man that hath shalbe geuen/ and he shall haue aboundance/ and from him that hath not/ shalbe taken awaye/ euen that he hath. And cast that vnprofitable seruaūt into vtter derknes: there shalbe wepinge and gnasshinge of teeth.

Couenaunt.

Mar. iiii. c. Luc. viii. c. and. xix. d

The iudgement.

✠ When the sonne of man cometh in his glorie/ & all the holy angels with him/ then shall he syt vpon the seate of his glorie/ and before him shalbe gadared all nacions. And he shall seperate them one from another/ as a shepherde deuideth the shepe from the gootes. And he shall set the shepe on his right honde/ and the gotes on the lyfte. Then shall the kynge saye to them on his right honde: Come ye blessed chyldren of my father/ inheret ye the kyngdome prepared for you from the beginninge of the worlde. For I was anhongred/ and ye gaue me meate. I thursted/ & ye gaue me drinke. I was herbourlesse/ and ye lodged me. I was naked & ye clothed me. I was sicke & ye visited me. I was in prison and ye came vnto me. Then shall the righteous answere him saynge: master/ when sawe we the an hongred

Shepe.

Gootes.

Esa. lviii. b
Ezec. xxxiii. b

Eccles. xii. d

gred/and feed the? or a thurst / and gaue the drinke? when sawe we the herbourlesse/ & lodged the? or naked and clothed the? or when sawe we the sicke or in prison/& came vnto the? And the kynge shall answere & saye vnto thē: verely I saye vnto you: in as moche as ye haue done it vnto one of the leest of these my brethren/ ye haue done it to me. Couenaunt.

Then shall the kynge saye vnto them that shalbe on the lyfte honde: departe from me ye cursed/into euerlastinge fyre: which is prepared for the deuyll and his angels. For I was an hungred/and ye gaue me no meate. I thursted/& ye gaue me no drinke. I was herbourlesse/and ye lodged me not. I was naked/ and ye clothed me not. I was sicke and in prison/ and ye visited me not. Psa. vi. c. Luk. xiii. f.

Then shall they also answere him sayinge: master when sawe we the anhungred / or a thurst/or herbourlesse/ or naked/or sicke/or in prison/and dyd not minister vnto the? Then shall he answere them & saye: Verely I saye vnto you in as moche as ye dyd it not to one of the leest of these/ ye dyd it not to me. And these shall go into euerlastinge payne: and the righteous into lyfe eternall. ✠ Couenaunt. John. v. e

¶ The. xxvj. Chapter.

AND it came to passe / when Jesus had finished all these sayinges / he sayd vnto his disciples: ✠ Ye knowe that after two dayes shalbe ester/ and the sonne of man shalbe deliuered to be crucified. The passion. Mar. xiiii. a Luk. xxii. a

Then assembled togedder the cheefe prestes and the scribes & the elders of the people to the palice of the hye preste / called Cayphas/ and helde a counsell/how they myght take Jesus by suttelte and kyll him. But they sayde/ not on the holy daye / lest eny vproure aryse amonge the people. Cyphas

when Jesus was in Bethany/ in the houſ-
Joh. xii. a. le of Simon the leper/ther came vnto him a
Mar. xii a. woman/which had an alabaster bore of pre-
cious oyntmēt/ and powred it on his heed/as
he sate at the bourde. when his disciples sa-
He is an- we that/they had indignacion sayinge: what
noynted. neded this wast? This oyntmēt myght haue
bene well solde/ & geuen to the poore. when
Jesus vnderstode that/ he sayde vnto them:
why trouble ye the womā? She hath wrought
a good worke vpō me. For ye shall haue poore
folcke alwayes with you: but me shall ye not
haue all wayes. And in that she casted this
oyntmēt on my bodye/ she dyd it to burye me
with all. Verely I saye vnto you/ where soe-
ver this gospell shalbe preached throughoute
all the worlde there shall also this that she
hath done/ be tolde for a memoriall of her.

He is sol- Then one of the twelue called Judas Isca-
de. rioth went vnto the cheke prestes/ and sayde:
Mar. xiii. b. what will ye geue me/ and I will deliuer him
Luc. xxii. a. vnto you? And they apoynted vnto him thir-
ty peces of syluer. And from that tyme he
sought opportunite to betraye him.

The fyrst daye of swete breed the disciples
came to Jesus sayinge vnto him: where wilt
Mar. xiiii. b thou that we prepare for the to eate the pa-
Luc. xxii. a. schall lambe? And he sayd: go into the cite/ vn-
to soche a mā/ & saye to him: the master sayeth
my tyme is at hande/ I will kepe myne ester
at thy houſle with my disciples. And the di-
sciples dyd as Jesus had apoynted them/ and
Mar. xiiii. & made redy the esterlambe.
Luc. xxii. b. When the euē was come he sate doune with
Joh. xiii b the. xij. And as they dyd eate/ he sayd: Verely
I saye vnto you/ that one of you shall betraye
me. And they were exceedinge sorowfull/ & be-
ganne euery one of thē to saye vnto him: is it
I master? He answered & sayde: he that dep-

peth

yeth his honde with me in the disshe/the same shall betraye me. The sonne of mā goeth as it is wrytte of him: but wo be to that mā/ by whom the sonne of man shalbe betrayed. It had bene good for that man/ yf he had neuer bene borne. Psal. xl.

Then Judas which betrayed him / answered & sayd: is it I master? He sayde vnto him: thou hast sayde. As they dyd eate/ Jesus toke breed & gaue thankes / brake it/ & gaue it to the disciples/ & sayde: Take/ eate this is my body. And he toke the cup / & thanked/ and gaue it them / sayinge: drinke of it euery one. For this is my bloude of the new testament/ that shalbe shedde for many/ for the remission of synnes. I saye vnto you: I will not drinke hence forth of this frute of the vyne tree/ vntyll that daye / when I shall drinke it new with you in my fathers kyngdome. The institucion of the sacrament. i. Cor. xi. c Luc. xxii.

And when they had sayde grace/ they went out into mounte oliuete. Then sayde Jesus vnto them: all ye shalbe offended by me this nyght. For it is wrytte: I will smyte the shepherde/ & the shepe of the flocke shalbe scatte red abroade. But after I am ryssen agayne/ I will go before you into Galile. Peter answered/ and sayde vnto him: though all men shulde be offended by the / yet wolde I neuer be offended. Jesus sayde vnto him: Verely I saye vnto the/ that this same nyght before the cocke crowe/ thou shalt denye me thryse. Peter sayde vnto him: If I shulde dye with the/ yet wolde I not denye the. Lyke wyse also sayde all the disciples. Mar. xiiii. c Luc. xxii. b Joh. xvi. a Zach. xiii. c Mar. xiiii. c and. xvi. b Mar. xiiii. c luc. xxii. b Joh. xiii. d

Then went Jesus with them into a place which is called Gethsemane/ and sayde vnto the disciples/ sit ye here whill I go and praye yonder. And he toke with him Peter and the two sonnes of zebede/ & began to wexe sorow Mar xiii. d Lu. xxii. d.

full and to be in agonye. Then sayde Jesus vnto them: my soule is heuy euen vnto the deeth. Tary ye here: & watche with me. And he went a lytell aparte/ & fell flat on his face/ and prayed sayinge: O my father/ yf it be possible/ let this cuppe passe from me: neuertheles/ not as I will/ but as thou wilt. And he came vnto the disciples/ and founde them a slepe/ & sayde to Peter: what/ coulde ye not watche with me one houre: watche & praye/ that ye fall not into temptacion. The spryte is willinge/ but the flesshe is weake.

He armeth him self ageynst the passion.

He went awaye once moare & prayed/ sayinge: O my father/ yf this cuppe cannot passe awaye frō me/ but that I drinke of it/ thy will be fulfilled. And he came/ & founde them a slepe agayne. For their eyes were heuy. And he lefte them & went agayne/ & prayed the thyrd tyme sayinge the same wordes. Then came he to his disciples & sayde vnto them: Slepe hence forth & take youre reest. Take hede the houre is at honde/ and the sonne of man shalbe betraped into the hondes of synners. Ryse/ let vs be goinge: beholde/ he is at hōde that shall betraye me. Whill he yet spake: lo/ Judas one of the .xij. came/ and with him a greate multitude with swearde and staues/ sent from the chefe prestes and elders of the people. And he that betraped him/ had geuē a token/ sayinge: whosoeuer I kysse/ that same is he/ laye hondes on him. And forth with all he came to Jesus/ and sayde/ hayle master: and kyssed him. And Jesus sayde vnto him: frende/ wherfore arte thou come. Then came they & layed hondes on Jesus and toke him.

Mar. xiiij. c. Luc xxii. c. Joh. xviij. a

He is betrayed.

And beholde/ one of them which were with Jesus/ stretched oute his honde and drue his swearde/ and stroke a seruaunt of the hye preste/ and smote of his eare. Then sayde Jesus vnto

vnto him: put vp thy swearde into his sheathe. For all that ley hōd on the swearde/ shall perisshe with the swearde. Ether thinkest thou that I cannot now praye to my father/ & he shall geue me moo then. xij. legions of angels? But how then shulde the scriptures be fulfilled: for so must it be. Gen. ix. a apo. xiii. c

The same tyme sayde Jesus to the multitude: ye be come out as it were vnto a theefe/ with sweardes & staues for to take me. I sate daylie teachinge in the temple amonge you/ & ye toke me not. All this was done that the scriptures of the Prophetes myght be fulfilled. Then all the disciples forsoke him & fleed. And they toke Jesus and leede him to Cayphas the hye Preste/ where the Scribes and the elders were assembled. And Peter folowed him a farre of/ vnto the hye prestes place: and went in / and sate with the seruantes to se the ende. Esa. liiii c. thre. iiii. d. Mar. xiiii. Luc. xxii. f Jaa. xiii. c He is taken.

The cheefe Prestes and the elders/ and all the counsell/ sought false witnes agaynst Jesus/ for to put him to deeth/ but founde none: in so moche that when many false witnesses came/ yet founde they none. At the last came two false witnesses/ and sayde: This felowe sayde: I can destroye the temple of God/ and bylde it agayne in. iij. dayes. He is falsely accused. Joh. ii d

And the cheefe Preste arose/ & sayde to him: answerest thou nothinge? How is it that these beare witnes agaynst the? But Jesus helde his peace. And the cheefe Preste answered/ and sayde to him: I charge the in the name of the lyuinge God/ that thou tell vs/ whether thou be Christ the sonne of God. Jesus sayde to him: thou haste sayd. Neuertheless I saye vnto you/ hereafter shall ye se the sonne of man sittinge on the right honde of power/ and come in the cloudes of the skye.

Then the hye Prestes rent his clothes sayinge: he hath blasphemed: what nede we of eny moo witnelles? Behold now ye haue heard his blasphemy: what thinke ye? They answered and sayde: he is worthy to dye. Then spat they in his face and boffeted him with fistes. And other smote him with the palme of their hondes on the face / sayinge: tell vs thou Christ/who is he that smote the?

Mar. xiiii. Luc. xxii. f. Joh. xviii. c

Peter denyeth.

Peter satewithout in the palice. And a damsell came to him sayinge: Thou also waste with Jesus of Galile: but he denyed before them all saying: I woot not what thou sayst. when he was goone out into the porche/ a nother wenche sawe him/ & sayde vnto them that were there. This felowe was also with Jesus of Nazareth. And agayne he denyed with an othe that he knew the man. And after a whyle came vnto him they that stode by and sayde vnto Peter: suerly thou arte euen one of them / for thy speache bewrayeth the. Then begāne he to course & to sweare/ that he knewe not the mā. And immediatly the cocke krewe. And Peter remembred the wordes of Jesu which sayde vnto him: before the cocke crowe/ thou shalt denye me thryse: and went out at the dores and wepte bitterly.

¶ The. xxvii. Chapter

Mar xv. a. luc. xxiii. a.

He is deliuered to Pylate.

When the morninge was come / all the chefe prestes & the elders of the people helde a counsayle agaynst Jesus/ to put him to deeth/ & brought him bounde and deliuered him vnto Poncius Pylate the debite.

Then when Judas which betraped him/ sawe that he was condēpned/ he repented him selfe/ and brought agayne the. xxx. plates of syluer to the chefe Prestes and elders sayinge: I haue synned betrayinge the innocent

bloud.

blou d. And they sayde: what is that to vs? Se thou to that. And he cast doune the syluer plates in the temple and departed/and went and hounge him selfe. Judas.

And the chefe Prestes toke the syluer plates and sayd: it is not lawfull for to put them into the treasure/because it is the pryce of bloud. And they toke counsell/and bought with them a potters felde to bury strangers in. wherfore that felde is called the felde of bloud/vntyll this daye. Then was fulfylled/that which was spoken by Jeremy the Prophet sayinge: & they toke. xxx. syluer plates /the prise of him that was valued/whom they bought of the chyldrē of Israel/and they gaue them for the potters felde/as the Lorde appoynted me. Act. i. Zach. xi.

Jesus stode before the debite: and the debite axed him sayinge: Arte thou the kynge of the Jues? Jesus sayd vnto him: Thou sayest. And when he was accused of the chefe Prestes and elders/he answered nothinge. Then sayd Pilate vnto him: hearest thou not/how many thinges they laye agaynste the? And he answered him to neuer a worde: in so moche that the debite maruey lled greatlie. Mar. xv. a Luc. xxiii. c He holdeth his pece.

At that feest/the debite was wonte to deliuer vnto the people a preſoner/whom they wolde desyer. He had then a notable preſoner/called Barrabas. And when they were gadered together/Pilate sayde vnto them: whether will ye that I geue losse vnto you/Barrabas or Jesus which is called Christ? For he knewe well/that for enuie they had deliured him. Barrabas.

When he was set doune to geue iudgemēt/his wyfe sent to him sayinge: haue thou nothinge to do with that iuste man. For I haue suffered many thinges this daye in a dreame about him.

But the chefe Prestes and the elders had perswaded the people/that they shulde axe Bar-

rabas/and shulde destroye Jesus. Then the de-
Marc. xv.a bite answered and sayde vnto them: whether of
Luc. xxiii.b the twayne will ye that I let loose vnto youe
Jo. xviii.g. Ind they sayde/Barrabas. Pylate sayde vnto
and. xix.c them: what shall I do then with Jesus which
is called Christ? They all sayde to him: let him
be crucified. Then sayde the debite: what cupll
hath he done? And they cryed the moze saynge: let him be crucified.

When Pylate sawe/ that he preuayled nothinge/but that moare bulines was made/he tooke water and walshed his hondes before the peo-
*His iudge confesseth him an innocent. ple sayinge: I am innocent of the bloud of this *iuste person/and that ye shall se. Then answered all the people and sayde: his bloud be on vs/and on oure chyldren. Then let he Barrabas loose vnto them/ and scourged Jesus/
He is scourged. and deliuered him to be crucified.

Then the soudeours of the debite toke Jesus vnto the comen hall/& gaddered vnto him all the company Ind they stripped him and put
Mar.xv.b. on him a purpyll roobe/and platted a croune of
Jo.xix.a. thornes and put vpon his heed/and a rede in
He is crowned. his ryght honde: and bowed their knees before him and mocked him/saying: hayle kynge of the Jewes: and spitted vpon him/and toke the rede and smoote him on the heed.

Ind when they had mocked him/they toke the robe of him ageyne/and put his awne reyment on him/& led him awaye to crucify him.
Mar.xv.b. Ind as they came out/ they founde a man of
Luc.xxii.d. Cyren/named Symon: him they compelled to
He drinketh uenger & gall beare his crosse. Ind when they came vnto the
Joh.xix. place/called Golgotha (that is to saye/a place of deed mens sculles) they gaue him veneger to drinke mengled with gall. Ind when he had tasted therof/he wolde not drinke.

When they had crucified him/ they parted his
He is crucified. garmentes/and dyd cast lottes: to fulfyll that

was

was spoken by the Prophet. They deuyded my garmentes amonge them: and apon my vesture dyd cast loottes. And they sate & watched him there. And they set vp ouer his heed the cause of his deeth writen. This is Jesus the kynge of the Jewes. And there were two theues crucified with him/one on the ryght honde/and a nother on the lyfte.

They that passed by/reuyled him waggynge ther heeddes & sayinge: Thou that destroyest the temple of God and byldest it in thre dayes/ saue thy selfe. If thou be the sonne of God/come doune from the crosse. Lykwyse also the hye Prestes mockinge him with the Scribes and elders sayde: He saued other/him selfe he cannot saue. If he be the kynge of Israel: let him now come doune from the crosse/and we wil beleue him. He trusted in God/let him deliuer him now/yf he will haue him: for he sayde/I am the sonne of God. That same also the theues which were crucified with him/ cast in his tethe. He is rayled on.

From the sixte houre was there derckines ouer all the londe vnto the nynth houre. And about the nynth houre Jesus cryed with a lowde voyce / sayinge: Eli Eli lama asbathani. That is to saye/ my God/my God/ why hast thou forsaken me? Some of them that stode there/when they herde that/sayde: This man calleth for Helyas. And streyght waye one of them ranne and toke a sponge and filled it full of veneger/and put it on a rede/and gaue him to drinke. Other sayde/let be: let vs se whether Helyas will come and deliuer him. Jesus cryed agayne with a lowde voyce and yelded vp the goost. Psal. xxi. He geueth vp the goost.

And beholde the vayle of the temple dyd rent in twayne from the toppe to the bottome/ and the erth dyd quake/& the stones dyd rent/

and gra

and graues dyd open: and the bodies of many
The vaile reteth. saincte which slept/arose and came out of the
graues after his resurrection/& came into the
holy cite/and appered vnto many.

Deed bodyes aryse. When the Centurion and they that were
with him watchinge Jesus/sawe the erth qua-
ke and those thinges which happened/they fea
red greatly sayinge. Of a surete this was the
sonne of God.

Jnd many wemen were there/beholdinge
him a farre of/which folowed Jesus from Ga
lile/ministringe vnto him. Jmonge which was
Mary Magdalen/and Mary the mother of
James and Joses/and the mother of zebe-
des chyldren.

When the euen was come/there came a ry-
Mar. x. v. che man of Jramathia named Joseph/which
Luc. xxiii. same also was Jesus disciple. He went to Py-
Jo. xix. v. late and begged the bodye of Jesus. Then Py
late commaunded the body to be delyuered.
Jnd Joseph toke the body/and wrapped it in a
He is buryed. clene lynnen clooth/and put it in his newe tom
be/which he had hewen out/euen in the roke/
and rolled a greate stone to the doze of the se-
pulcre & departed. Jnd there was Mary Mag
dalene and the other Mary syttynge ouer aga-
ynste the sepulcre.

The nexte daye that foloweth good frydaye/
the hye Prestes and Pharises gat them selues
to Pylate and sayde: Syr/we remember/that
this deceauer sayde whill he was yet alyue. Af-
ter thre dayes I will aryse agayne. Commaun
de therfore that the sepulcre be made sure vn-
He is watched for rysinge agayne. tyll the thyrd daye lest paraduenture his disci
ples come and steale him awaye/and saye vn-
to the people/he is rysen from deeth/and the
laste errour be worse then the fyrst. Pylate
sayde vnto them. Take watche men: Go/& ma
ke it as sure as ye can. Jnd they went and ma-
de the

de the sepulcre sure with watche men/and sealed the stone. ✠ ¶ The. xxviij. Chapter. ✠ Mar. xvi. Joh. xx.

3 The Sabboth daye at euen which dauneth the morowe after the Sabboth/ Mary Magdalene and the other Mary came to se the sepulcre.

And beholde ther was a greate erth quake. For the angell of the lorde descended from heuen: and came and rowlled backe the stone from the dore/and sate apon it. His countenaunce was lyke lyghtnynge/and his rayment whyte as snowe. And for feare of him the kepers were astunnyed/and became as deed men.

The Angell answered/and sayde to the wemen/feare ye not. I knowe that ye seke Jesus which was crucified: he is not here: he is rysen as he sayde. Come/and se the place where the Lorde was put: and go quickly and tell his disciples that he is rysen from deeth. And beholde/he will go before you into Galile/there ye shall se him. Lo I haue tolde you. ✠

✠ And they departed quickly from the sepulcre with feare and greate Joye: and dyd runne to bringe his disciples worde. And as they went to tell his disciples: beholde/Jesus met them sayinge: All hayle. And they came & held him by the fete and worshipped him. Then sayde Jesus vnto them: be not afrayde. Go & tell my brethren/that they go into Galile/and there shall they se me.

When they were gone: beholde/some of the kepers came into the cite/and shewed vnto the hye Prestes/all the thinges that were happened. And they gaddered them to geder with the elders/and toke counsell/and gaue large money vnto the soudiers sayenge: Saye that his disciples came by nyght/and stole him awaye whill ye slept. And yf this come to the rulers eares/we will pease him/and saue you harmeles.

les. And they toke the money and dyd as they were taught. And this sayinge is noysed amonge the Iewes vnto this daye. ✠

✠ Then the. xj. disciples went awaye into Galile/into a mountayne where Iesus had appoynted them. And when they sawe him/they worshipped him. But some of them douted. And Iesus came and spake vnto them sayinge: All power is geuen vnto me in heuen/& in erth. Go therfore and teache all nacions/ baptysinge them in the name of the father/and the sonne/ and the holygoost: Teachinge them to obserue all thinges/what soeuer I commaunded you. And lo I am with you all waye/ euen vntyll the ende of the worlde. ✠

Mar. xvi.

All power.

Here endeth the Gospell of S. Mathew.

The Gospell of S. Marke.

The fyrste Chapter/



Mar. iii. a. Luke. iii. a

THe beginnynge of the Gospell of Iesu Christ the sonne of God/as it is written in the Prophetes: beholde I sende my messenger before thy face/which shall prepare thy waye before the.

Mat. iii. a

The voyce of a cryer in the wildernes: prepare ye the waye of the Lorde/make his pathes streyght.

Esaie xl. a Joh. i. c

John bapti sed. Mat. iii. a

John dyd baptise in the wildernes/& preache the baptime of repentaūce/for the remission of synnes. And all ye londe of Iurie & they of Ierusalem

salem/wēt out vnto him/& were all baptised of him in the ryuer Jordā/confessinge their synnes

John was clothed with camilles here/& with a gerdyll of a skyn about his loynes. And he dyd eate locustes & wilde hony/& preached sayinge: a stronger then I commeth after me/whose shue latchet I am not worthy to stoupe doune & vnlose. I haue baptised you with water: but he shall baptise you with the holy goost. ✠

Mar.iii.c
Luke.iii.c
Joh.i.s

Jesus is baptised.

And it came to passe in those dayes/that Jesus cam from Nazareth/a cite of Galile: & was baptised of John in Jordan. And assone as he was come out of the water/John sawe heauen open/and the holy goost descendinge vpon him/lyke a doue. And ther came a voyce from heauē: Thou arte my dere sonne in whom I delyte.

Mar.iii.c
Luk.iii.d

And immediatly the spyrete draue him into wildernes: and he was there in the wildernes xl. dayes/and was tempted of Satan/and was with wilde beestes. And the angels ministred vnto him.

Math.iiii.a
Luke.s.
Jesus fasteth.

After John was taken/Jesus came into Galile/preachinge the Gospell of the kyngdome of God/and sayinge: the tyme is come/and the kyngdome of God is at honde/repent and beleue the Gospell.

Math.iiii.b
Luke.iiii.e
Joh.iiii.f

As he walked by the see of Galile/he sawe Simon and Andrew his brother/castinge nettes into the see for they were fyschers. And Jesus sayde vnto them: folowe me/and I will make you fyschers of men. And straycht waye/they forsoke their nettes/and folowed him.

Math.iiii.c.
Luc.s.f
Symon.
Andrew.

And when he had gone a lytell further thence he sawe James the sonne of zebede/& John his brother/euen as they were in the shippe mendinge their nettes. And anonne he called them. And they leeft their father zebede in the shippe with his hyred seruauntes/and went their waye after him.

James.
John.

And

Mat.viii.d. Luc.iiii.c. And they entred into Capernaum: & streyght waye on the Sabboth dayes/he entred to the synagoge and taught. And they merueled at his learnynge. For he taught them as one that had power with him/and not as the Scribes.

The vnclene spi is cast oute. And there was in their synagoge a man vexed with an vnclene spirite/that cryed sayinge: let be/what haue we to do with the thou Jesus of Nazareth? Arte thou come to destroye vs? I knowe the what thou arte/euen that holy of God. And Jesus rebuked him sayinge: holde thy peace and come out of him. And the vnclene spirite tare him/and cryed with a loude voyce/and came out of him. And they were all amased/in so moche that they demaunded one of another amonge them selues sayinge: what thinge is this? what newe doctrine is this? For he commaundeth the foule spirites with power/and they obeye him. And immediatly his fame spred abroade throughout all the region rounde in Galile.

Mat.viii.b. Luc.iiii.f. Simons mothere lawe And forth with/assone as they were come out of the synagoge/they entred into the house of Symon and Andrew/with James & John. And Symons mother in lawe lay sicke of a feuer. And anone they tolde him of her. And he came and toke her by the honde and lyfte her vp: and the feuer forsoke hyr by and by: and she ministred vnto them.

And at euen when the sunne was downe/ they brought to him all that were dyseased/ & them that were possessed with deuyls. And all the cite gadered to gedder at the dore/and he healed many that were sicke of diuers deseases. And he cast out many deuyls/and suffred not the deuyls to speake/because they knewe him.

And in the morynge very erly/Jesus arose and went out into a solitary place/and there prayed. And Symon and they that were with him

him folowed after him. And when they had founde him/they sayde vnto him: all men seke for the. And he sayd vnto them: let vs go into the next tounes/that I maye preache there also: for truly I cam out for that purpose. And he preached in their synagoges / throughout all Galile/and cast the deuyls out.

A leper. Mat. viii. a. Luke. v. c

And there came a leper to him/beseechinge him/and kneled doune vnto him/and sayde to him: yf thou wilt thou canneste make me clene. And Jesus had compassion on him & put forth his honde/touched him/& sayde to him/I will/ be thou clene. And assone as he had spoken/immediatly the leprosy departed from him/and he was clensed. And he charged him/and sent him awaye forth with and sayde vnto him: See thou saye nothinge to any man: but get the hence/ and shewe thy selfe to the Preste/and offer for thy clensinge/those thinges which Moses commaunded/for a testimoniall vnto them. But he (assone as he was departed) beganne to tell many thinges/and to publyshe the dede: in so moche that Jesus coulde no more openly entre into the cite/but was without in desert places. And they came to him from every quarter.

¶ The. ij. Chapter.

Mat. ix. a Luke. v. d.

After a feawe dayes/he entred into Capernaum agayne/& it was noysed that he was in a houselde. And anone many gadered to geder/in so moche that now there was no roume to receaue them: no/not so moche as about the doze. And he preached the worde vnto them. And there came vnto him that brought one sicke of the palsie borne of foure men. And because they coulde not come nye vnto him for preasle/they vncouered the rofe of the houselde where he was. And when they had broken it open/they let doune the beed where in the sicke of the palsie laye. When Jesus

Palsye.

sawe their fayth / he sayde to the sicke of the palsie/sonne thy synnes are forgeuen the.

And ther were certayne of the Scribes sytting there/ & reasoninge in their hertes: how doeth this felowe so blaspheme? who can forgeue synnes/but God only? And immediatly when Jesus perceaued in his spyrete/that they so reasoned in thē selues/he sayde vnto them: why thynke ye soche thinges in youre hertes? Whether is it easyer to saye to the sicke of the palsie/thy synnes are forgeuen the: or to saye/aryse take vp thy beed/and walke? That ye maye knowe that the sonne of man hath power in erth to *forgeue synnes/he spake vnto the sicke of the palsie: I saye vnto the/aryse and take vp thy beed/and get the hense into thyne awne houssse. And by & by he arose/toke vp the beed/& went forth before them all: in so moche that they were all amased / and glorified God sayinge: we neuer sawe it on this fassion.

*The visible myracle was a signe of the inuisible power. Mat. ix. & Luke. v. f

And he went agayne vnto the see/and all the people resorted vnto him/and he taught them. And as Jesus passed by/he sawe Leuy the sonne of Alphey syt at the receyte of custome/& sayde vnto him: folowe me. And he arose and folowed him. And it came to passe/as Jesus sate at meate in his houssse/many publicans and synners sate at meate also with Jesus and his disciples. For there were many that folowed him And when the Scribes and Pharises sawe him eate with publicans and synners/they sayde vnto his disciples: how is it/ that he eateth & drinketh with publicans and synners? When Jesus hearde that/he sayde vnto them. The whole haue no nede of the phisicion/but the sicke. I came not to call the rightwyse/but the synners to repentaunce.

Leuy.

Publicans and synners eate with Christ.

And the disciples of John and the Pharises dyd faste: & therfore came and sayde vnto him.

Why

Why do the disciples of John and of the Pharises faste/and thy disciples fast not. And Jesus sayde vnto them: can the chyldren of a weddinge faste/whils the brydgrome is with the. As longe as they haue the brydgrome with them/they cannot faste. But the dayes will come when the brydgrome shalbe taken from the and then shall they faste in those dayes.

i.Tim.i.t. Math.ix.b. Luke.v.f

Christes disciples faste not:

Also no man soweth a pece of newe cloth vnto an olde garmēt/for then taketh he awaye the newe pece from the olde/& so is the rent worse.

New and olde agree not.

In lyke wyse/no man poureth newe wyne into olde vessels: for yf he do/the newe wyne breaketh the vessels/& the wyne runneth out/ and the vessels are marred. But new wyne must be poured into new vessels.

Math.xii.d. Luke.vi.a

And it chaunsed that he went thorow the corne feldes on the Sabboth daye: and his disciples as they went in their waye/beganne to plucke the eares of corne. And the Pharises sayde vnto him: beholde/why do they on the Sabboth dayes that which is not laufull? And he sayde to them: haue ye neuer rede what Dauid dyd/when he had nede/and was anhongred/both he and they that were with him? How he went into the house of God in the dayes of Abiathar the hye Preste/and dyd eate the halowed loues/which is not laufull to eate/but for the Prestes only: & gaue also to them which were with him? And he sayde to them: the Sabboth was made for man/and not man for the Sabboth. Wherfore the sonne of man is Lorde euen of the Sabboth daye.

They pluck the eares on the Sabboth daye.

i.Re.xxi.b.

The Sabboth was made for man.

Christ is Lorde on the Sabboth

¶ The.iij. Chapter. ✠

And he entred agayne into the synagoge/ and there was a man there which had a widdred honde. And they watched him to se/whether he wolde heale him on the Sabboth daye/that they myght accuse him.

Wethered hande

And he sayde vnto the man which had the wyd dred honde: aryse and stonde in the myddes. And he sayd to them: whether is it laufull to do a good dede on the sabboth dayes/or an euyll? to saue lyfe or kyll? But they helde their peace. And he loked round aboute on them angerly/ mournynge on the blyndnes of their hertes/ & sayde to the man: stretch forth thyne honde. And he stretched it oute. And his honde was restored/euen as whole as the other. ¶

And the Pharises departed/& streyght waye gaddred a counsell/ with them that belonged to Herode/ agaynst him that they myght destroye him. And Jesus auoyded with his disciples to the see. And a greate multitude followed him from Galile & from Jurie/& from Jerusalem/& from Idumea/& from beyonde Jordane: & they that dwelled about Tyre & Sidon a greate multitude: which when they had herde what thinges he dyd/came vnto him.

And he cōmaunded his disciples/that a shype shuld wayte on him/because of the people/ leste they shuld throunge him. For he had healed many/ in somoche that they preased apon him/for to touche him as many as had plages. And when the vnclene spirites sawe him/they fell doune before him/and cryed sayynge: thou arte the sonne of God. And he straytly charged them that they shuld not vtter him.

Math. x.a Luc. vi.b

The apostles are chosen.

And he went vp into a mountayne/ and called vnto him whom he wolde/ and they came vnto him. And he ordeyned the. xij. that they shuld be with him/& that he myght sende them to preache: and that they myght haue power to heale sykneses/and to cast out deuyls. And he gaue Symon/to name Peter. And he called James the sonne of zebede & John/ James brother/and gaue them Bonarges to name/ which is to saye/ the sonnes of thounder. And Andrew

drew and Philip and Bartlemew & Mathew and Thomas and James the sonne of Alphey and Taddeus and Symon of Cane & Judas Iscariot which same also betrayed him.

Mat. ix. & and. xii. b Luc. vi. b

And they came vnto housse and the people assembled togeder agayne so greatly that they had not leysar so moche as to eate breed. And when they that longed vnto him heard of it they went out to hold him. For they thought he had bene beside him selfe. And the Scribes which came from Jerusalem sayde: he hath Belzebub and by the power of the chefe deuyll casteth out deuyls. And he called them vnto him and sayde vnto them in similitudes.

Belzebub.

How can Satan driue out Satan? For yf a realme be deuided agaynste it selfe that realme cannot endure. Or yf a housse be deuided agaynste it selfe that housse cannot cõtinue: So yf Satan make insurrection agaynst him selfe and be deuided he cannot continue but is at an ende. No man can entre into a stronge mans housse and take awaye his gooddes excepte he fyrst bynde that stronge man and then spoyle his housse.

Mat. xii. a. Luc. xi. b

Verely I saye vnto you all synnes shalbe forgeuen vnto mens chyldren & blasphemy wherwith they blaspheme. But he that blaspheneth the holy gooste shall neuer haue forgeuenes: but is in daunger of eternall damnacion: because they sayde he had an vnclene spyrete.

The synne of the holy ghoost.

Then came his mother & his brethren & stode with out and sent vnto him and called him. And the people sate aboute him and sayde vnto him: beholde thy mother and thy brethren seke for the with out. And he answered them sayinge: who is my mother and my brethren? And he loked rounde about on his disciples which sate in compasse about him and sayde: beholde my mother and my brethren. For whosoeuer

Mat. xii. d. Luke. viii. c

His mother seketh him.

doeth the will of God/he is my brother/my syster and mother. ¶The.iiij.Chap.

Math.xiii.a Luk.viii.a, AND he began agayne to teache by the see syde. And there gadered to geder vnto him moche people/so greatly that he entred into a ship/and sate in the see/and all the people was by the see syde on the shooze. And he taught them many thinges in similitudes and sayde vnto them in his doctrine. Herken to. Beholde/There went out a sower to sowe. And it foztuned as he sowed/that some fell by the waye syde/and the fowles of the ayze came and deuoured it vp. Some fell on stony grounde/where it had not moche erth: and by and by spzange vp/because it had not deepth of erth: but assone as the sunne was vp it caught heet/and because it had not rotynge wyddzed awaye.

Sower.

And some fell amonge the thoznes/and the thoznes grewe vp and choked it/so that it gaue no frute. And some fell vpon good grounde/and dyd yelde frute that spzonge and grewe/and bzought fozthe: some thyzty folde/some sixtee folde/and some an hundzed folde. And he sayde vnto them: he that hath eares to heare/let him heare. ✠

The sower is expounded.

And when he was alone/they that were about him with the.xij.axed him of the similitude. And he sayde vnto them. To you it is geuen to knowe the mystery of the kyngdome of God. But vnto them that are with out/shall all thinges be done in similitudes: that when they se/they shall se/and not discerne: and when they heare they shall heare/and not vnderstonde: lest at any tyme they shulde tourne/and their synnes shuld be fozgeuen them. And he sayde vnto them: Perceaue ye not this similitude/how then shulde ye vnderstonde all other similitudes?

Esaie.vi.e Math.xiii.b Luk viii.b Joh.xii.f Act.xxviii. Rom.xi.b

The sower soweth the worde. And they that are by the wayes syde/where the worde is sowen/are they to whom allone as they haue herde it/ Satan cometh immediatly/ and taketh awaye the worde that was sowen in their hertes. And lykewyse they that are sowen on the stonye grounde/are they: which when they haue hearde the worde/atonce receaue it with gladnes/ yet haue no rotes in them selues/ & so endure but a tyme: & anone as trouble and persecucion aryseth for the wordes sake/they fall immediatly. And they that are sowen amonge the thornes/are suche as heare the worde: and the care of this worlde and the disceptfulnes of ryches and the lustes of other thinges/entre in & chooke the worde/and it is made vnfrutfull. And those that weare sowed in good grounde/ are they that heare the worde and receaue it/ and bringe forth frute/some thirty folde some sixty folde/some an hundred folde.

Mat. 5.b
Luc. viii. c
aud. 11.c
Mathe. x.c.
Luk. viii. c.

And he sayde vnto them: is the candle lyghted/to be put vnder a bushell/or vnder the table/and not rather to be put on a candelstick? For there is nothinge so preuy/ that shall not be opened: nether so secreet/but that it shall come abroade. If eny man haue eares to heare/ let him heare. And he sayde vnto them: take hede what ye heare. With what measure ye mete/ with the same shall it be measured vnto you agayne. And vnto you that heare/ shall more be geuen. *For vnto him that hath/shall it be geuen: and from him that hath not/shalbe taken awaye/euen that he hath.

Candell.

Measure.

*A couenaunt to them that loue the worde of god to wynne other with worde and dede: and another to them

And he sayde: so is the kyngdome of God/ euen as yf a man shuld sowe seede in the grounde/and shulde slepe and ryse vp nyght & daye: and the seede shuld sprynge and growe vp/he not ware. For the erth bringeth forth frute of her selfe: fyrst the blade/then the eares after that

full cozne in the eares. And assone as the frute is brought forth / anone he thrusteth in the sykell/because the heruest is come.

And he sayde: where vnto shall we lyken the kyngdome of God? or with what comparison shall we compare it? It is lyke a grayne of mustardseed/which when it is sowen in the erth/ is the leest of all seedes that be in the erth: but after that it is sowen/it groweth vp / and is greatest of all herbes: and bereth greate braunches/so that the fowles of the ayre maye dwell vnder the shadowe of it.

Mustard seed.
Math. xiii. c
Luc. xiii. d.

And with many soche similitudes he preached the worde vnto them after as they myght heare it. And without similitude spake he no thinge vnto them. But when they were a parte / he expounded all thinges to his disciples. And the same daye when euen was come / he sayde vnto them: let vs passe ouer vnto the other syde. And they lefte the people/and toke him euen as he was in the ship. And ther were also with him other shippes.

Mat. viii. d.
Luc. viii. d.

And ther arose a great storme of wynde/and dasshed the waues into the ship/so that it was full. And he was in the sterne a slepe on a pelowe. And they awoke him/ & sayde to him: Master/carest thou not that we perisshe? And he rose vp/ & rebuked the wynde/and sayde vnto the see: peace and be still. And the wynde alayed/ and ther folowed a greate calme. And he sayde vnto them: why are ye so fearfull? How is it that ye haue no fayth? And they feared exceedingly/and sayde one to another: what felowe is this? For booth wynde and see obey him.

Jesus sleeth in the ship.

¶ The. v. Chapter.

And they cam ouer to the other syde of the see into the countre of the Gaderenites. And when he was come out of the shippe/there met him out of the graues a man

Gaderenites.
Mat. viii. &
Luk. c viii. d

man possessed of an vncleane spyte/ which had his abydinge amõge the graues. And no man coulde bynde him: no not with cheynes/ because that when he was often bounde with fetters & cheynes/ he plucked the chaynes a sunder/ & brake the fetters in peces. Nether coulde eny man tame him. And alwayes bothe nyght & daye he cryed in the mountaynes & in the graues/ and bet him selfe with stones. when he had spied Jesus afarre of/ he rãne & worshipped him/ & cryed with a loude voyce & sayde: what haue I to do with the Jesus the sonne of the moost hyest God? I requyre the in the name of god that thou tormẽt me not. For he had sayd vnto him: come out of the mã thou fowle spyte. And he axed him: what is thy name? And he answered sayinge: my name is Legion for we are many. And he prayd him instantly/ that he wolde not sende them awaye out of the countre. Legion.

And ther was there nye vnto the mountayns a greate heerd of swyne fedinge/ & all the deuyls besought him sayinge: sende vs in to the heerde of swyne/ that we maye enter into them. And anone Jesus gaue thẽ leaue. And the vnclene spyrites went out & entred in to the swyne. And the heerd starteled / & ran hedling in to the see. They were about. ij. M swyne/ and they were drouned in the see. And the swyn heerdes fleed/ & tolde it in the cyte & in the countre. And they came out for to se what had hapened: and came to Jesus/ & sawe him that was vexed with the fende & had the legion/ syt/ both clothed & in his ryght mynde/ and were afrayed. And they that sawe it tolde them/ how it had hapened to him that was possessed with the deuyll: and also of the swyne. And they begãne to praye him/ that he wolde departe from their coostes. And when Swyne.

he was come into the shyppe/he that had the deuyll/prayed him that he myght be with him. Howbeit Jesus wolde not suffre him/ but sayde vnto him:go home in to thyne awne housse and to thy frendes/and shewe them what great thinges the Lorde hath done vnto the/and how he had compassion on the. And he departed/& beganne to publisshe in the ten cities/what greate thinges Jesus had done vnto him/& all men dyd merueyle.

Mat.ix.c. Luke.viii.f

And when Jesus was come ouer agayne by shyppe vnto the other syde/moche people gadered to him/& he was nye vnto the see. And

The Rulers daughter.

beholde/ther came one of the rulers of the Synagoge/whose name was Jairus:& when he sawe him/he fell doune at his fete/& besought him greatly sayinge: my doughter lyeth at poynt of deeth/I wolde thou woldest come & laye thy honde on her/that she myght be safe and liue. And he went with him/& moche people folowed him/and thronged him.

Bloudye yssue.

And ther was a certen woman/which was diseased of an yssue of blonde.xij.yeres/& had suffred many thinges of many phisicions/& had spēt all that she had/& felte none amendemēt at all/but wexed worse & worse. When she had herde of Jesus:she came into the preace behinde him/& touched his garmēt. For she thought:yf I maye but touche his clothes I shall be whole. And streyght waye her foūtayne of blonde was dryed vp/and she felt in her body/that she was healed of the plage.

And Jesus immediatly felt in him selfe/the vertue that wēt out of him/and tourned him roundaboute in the preace/& sayde:who touched my clothes? And his disciples sayde vnto him:seist thou the people thrust the/& yet

ge.

arest/who dyd touche me? And he loked roūd about/for to se her that had done that thinge. The

ge. The woman feared and trembled (for she knew what was done with in her) & she came & fell doume before him / & tolde him the truth of euery thinge. And he sayde to her: Doughter thy fayth hath made the whoale: go in peace / and be whole of thy plage.

Whyll he yet spake / there came frō the ruler of the synagoges houlle / certayne which sayde: thy doughter is deed: why disease thou the master eny further? Assone as Jesus heard that word spoken / he sayde vnto the ruler of the Synagoge: be not afrayed / only beleue. And he suffred no man to folowe him moare then Peter & James and John the brother of James. And he came vnto the houlle of the ruler of the synagoge / & sawe the wondringe: & them that wepte & wayled greatly / & wēt in & sayde vnto thē: why make ye this a doo & wepe? The mayden is not deed / but slepeth. And they lawght him to scorne. Then he put them all out and toke the father and the mother of the mayden / and them that were with him / and entred in where the mayden laye / and toke the mayden by the honde / and sayde vnto hyr: Tabitha / cumi: which is by interpretation: mayden I saye vnto the / aryse. And streyght the maydē arose / and went on her fete. For she was of the age of twelue yeres. And they were astonyed at it out of measure. And he charged them straytely that no man shuld knowe of it / and commaunded to geue her meate.

¶ The .vj. Chapter ✠

Mat. xiii. c
Luk. iiii. c
Joh. iiii. f

AND he departed thence / & cam into his awne countre / & his disciples folowed him. And when the Sabboth daye was come / he beganne to teache in the synagoge. And many that hearde him were astonyed / & sayde: From whens hath he these thinges? & what

and what wysdom is this that is geuen vnto him: & suche vertues that are wrought by his hondes? Is not this that carpenter Marye sonne the brother of James & Joses & of Juda & Simon? & are not his systers here with vs? And they were offended by him. And Jesus sayde vnto them: a Prophet is not despysed but in his awne countre/ & amõge his awne kynne/ & amonge them that are of the same housholde. And he coulde there shewe no myracles/ but layde his hondes vpon a fewe sicke foolke and healed them. And he merueyled at their vnbelefe.

And he wẽt aboute by the tounes that laye on euery syde/ teachinge. And he called the twelue/ & beganne to sende them two & two/ & gaue them power ouer vnclene spyrytes. And commaunded them/ that they shuld take nothinge vnto their iorney saue a rodde only: nether scrippe/ nether bread/ nether mony in their pourses/ but shuld be shood with sandals. And that they shuld not put on two cootes. And he sayde vnto them: whersoeuer ye entre in to an houfle/ there abyde tyll ye departe thence. And whosoeuer shall not receaue you/ nor heare you/ when ye departe thence/ shake of the duste that is vnder youre fete/ for a witnesse vnto them. I saye verely vnto you/ it shalbe easier for sodom & Gomor at the daye of iudgement/ then for that cite.

And they wẽt out and preached/ that they shuld repent: and they cast out many deuyls. And they anoynted many that were sicke/ with oyle and healed them.

And kynge Herode herde of him (for his name was spreed abroade) & sayde: John Baptiste is rysen agayne from deeth/ & therfore myracles are wrought by him. Other sayde it is Helyas: and some sayde: it is a Prophet or as

Carpẽter

A Prophete is not honoured in his awne cõtree.

Mathe. x. a Luce. ix. a.

The apostles are sent forth

Luce. viii. g.

Dust.

Annoynted.

Mar. vi. a Luce. ix. a.

or as one of the Prophetes. But when Herode hearde of him/he sayde: it is John whom I beheaded/he is rysen from deeth agayne.

* For Herode him selfe had sent forth and had taken John/& bounde him & cast him into prison for Herodias sake which was his f brother Philippes wyfe. For he had maryed her. John sayde vnto Herode: It is not lawfull for the to haue thy brothers wyfe. Herodias layd wayte for him/& wolde haue killed him/but she coulde not. For Herode feared John/knowinge that he was a iust man and an holy: and gaue him reuerence: and when he hearde him/he dyd many thinges/& hearde him gladly. Marth. xiiii. Luke. iii. c.

But when a conuenict daye was come: Herode on his byrth daye made a supper to the lordes/captayns & chefe estates of Galile. And the doughter of the sayde Herodias came in & daunsed/& pleased Herode & them that sate at bourde also. Then the kynge sayde vnto the mayde: axe of me what that thou wilt/& I wyll geue it the. And he sware vnto hyr/ whatsoeuer thou shalt axe of me/I will geue it the/euen vnto the one halfe of my kyngdome. And she went forth and sayde to her mother: what shall I axe? And she sayde: John Baptistes heed. And she cam in streygth waye with haste vnto the kynge/& axed sayinge: I will/that thou geue me by & by in a charger the heed of John Baptist. And the kynge was sory: howbeit for his othes sake/& for their sakes which sate at supper also/ he wolde not put her beside her purpose. And immediatly the kynge sent the hangmā & cōmaunded his heed to be brought in. And he wēt & beheeded him in the prison and brought his heed in a charger/& gaue it to the mayden & the mayden gaue it to her mother. And when his disciples John baptist is beheeded.

disciples heard of it/they came & toke vp his body/and put it in a toumbe. ¶

Mat.xiiii.b. Luk.ix.b. And the Apostles gadered them selues to gether to Jesus/& told him all thinges/ booth what they had done/& what they had taught. And he sayde vnto them: come aparte into the wyldernes/& rest a whyle For there were many cõmers and goers/that they had no leasure so moche as to eate. And he went by shyp out of the waye into a deserte place. But the people spyed them when they departed: and many knewe him/and rãne afote thither out of all cities/and cam thither before them/and Math.ix.d. came togedder vnto him. And Jesus wẽt out and sawe moche people/ and had compassion on them/ because they were lyke shepe which had no shepherde. And he beganne to teache them many thinges.

Mat.xiiii.b & uc.ix.b. John.vi.a And when the daye was now farre spẽt/ his disciples came vnto him sayinge: this is a desert place/& now the daye is farre passed/ let them departe/that they maye goo into the cõtrey roundabout & into the toumes/& by thẽ breed: for they haue nothinge to eate. He answered & sayd vnto them: geue ye thẽ to eate. And they sayde vnto him: shall we goo & bye .ij. C. penywoorth of breed/ & geue thẽ to eate? He sayde vnto thẽ: how many loues haue ye? Go & loke. And when they had serched/ they sayde. v. & two fisshes. And he cõmaunded thẽ to make thẽ all syt doune by companies vpon the grene grasse. And they sate doune here & rowe & there arowe/by houndredes & by fyftyes. And he toke the .v. loues & the two fysshes/& loked vp to heauẽ & blessed & brake the loues/& gaue them to his disciples to put before them: & the two fisshes he diuided amõge them all. And they all dyd eate/& were satisfied. And they toke vp twelue baskettes full

Fyues loues & .ii. fyshes.

of the

of the gobettes and of the fisshes. And they that att were about fiue thousand men.

And streyght waye he caused his disciples to go into the shyppe/ & to go ouer the water beloze vnto Bethsaida/whyll he sent awaye the people. And allone as he had sent them awaye/he departed into a mountayne to praye. And when euen was come the shyppe was in the middes of the see/ & he alone on the londe/ & he sawe the troubled in rowinge. foz the wynde was contrary vnto the. And aboute the fourth quarter of the nyght/ he came vnto them/walkinge vpō the see/ & wolde haue passed by them. When they sawe him walkinge vpō the see/they supposed it had bene a spyrite and cryed oute: foz they all sawe him/ & were afrayed. And anon he talked with them & sayde vnto them: be of good chere/ it is I/ be not afrayed. And he went vp vnto them into the shyppe/ & the winde ceased/ and they were sore amased in them selues beyonde measure/ and maruepled. Foz they remembzed not/ of the loues/ because their hertes were blinded. Mar. xiiii. c Joh. vi. b Jesus walketh on the see. Mat. xiiii.

And they came ouer/ & went into the londe of Genezareth/ & dzue vp into the hauen. And allone as they were come out of the shyppe/ streyght they knewe him/ & ran forth throughout all the region rounde about/ & began to cary aboute in beddes all that were sicke/ to the place where they hearde tell that he was. And whither soeuer he entred into tounes/ cities oz villages/ they layde their sicke in the stretes/ & prayed him that they myght touche/ & it were but the edge of his vesture. And as many as touched him/ were safe. Edge oz hemme.

The. vij. Chapter.

And the Pharises came to gedder vnto him/ & diuers of the Scribes which came fro Jerusalē. And when they sawe Mat. xv. c

certayne

certayne of his disciples eate breed with com-
Unwalshen hondes. men hondes (that is to saye/with vnwellshen hondes) they complayned. For the Pharises & all the Jewes/excepte they wasshe their hondes ofte/eate not/obseruinge the traditions of the elders. And when they come from the market/excepte they washe/they eate not. And many other thinges ther be/which they haue taken vpon them to obserue/as the washinge of cuppes and crules/and of brasen vessels and of tables.

Then axed him the Pharises and scribes/ why walke not thy disciples accordinge to the traditions of the elders/but eate breed with vnwellshen hondes? He answered & sayd vnto them: well prophesied Esayas of you ypocrites/as it is wrytten: This people honoreth
Esa. xxix.d. me with their lyppes/but their herte is farre frō me: In vayne they worshippe me/teachinge
Mennes commaūdemētes. doctryns which are nothinge but the cōmaundemētes of men. For ye laye the commaundement of God aparte/& obserue the traditiōs of men/as the washinge of crules and of cuppes/& many other suche lyke thinges ye do.

And he sayde vnto them: well/ye cast a syde the commaundement of God/to mayntayne
Exod.xx.c Deut.v.b Ephe vi.a. Exod.xxi.c Leuit xx.b Prouer.xx. youre awne traditiōs. For Moses sayde: Honoure thy father & thy mother: & whosoeuer curseth father or mother/let him dye for it.
Corban. But ye saye: a man shall saye to father or mother Corban: which is: that thou desyrest of me to helpe the with is geuen God. And so ye suffre him no more to do ought for his father or his mother makinge the worde of God of none effecte/through youre awne traditions which ye haue ordeyned. And many suche thinges do ye.

And he called all the people vnto him/& sayde vnto them: Herken vnto me/euery one of you

pou ꝥ vnderstonde. There is nothinge with out a mā that can defyle him when it entreth into him: but thoo thinges which procede out of him/ are those wich defyle the mā. If eny man haue eares to heare / let him heare. And whē he came to house awaye frō the people/his disciples axed him of the similitude. And he sayde vnto them: are ye so without vnderstondinge? Do ye not yet perceaue / that whatsoeuer thinge from without/ entreth into a mā/it cānot defile him/because it entreth not into his hert/but in the belly: ꝯ goeth out into the draught that purgeth out all meates? Matth. xv.b

That goeth in defileth not

And he sayde: that defileth a man which cometh oute of a man. For frō with in euē oute of the herte of mē proceade eupll thoughtes aduoutry/fornicatiō/murder/theeft/couetoufnes /wychednes/deceyte/vnclēnes/ꝥ a wicked eye / blasphemy / pryde / folishnes: all these eupll thinges come frō with in/ꝥ defile a mā.

That cometh oute of a man defyleth.

And from thence he rose ꝥ wēt into the borders of Tyre ꝥ Sidō: ꝥ entred into an houfle/ ꝥ wolde that no man shuld haue knowē. But he coulde not be hyd. For a certayne woman whose doughter had a foule spryte hearde of him ꝥ came ꝥ fell at his fete. The womā was a Greke oute of Syrophenicia/ꝥ she besought him that he wolde cast out the deupll onte of her doughter. And Jesus sayde vnto her: let the chyldren fyrst be feed. For it is not mete to take the chyldrēs breed / ꝥ to caste it vnto whelppes. She answered and sayd vnto him: euē so master/neuertheleſſe/the whelppes also eate vnder the table of the chyldrēs cromes. And he sayde vnto her: for this sayinge go thy waye/ the deupll is gone out of thy doughter. And when she was come home to her houfle/ she founde the deupll departed/ ꝥ her doughter lyinge on the beed. Mark vii.c Matth. xv.c. The Syrophenycia.

✠ And he departed agayne frō the coostes of
Math.xv.c Tyre and Sydon/ & came vnto the see of Ga-
lile thorow the myddes of the coostes of the x.
cities. And they brought vnto him one that
The dekke & domme was dekke & stambred in his speche/ & prayed
him to put his honde vpon him. And he toke
him a syde from the people/ & put his fingers
in his eares & dyd spyt & touched his tounge/
& loked vp to heauē & sighthed/and sayd vnto
him: Ephatha/that is to saye/be opened. And
streyght waye his eares were opēned/and the
stringe of his tounge was loosed/ and he spake
playne. And he cōmaunded them that they
shulde tell no man. But the more he forbad
them/so moche the more a greate deale they
publisshed it: and were beyonde measure ad-
Gen.i.d mynyshed/saynge: He hath done all thinges well/
Eccl.xxxix. and hath made booth the dekke to heare and
the domme to speake. ✠

The.viii.Chapter. ✠

IN those dayes when ther was a very
Math.xv.d greate cōpanye/ & had nothinge to eate/Jesus called his disciples to him & sayde vnto thē: I haue compassion on
this people/because they haue now bene with
me.iij.dayes/ & haue nothinge to eate: And yf
I shuld sende thē awaye fastinge to their awne
houses/they shuld faynt by the waye. For
diuers of them came frō farre. And his dis-
ciples answered him: where shulde a man haue
Seuen lo- breade here in the wildernes to satisfie these?
ues. And he axed them: how many loues haue ye?
They sayde/seuē. And he cōmaunded the people to sit doune on the grounde. And he toke
the.vij.loues/ gaue thankes/ brake & gaue to
his disciples/to set before them. And they did
set them before the people. And they had a fewe small fisshes. And he blessed thē & cōmaunded them also to be set before them. And they
ate &

ate and were sufficed. And they toke vp of the broke meate that was lefte. vij. baskettes full. And they that ate/were in nōber aboute fowre thousand. And he sent them awaye. ✠

And a none he entred into a shyp with his disciples/& came into the parties of Dalmanutha. And the Pharises came forth/& begāne to dispute with him/ seking of him a signe from heauē and tempting him. And he syghthed in his spyrete & sayde: why doth this generacion seke a signe? Verely I saye vnto you/ ther shall no signe be geuen vnto this generacion. And he lefte them and went into the shyp agayne/ and departed ouer the water. Math. xvi. a Luk. xii. a

A signe

And they had forgotte to take breed with thē/ nether had they in the shyp with thē more then one loofe. And he charged them sayinge. ✠ Take hede/& beware of the leuē of the pharises/& of the leuē of Herode. And they reasoned amonge them selues sayinge: we haue no breed. And when Jesus knewe that/ he sayde vnto them: why take ye thought because ye haue no bread? perceaue ye not yet/ nether vnderstonde? Haue ye youre hertes yet blynded? Haue ye eyes and se not? & haue ye eares and heare not? Do ye not remember? when I brake. v. loues amonge. v. M. How many baskettes full of brokē meate toke ye vp? They sayde vnto him/ twelue. When I brake. vij. amōge. iiij. M. How many baskettes of the leuinges of broken meate toke ye vp? They sayde/ seuen. And he sayde vnto them: how is it that ye vnderstonde not? Leuen. Joh. vi. b

✠ And he came to Bethsaida/& they brought a blinde man vnto him/ and desyred him to touche him. And he caught the blinde by the honde/ and leade him out of the toune/& spat in his eyes and put his hondes vpon him/ and axed him whether he saw ought. And he

A blynde is healed

loked vp & sayde: I se the men: for I se them walke/ as they were trees. After that he put his hondes agayne vpon his eyes/ & made him see. And he was restored to his sight/ & sawe euery man clerly. And he sent him home to his house sayinge: nether go into the toune/ nor tell it to eny in the toune. ✠

Mat. xvi. b. Luke. ix. c Cesarea Philippi.

And Jesus went out and his disciples into the tounes that longe to the cite called Cesarea Philippi. And by the waye he axed his disciples sayinge: who do men saye that I am? And they answered: some saye that thou arte John Baptist: some saye Helyas: and some one of the Prophetes. And he sayde vnto them: But whom saye ye that I am? Peter answered & sayde vnto him: Thou arte very Christ.

The passion.

And he charged them/ that they should tell no man of it. And he begane to teache them/ how that the sonne of man must suffre many thinges/ and shulde be reproued of the elders and of the hye Prestes and Scribes/ & be kylled/ and after thre dayes aryse agayne. And he spake that sayinge openly. And Peter tooke him a syde/ and began to chyde him. Then he

Peter is Satan. Mar. xvi. d. and. x. d Luk. ix. c and. xiii. f

tourned aboute/ and loked on his disciples/ & rebuked Peter sayinge. Go after me Satan. For thou sauerest not the thinges of God but the thinges of men.

Christes disciple.

And he called the people vnto him/ with his disciples also/ & sayde vnto them: whosoeuer will folowe me/ let him forsake him selfe/ & take vp his crosse/ & folowe me. For whosoeuer will saue his lyfe/ shall lose it. But whosoeuer shall lose his lyfe for my sake & the gospels/ the same shall saue it. what shall it profet a man/ yf he shuld wynne all the worlde & loose his awne soule? or els what shall a man geue/ to redeme his soule agayne? whosoeuer therfore shall be ashamed of me & of my wor-

Math. x. d Luke. ix. c and. xii. e

des/

des/ amonge this aduoutrous & sinfull gene
racion: of him shall the sonne of man be asha-
med/when he cometh in the glorye of his fa-
ther with the holy angels. And he sayde vnto Math. xvi. d
them: Verely I saye vnto you: There be so- Luke. ix. c
me of them that stonde here/ which shall not
taste of deeth/tyll they haue sene the kyngdo
me of God come with power.

¶ The. ix. Chapter.

And after. vi. dayes Jesus toke Peter/ Mat. xvii. c
James & John/& leede them vp into Luke. ix. d
an hye mountayne out of the waye alo
ne/& he was transfigured before them. Transfy-
And his rayment dyd shyne/and was made guracion.
very whyte/euen as snowe: so whyte as no
fuller can make vpon the erth And ther ape-
ared vnto them Helyas with Moses: and they
talked with Jesu. And Peter answered and
sayde to Jesu: Master here is good beinge
for vs/ let vs make. iij. tabernacles/ one for
the/one for Moses/and one for Helyas. And
yet he wist not what he sayde: for they were
afrayde. And ther was a cloude that shadde
wed them. And a voyce came out of the clou-
de sayinge: This is my deare sonne/ heare Heare hi.
him. And sodenly/ they loked rounde aboute
them/and sawe no man moze then Jesus on-
ly with them.

And as they came doune from the hyll/ he Mat. xvii.
charged them/ that they shulde tell no man
what they had sene tyll the sonne of mā were
ryssen from *deeth agayne. And they kepte *Mencion
that sayinge with them/& demaunded one of of the passi
another/what that rysinge from deeth agay- on folowe-
ne shulde meane. And they ared him sayinge: th the hye
why then saye the Scribes/that Helyas mu- sion.
ste fyrst come. He answered & sayde vnto thē:
Helyas verely shall fyrst come and restoze all Malac. iiii. b
thinges. And also the sonne of man as it is Esa. liii. d

G. iij. wrytte/

Mala.iiii.a. Esai.liii.b Math.xii.c Luk.ix.c

wrytten/shall suffre many thinges and shalbe set at nought. Moreouer I saye vnto you that Helias is come/and they haue done vnto him whatsoeuer pleased thē/ as it is wrytten of him.

And he came to his disciples & sawe moche people about them/ & the scribes disputinge with them. And streyght waye all the people when they beheld him/ were amased/ & ran to him/and saluted him. And he sayde vnto the Scribes: what dispute ye with them?

✠ And one of the cōpanye answered & sayde: Master/I haue brought my sonne vnto the/ which hath a domme spryte. And whensoeuer he taketh him/he teareth him/ & he fometh/ & gnasheth with his tethe/ and pineth awaye. And I spake to thy disciples that they shuld caste him out/and they couldenot.

He answered him and sayde: O generacion without sayth / how longe shall I be with you? How longe shall I suffre you? Bringe him vnto me. And they brought him vnto him. And assone as the spryte sawe him/he tare him. And he fell doune on the grounde wallowinge & fominge. And he axed his father: how lōge is it a goo/sens this hath happened him? And he sayd/ of a chylde: & ofte tymes casteth him into the fyre/ & also into the water/ to destroye him. But yf thou canst do eny thinge/haue mercy on vs/ and helpe vs. And Jesus sayde vnto him: ye yf thou couldest beleue/ all thinges are possible to him that beleueth. And streygth waye the father of the chylde cryed with teares sayinge: Lorde I beleue/helpe myne vnbeleefe.

Helpe myre vnbeleefe.

The dōme & deefe spyrite is cast oute.

When Jesus sawe that the people came runinge together vnto him/ he rebuked the foule spyrte/ sayinge vnto him: Thou dōme and deefe spyrte/ I charge the come oute of him/ & entre

entre no more into him. And the spirite cryed/ and rent him sore/and came out: And he was as one that had bene deed/in so moche that many sayde/he is deed. But Jesus caught his honde and lyfte him vp: & he rose. And when he was come into the house/his disciples axed him secretly: why coulde not we caste him out? And he sayde vnto them: this kynde can by no nother meanes come forth/but by prayer and fastinge. ✠

Prayer & fastynge.

✠ And they departed thens/and toke their iorney thorow Galile/and he wolde not that eny man shuld haue knowē it. For he taught his disciples/& sayde vnto them: the sonne of man shalbe deliuered into the hondes of mē/ and they shall kyll him and after that he is kylled he shall arise agayne the thyrd daye. But they wiste not what that sayinge meant/ and were afrayed to axe him.

Math. xvii. Luk. ix. c

Passion.

And he came to Capernaum. And when he was come to house/he axed thē: what was it that ye disputed bytwene you by the waye? And they helde their peace: for by the waye they reasoned amonge thē selues/who shulde be the chefest. And he sate doune & called the twelue vnto him/& sayde to them: yf eny man desyre to be fyrst/the same shalbe last of all/& seruaunt vnto all. And he toke a chylde/ & set him in the myddes of them/& toke him in his armes and sayde vnto them: Whosoeuer receiueth eny soche a chylde in my name/receiueth me. And whosoeuer receiueth me/receiueth not me/but him that sent me. ✠

Mat. xviii. Luke. ix. f.

Chefe or greatest.

John answered him sayinge: ✠ Master/we sawe one castinge oute deuyls in thy name/ which foloweth not vs and we forbade him/ because he foloweth vs not. But Jesus sayde ✠ forbid him not. For ther is no mā that shall do a myracle in my name/that can lightlye

✠ If he preache Christ truly/though he folow not with the in thy ceremonyes or traditions/ let him alone.

speake euyll of me. Whosoeuer is not agaynst you / is on youre parte. And whosoeuer shall geue you a cuppe of water to drinke for my names sake / because ye belonge to Christe / verely I saye vnto you / he shall not loose his rewarde.

And whosoeuer shall offende one of these lytelons / that beleue in me / it were better for him / that a mylstone were hanged aboute his necke / & that he were cast into the see. wherfore yf thy hande offende the / cut him of. It is better for the / to entre into lyfe maymed / the haupnge two hondes go into hell / into fyre that neuer shalbe quẽched / where there worme dyeth not / & the fyre neuer goeth oute. Lykewyse yf thy fote offende the / cut him of. For it is better for the to goo halt into lyfe / then hauinge two fete to be cast into hell / into fyre that neuer shalbe quẽched: where there worme dyeth not / & the fyre neuer goeth oute. Euen so yf thyne eye offende the / plucke him oute. It is better for the to go into the kyngdome of God with one eye / then hauinge two eyes to be cast into hell fyre: where there worme dyeth not / & the fyre neuer goeth oute. ✠

Esa. lxvi. g.

Euery man therfore shalbe salted with fyre. And euery sacrifice shalbe seasoned with salt. Salt is good. But yf the salt be vnsauery / what shall ye salte therwith? Se that ye haue salt in youre selues: & haue peace amonge youre selues / one with another.

Fyer and Salt. Fyer is tribulacion and Salt is Godes worde.

¶ The. x. Chapter.

And he rose frõ thence & went into the coostes of Iurie through the region that is beyõde Iordan. And the people resorted vnto him a fresshe: and as he was wõt / he taught them agayne. And the pharisees came & axed him a question: whether it were laufull for a mã to put awaye his wyfe:

to pro-

to proue him. And he answered and sayd vnto them: what dyd Moses byd you do? And they sayde: Moses suffred to wryte a testimoniall of deuorsement/ and to put hyr awaye. And Jesus answered & sayd vnto them: For the hardnes of youre hertes he wrote this precept vnto you. But at the fyrste creacion God made them man and woman. And for this thinges sake shall man leue his father and mother and byde by his wyfe and they twayne shalbe one flesshe. So then are they now not twayne but one flesshe. Therfore what God hath cuppled/ let not man separat. Deuoreement. Deu. viiii. Math xix. Gene. i. ii. d i. Cor. vi. d.

And in the house his disciples axed him agayne of that matter. And he sayde vnto thē: Whosoeuer putteth awaye his wyfe and maryeth another/ breaketh wedlocke to herwarde. And yf a woman forsake her husband and be maryed to another/ she committeth aduoutrie. i. Cor. vii. B

And they brought chyldren to him/ that he should touche them. And his disciples rebuked thoose that brought them. When Jesus sawe that/ he was displeased and sayd to them: Suffre the chyldren to come vnto me/ and forbyd thē not. For of suche is the kyngdome of God. Verely I saye vnto you/ whosoeuer shall not receaue the kyngdome of God as a chylde/ he shall not entre therin. And he toke them vp in his armes/ and put his hondes vpon them/ and blessed them. Mat. xix. b Luk. xviii. Chyldre.

✠ And when he was come into the waye/ ther came one runnynge and kneled to him/ and axed him: good master/ what shall I do/ that I maye enheret eternall lyfe? Jesus sayde to him: why callest thou me good? There is no man good but one/ which is God. Thou knowest the commaundementes: breake not matrimony: kyll not: steale not/ bere no false witnes: defraude no man: honoure thy father & mother. Math. xix. Luk. xviii. Exod. xx. d.

He answered and sayde to him: master all these I haue obserued from my youth. Jesus beholde him/and had a fauour to him and sayde vnto him: one thinge is lacking vnto the. Go and sell all that thou hast/and geue to the poore & thou shalt haue treasure in heuen & come & folowe me/ & take vp thy *crosse. But he was discumforted with that sayinge/ & went awaye mornynge/for he had greate possessions.

*The Rych men maye abide no crosse: that is to saye persecution.

And Jesus loked rounde aboute/& sayde vnto his disciples: what an harde thinge is it for them that haue ryches/to entre into the kyngdome of God. And his disciples were astonnyed at his wordes. But Jesus answered agayne and sayde vnto them: chyldren how harde is it for them/that trust in ryches/to entre into the kyngdome of God? It is easyer for a camell to go thorowe the eye of an nedle/then for a ryche man to entre into the kyngdome of God. And they were astonnyed out of measure/sayinge betwene them selues: who then can be saued? Jesus loked vpon them/& sayde: with men it is vnpossible/but not with God: for with God all thinges are possible.

Camell.

And Peter beganne to saye vnto him: Lo/ we haue forsaken all/and haue folowed the. Jesus answered and sayde: Verely I saye vnto you/ther is no man that forsaketh housse/ or brethren/or systers/or father/or mother/or wyfe/ other chyldren/or londes for my sake and the Gospelles/which shall not receaue an houndred foolde nowe in this lyfe: housses/ and brethren/and systers/and mothers/& chyldren/and londes with persecutions: and in the worlde to come/ eternall lyfe. Many that are fyrst/ shalbe last: & the last/fyrst. And they were in the waye goynge vp to Jerusalem. And Jesus went before them: and they were amased/ and as they folowed/ were afrayde.

Hundred folde.

Mat.xix.d
and. xx.b
Lu.xviii.c.

Fyrst and last.

And Je

And Jesus toke the .xij. agayne/and beganne to tell them what thinges shuld happen vnto him. Behold we go vp to Jerusalem/& the sonne of man shalbe deliuered vnto the hye Prestes and vnto the Scribes: and they shall condempne him to deeth/and shall deliuer him to the gentyls: and they shall mocke him/& scourge him/& spyt vpon him/and kyll him. And the thyrde daye he shall ryse agayne. passion.

And then James & John the sonnes of zebede came vnto him/ sayinge: master/we wolde that thou shuldest do for vs what soeuer we desyre. He sayde vnto the: what wolde ye I shuld do vnto you? They sayd to him: graunt vnto vs that we maye sytte one on thy ryght honde/ and the other on thy lyfte honde/in thy glory. But Jesus sayd vnto them: Ye wot not what ye axe. Can ye drincke of the cup that I shall drincke of/and be baptised in the baptime that I shalbe baptised in? And they sayde vnto him: that we can. Jesus sayde vnto them: ye shall f drincke of the cup that I shall drincke of & be baptised with the baptime that I shalbe baptised in: but to syt on my ryght honde and on my lyfte honde is not myne to geue/ but to them for whom it is prepared. The sonnes of zebede. Math. xx.c

And when the .x. hearde that/they began to disdayne at James and John. But Jesus called them vnto him/and sayde to them: ye know that they which seme to beare rule amonge the gentyls/ raygne as lordes ouer them. And they that be greate amonge them/exercyse auctorite ouer them. So shall it not be amonge you/ but whosoeuer of you wilbe greate amonge you/shalbe youre minister. And whosoeuer wilbe cheefe/ shalbe seruaunt vnto all. For euen the sonne of man came not to be ministred vnto: but to minister/ and to geue his lyfe for the redempcion of many. Math. xx. Greate.

And they

Hierico.

Math.xx.d. Luk.xviii.f Barthimeus the blynde.

And they came to Hierico. And as he went oute of Hierico with his disciples/ and a great nombre of people: Barthimeus the sonne of Thimeus which was blynde/ sate by the hye wayes syde beggynge. And when he hearde that it was Jesus of Nazareth / he began to crye and to saye: Jesus the sonne of Dauid/ haue mercy on me. And many rebuked him/that he shuld holde his peace. But he cryed the moore a greate deale/thou sonne of Dauid haue mercy on me. And Jesus stode still/and commaunded him to be called. And they called the blinde/saynge vnto him: Be of good comforte: ryse/he calleth the. And he threwe awaye his clooke/ & roose and came to Jesus. And Jesus answered/ and sayde vnto him: what wilt thou that I do vnto the? The blinde sayde vnto him: master/ that I myght see. Jesus sayde vnto him: go thy waye/thy fayth hath saued the. And by & by he receaued his sight/and folowed Jesus in the waye.

¶ The.xi. Chapter.

Math.xxi.a Luk.xix.e. Bethphage.

And when they came nye to Jerusalem vnto Bethphage and bethanie/beside mount Olyuete/ he sent forth two of his disciples/ & sayde vnto them: Go youre wayes into the toune that is ouer agaynst you. And assone as ye be entred into it/ye shall fynde a coolte bounde/wheron neuer man sate: loose him and bringe him. And yf eny man saye vnto you: why do ye so? Saye that the Lorde hath neade of him: and streyght waye he wil sende him hydder. And they went their waye/ & found a coolte tyed by the doore with out in a place where two wayes met/ & they loosed him.

Colt.

Joh.xii.b And diuers of them that stode there/sayde vnto them: what do ye loosinge the coolte? And they sayd vnto them euen as Jesus had cõmaunded them. And they let them go. And they brought the coolte to Jesus/and caste their garmentes on him

on him: and he sate vpon him. And many spredde
their garmentes in the waye. Other cut doune
braunches of the trees / and strawed them in
the waye. And they that went before and they
that folowed / cryed sayinge: Hosanna: blessed be
he that commeth in the name of the Lorde.
Blessed be the kyngdome that commeth in the
name of him that is Lorde of oure father Da-
vid: Hosanna in the hyest.

Hosanna

And the Lorde entred into Jerusalem / & in- Mat. xxi. b
to the temple. And when he had loked rounde a- Luke. xix. f
bout vpon all thinges / and now the euen tyde
was come / he went out vnto Bethany / with the
twelue. And on the morowe when they were co
me out from Bethany / he hungred / & spyed a
fygge tree a farre of hauinge leues / & went to se
whether he myght fynde eny thinge ther on.
But when he came therto / he founde nothinge
but leues: for the tyme of fygges was not yet.
And Jesus answered and sayde to it: neuer man
eate frute of the here after whyll the worlde
stondith. And his disciples hearde it.

Fygge tree.

And they came to Jerusalem. And Jesus
went into the temple / and beganne to cast out
the sellers and byers in the temple / & ouerthre-
we the tables of the money chaungers / and the
stoles of them that solde doues: and wolde not
suffre that eny man caryed a vessell thorow the
temple. And he taught sayinge vnto them / is it
not writtē: my house shalbe called the house
of prayer vnto all nacions? But ye haue made
it a deen of theues.

Sellers & byers are cast oute.

Esa. lvi. c
Hie. vii. b

And the Scribes and hye Prestes hearde it
& sought howe to distrope him. For they feared
him / because all the people marueled at his do-
ctrine. And when euen was come he went out
of the cite. And in the morynge as they passed
by / they sawe the fygge tree dryed vp by the ro-
tes. And Peter remembred / & sayde vnto him:

Math. xxi

maist

master/beholde/the fygge tree which thou cursedest/is widdred awaye. And Jesus answered and sayde vnto them: Haue confidens in God.

✠ Verely I saye vnto you/that whosoeuer shall saye vnto this mountayne: take awaye thy selfe/& cast thy selfe into the see/& shall not wauer in his herte/but shall beleue those thinges which he sayeth shall come to passe/what soeuer he sayeth/shalbe done to him. Therfore I saye vnto you/whatsoeuer ye desyre when ye praye/beleue that ye shall haue it/& it shalbe done vnto you. And when ye stond & praye/forgeue/yf ye haue eny thinge agaynste eny man/that youre father also which is in heuen/may forgeue you youre trespases.

Matth. vii. a and. xxii c Mar. vi. b Luke. xi. b

Couenaunt.

And they came agayne to Jerusalem. And as he walked in the temple/ther came to him the hye Prestes/and the Scribes/and the elders/& sayd vnto him: by what auctorite doest thou these thinges? & who gaue the this auctorite/to do these thinges? Jesus answered and sayde vnto them: I will also axe of you a certayne thinge: and answere ye me/and I will tell you by what auctorite I do these thinges. The bayptime of John/was it from heuen or of men? Answer me. And they thought in them selues sayinge: yf we shall saye from heuen: he will saye why then dyd ye not beleue him? but yf we shall saye/of men: then feare we the people. For all men counted John/that he was a verie Prophete. And they answered and sayd vnto Jesu: we cannot tell. And Jesus answered/and sayd vnto them: nether will I tell you by what auctorite I do these thinges. ✠

Ec l. xxviii. Mat xxi. c Luke. xx. a

The bayptyme of John.

¶ The xij. Chap.

Matth. xxi. d Vyneyarde.

And he beganne to speake vnto them in similitudes. A certayne man planted a vyneyarde/and compased it with an hedge and ordeyned a wyne presse/and bylt a tou-

re in

re in it. And let it out to hyre vnto husband-
men/ & went into a straunge countre. And when Luk. xx. c
the tyme was come/ he sent to the tenauntes Esa. l. a
a seruaunt/ that he myght receaue of the te- Hier. ii. b
nauntes of the frute of the vyneyarde.
And they caught him and bet him/ and sent him
agayne emptye. And moreouer he sent vnto
them another seruaunt/ and at him they cast
stones and brake his heed/ and sent him agay-
ne all to reuyled. And agayne he sent another/
and him they kylled: and many other/ beetynge
some and kyllinge some.

Yet had he one sonne whom he loued tenderly/ him also he sent at the last vnto them sayinge: they will feare my sonne. But the tenauntes sayde amongest them selues: this is the heyre: come let vs kyll him/ and the inheritaunce shalbe oures. And they toke him & kylled him/ and cast him out of the vyneyarde. What shall then the lorde of the vyneyarde do? He wil come and destroye the tenauntes/ & let out the vyneyarde to other. Haue ye not redde this scripture? The stoone which the bylders dyd Psa. cxviii.
refuse/ is made the chefe stoone in the corner: Esa. xxviii.
this was done of the Lorde/ & is meruelous in Actu. iiii. b
oure eyes. And they went about to take him/ Rom. ix. g
but they feared the people. For they perceaued i. Pe. ii. a
that he spake that similitude agaynst them.
And they left him and went their waye.

And they sent vnto him certayne of the Pha- Math. xxii.
rises with Herodes seruātes/ to take him in his Luk. xx. d
wordes. And assone as they were come they
L sayd vnto him: master we knowe that thou arte
true/ and careste for no man: for thou consyderest
not the degre of men/ but teachest the waye of
God truly: Is it laufull to paye tribute to Ce-
sar/ or not? Ought we to geue/ or ought we Tribute
not to geue? He vnderstode their simulacion/ to Cesar.
and sayde vnto them: Why tempte ye me?

Bringe

Bringe me a peny / that I maye se it. And they brought. And he sayde vnto them: Whose is this ymage and superscripcion? And they sayde vnto him Cesars. And Jesus answered & sayde vnto them: Then geue to Cesar that which belongeth to Cesar: & to God / that which pertepneth to God. And they merueiled at him.

Rom. xiii. c

Then came the Saduces vnto him / which saye / ther is no resurrecciõ. And they ared him sayinge: Master / Moses wrote vnto vs yf eny mans brother dye / and leue his wyfe behynde him / & leue no chyldren: that then his brother shuld take his wyfe / and reyse vp seed vnto his brother. There were seuen brethren: & the fyrst toke a wyfe / and when he dyed left no seed behynde him. And the seconde toke hyr / and dyed nether left eny seed. And the thyrde lyke wyse. And seuen had her / and left no seed behynde them. Last of all the wyfe dyed also. In the resurrection then / when they shall ryse agayne: whose wyfe shall she be of them? For seuen had her to wyfe. Jesus answered and sayde vnto them: Are ye not therfore deceaued and vnderstonde not the scriptures / nether the power of God? For when they shall ryse agayne from deeth / they nether mary / nor are maryed: but are as the angels which are in heauen. As touchynge the deed / that they shall ryse agayne: haue ye not redde in the boke of Moses / howe in the bulshe God spake vnto him sayinge: I am the God of Abraham and God of Isaac and the God of Jacob? He is not the God of the deed / but the God of the lyuynge. Ye are therfore greatly deceaued.

Math. xxii. Luke. xx. d. Deut xxv. b

Saduces

Resurrection.

Exo. iii. b

Mat. xxii. b Luke. x. c

And ther came one of the Scribes that had heard them disputynge to geder / & perceaued that he had answered them wel / and ared him which is the fyrste of all the cõmaundmentes? Jesus answered him: the fyrste of all the com-

Fyrst cõ-

maun-

maundementes is. Heare Israel: The Lorde God/is one Lorde. And thou shalt loue the Lorde thy God with all thy hert/and with all thy soule/and with all thy mynde/and with all thy strength. This is the fyrste cõmaundment. And the seconde is lyke vnto this: Thou shalt loue thy neghbour as thy selfe. Ther is none other commaundment greater then these. maundement. Deut. vi. a Leui xix. d. Mat. xxii. d Roma. xiii. Gala. v. b

And the Scribe sayde vnto him: well master/ thou hast sayd the truthe/that ther is one God and that ther is none but he. And to loue him with all the herte/& with all the mynde/& with all the soule/and with all the strength: and to loue a mans neghbour as him selfe/is a greater thinge then all burntofferings & sacrifices. And when Jesus sawe that he answered discretly/he sayde vnto him: Thou arte not farre from the kyngdome of God. And no man after that/durst axe him eny question.

And Jesus answered and sayde/teachynge in the temple: how saye the Scribes that Christ is the sonne of Dauid? for Dauid him selfe inspyred with the holy goost/sayde: The Lorde sayde to my Lorde/syt on my ryght honde/tyll I make thyne enemyes thy fote stole. Then Dauid him selfe calleth him Lorde: & by what meanes is he then his sonne? And moche people hearde him gladly. Math. xxii. Luk. xx. g. Dauyds sonne. Psal. cix. a

And he sayde vnto them in his doctrine: beware of the Scribes which loue to go in longe clothinge: and loue salutacions in the market places/and the cheefe seates in the synagoges/ and to syt in the vppermost roumes at feastes/ and deuoure wydowes houses/& that vnder a coloure of longe prayynge. These shall receaue greater dampnacion. Math. xxiii Luke. xi. f longe clothes. Salutacions. Cheefe seates. wydowes howses. Luk. xxi. b

✠ And Jesus sat ouer agaynst the treasury/ and behelde how the people put money into the treasury. And many that were ryche/cast in

Poure wydowe.

moch. And ther cam a certayne poore wydowe/ and she threwe in two mytes/which make a farthynge. And he called vnto him his disciples and sayde vnto them: Verely I saye vnto you/ that this poore wydowe hath cast moare in/ then all they which haue caste into the treasury. For they all dyd cast in of their superfluyte: but she of her pouerte/dyd cast in all that she had/euen all her liuynge. ¶

¶ The. xiij. Chapter.

Mat. xxiiij. a

The destruccion of the cyte.

AND as he went out of the temple one of his disciples sayde vnto him: Master/se what stones/and what byldinges are here. And Jesus answered and sayde vnto him: Seyst thou these greate byldinges? There shall not be leefte one stone vpon a ano ther/that shall not be throwen doune.

And as he sate on mounte Olyuete/ ouer agaynst the temple/Peter/and James & John/ and Andrew ared him secretly: tell vs/when shall these thinges be? And what is the signe when all these thinges shalbe fulfilled? And Jesus answered them/and began to saye: take hede lest eny man deceaue you. For many shall come in my name sayinge: I am Christ/and shall deceaue many.

Antichrist

When ye shall heare of warre & tydinges of warre/be ye not troubled. For soche thinges muste nedes be. But the ende is not yet. For ther shall nacion aryse agaynste nacion/& kyngdome agaynst kyngdome. And ther shalbe erthquakes in all quarters/& famyshment & troubles. These are the beginnynge of sorowes.

But take ye hede to youre selues. For they shall bringe you vp to the counsels & into the synagoges and ye shalbe beaten: ye and shalbe brought before rulers and kynges for my sake for a testimoniall vnto them. And the Gospell must fyrste be publisshed amonge all nacions.

But

But when they leade you and presente you take no thought afore honde what ye shall saye nether ymagion: but whatsoeuer is geuen you at the same tyme/ that speake. For it shall not be ye that shall speake/ but the holy goost. Ye and the brother shall deliuer the brother to deeth/ and the father the sonne/ and the chyldren shall ryse agaynste their fathers and mothers/ and shall put them to deeth. And ye shal be hated of all men for my names sake. But whosoeuer shall endure vnto the ende/ the same shalbe safe. Mathe. x.b. The spyrite answereth.

Moreouer when ye se the abominacion that betokeneth desolacion wherof is spoken by Daniel the prophet/ stonde where it ought not/ let him that redeth vnderstonde. Then let them that be in Iurie/ fle to the mountaynes. And let him that is on the houfle toppe not descende doune into the houfle/ nether entre therin/ to fetche eny thinge oute of his houfle. And let him that is in the felde/ not tourne backe agayne vnto the thinges which he left behynde him for to take his clothes with him. Wo shal be then to them that are with chylde/ and to them that geue fouche in those dayes. But praye/ that youre flyght be not in the wynter. For ther shalbe in those dayes fuche tribulacion/ as was not from the beginnynge of creatures which God created/ vnto this tyme/ nether shalbe. And excepte that the Lorde shuld shorten those dayes/ no man shuld be saued. But for the electes sake/ which he hath chosen/ he hath shortened those dayes. Mat. xxiiii Luke. xxi. d Danie. ix. a Daniel. Wynter. Electe.

And then/ yf eny man saye to you: lo/ here is Christ: lo/ he is there/ beleue not. For false Christes shall ryse/ & false prophetes/ and shall shewe miracles and wondres/ to deceaue yf it were possible/ euen the electe. But take ye hede: beholde I haue shewed you all thinges before. Mat. xxiiii. Luk. xxi. b. c

Esa. xiii.b Ioel.iii.c.

Moreouer in those dayes/after that tribulacion/the sunne shall were darke/and the mone shall not geue her lyght/and the starres of heuen shall fall: and the powers which are in heuen/shall moue. And then shall they se the sonne of man comynge in the cloudes/with grete power and glory. And then shall he sende his angels/& shall gadder to geder his electe from the fower wyndes / and from the one ende of the worlde to the other.

Fygge tree.

Learne a similitude of the fygge tree. When his braunches are yet tender/and hath brought forth leues / ye knowe that sommer is neare. So in lyke maner when ye se these thinges come to passe: vnderstond/that it is nye euen at the dores. Verely I saye vnto you/ that this generacion shall not passe/tyll these thinges be done. Heuen and erth shall passe/ but my wordes shall not passe. But of the daye & the houre knoweth no man: no not the angels which are in heuen: nether the sonne him selfe/saue the father only.

That daye knoweth no man.

Math. xxiiii watche & praye.

Take hede / watche and praye / for ye knowe not when the tyme is. As a man which is gone into a straunge contrey / and hath lefte his houlde/and geuen auctorite to his seruauntes/and to euery man his worke/and cõmaunded the porter to watche. Watche therfore/for ye knowe not when the master of the houlde will come / whether at euen or at mydnyght/ whether at the cocke crowynge or in the daunynge: lest yf he come sodenly he shuld fynde you slepynge. And that I saye vnto you/I saye vnto all men/watche.

¶ The. xiiij. Chapter.

Mat. xxvi.c. Luk. xxii.a

After two dayes folowed ester/and the dayes of swete breed. And the hye Prestes & the Scribes sought meanes/how they myght take him by crafte and put him to

deth.

deeth. But they sayde: not in the feast daye/ leest eny busynes aryse amonge people.

When he was in Bethania/in the house of Symon the leper/ euen as he sate at meate/ ther came a woman haupnge an alabaster boxe of oyntment called narde/ that was pure & costly: and she brake the boxe and powred it on is heed. And ther were some that were not cōtent in them selues/ & sayde: what neded this waste of oyntment? For it myght haue bene soolde for more then thre hundred pens/ & bene geuen vnto the poore. And they grudged agaynst hyr. Math. xxvi. John. xii. Jesus is anoynted

And Jesus sayde: let hyr be in rest/ why trouble ye hyr? She hath done a good worke on me. For ye shall haue poore with you all wayes: & when soeuer ye will ye maye do them good: but me ye shall not haue alwayes. She hath done that she coulde: she came afore honde to anoynt my boddy to his burynge warde. Verely I saye vnto you: where soeuer this gospell shalbe preached thorowout the whole worlde: this also that she hath done/ shalbe rehearsed in remembraunce of her.

And Judas Iscarioth/ one of the twelue/ went awaye vnto the hye Prestes/ to betraye him vnto them. When they herde that/ they were gladde/ and promised that they wolde geue him money. And he sought/ howe he myght conuenientlye betraye him. Mat. xxvi. Luk. xxii. He is betrayed.

And the fyrste daye of swete breed/ when men offer the paschall lambe/ his disciples sayd vnto him: where wilt thou that we go and prepare/ that thou mayst eate the ester lambe? And he sent forth two of his disciples/ and sayde vnto them: Go ye into the cite/ and ther shall a man mete you beringe a pitcher of water/ folowe him. And whyther soeuer he goeth in/ saye ye to the good man of the house: the master axeth where is the geest chambre/ where I shall eate Math. xxvi. Luk. xxii.

the ester lambe with my disciples. And he will shewe you a greate parlour paued and prepared: there make ready for vs. And his disciples went forth and came to the cite and founde as he had sayd vnto them: and made ready the ester lambe.

Ester lambe.

Math. xxvi. Luk xxii. John. xiii.

And at euen he came with the. xii. And as they sate at borde and ate/ Jesus sayde: Verely I saye vnto you: that one of you shall betraye me which eateth with me. And they beganne to morne/ and to saye to him one by one: is it I? And a nother sayde: is it I? He answered & sayde vnto them: It is one of the. xii: and the same dippeth with me in the platter. The sonne of man goeth/ as it is written of him: but wo be to that man/ by whome the sonne of man is betrayed. Good were it for him/ yf that man had neuer bene borne.

Psal. xl. c

1. Co. xi. c

And as they ate/ Jesus toke breede/ blessed and brake and gaue to them and sayde: Take/ eate/ this is my body. And he toke the cup/ gaue thankes/ and gaue it to them/ and they all dranke of it. And he sayde vnto them: This is my bloude of the new Testament which is sheed for many. Verely I saye vnto you: I will drinke no moore of this frute of the vyne/ vntyll that daye/ that I drincke it new in the kyngdome of God. And when they had sayd grace: they went out to mount Olyucte.

The institucion of of the sacrament.

Mat. xxvi. Zach. xiii a

Luk. xxii. d Joh. xvi. Joh. xvi. a

And Jesus sayde vnto them: All ye shalbe offended thorow me this nyght. For it is written: I will smyte the shepeherd/ & the shepe shal be scattered. But after that I am ryssen agayne/ I will go into Galile before you. Peter sayde vnto him. And though all men shuld be offended/ yet wolde not I. And Jesus sayd vnto him: Verely I saye vnto the/ this daye euen in this nyght before the cocke crowe twyse/ thou shalt denye me thryse. And he spake voidlyer-

no/ yf

no/yf I shulde dye with the/I will not deny the. Lyke wyse also sayd they all.

D And they came into a place named Gethsemany. And he sayde to his disciples: Syt ye here whyll I go aparte and praye. And he toke with him Peter/James and John/& he began to waxe abasshed & to be in an agonye and sayde vnto them: My soule is very heuy euen vnto the deeth tary here and watche. And he went forth a lytle and fell doune on the grounde and prayed: that yf it were possible/the houre myght passe from him. And he sayd: Abba father/all thinges are possible vnto the take awaye this cup from me. Neuertheles not that I will: but that thou wilt/be done.

Mat. xxvi. Luk. xxii.

He arme th him s fe agayns his passi

And he cam and founde them sleppynge/ and sayd to Peter: Symon slepest thou? Couldest not thou watche with me one houre? watche ye/and praye leest ye entre into temptacion: the spyrite is redy but the flesh is wecke. And agayne he went awaye and prayde and spake the same wordes. And he returned and founde them a slepe agayne for their eyes were heuy: nether wist they what to answere him. And he cam the thyrde tyme and sayd vnto them: slepe hens forth/and take youre ease/it is ynough. The houre is come/beholde the sonne of man shalbe deliuered into the hondes of synners. Ryse vp/let vs go. Lo he that betrayeth me/ is at hande.

And immediatly whyll he yet spake came Judas one of the twelue/and with him a great nomber of people with swerdes and staues from the hye Prestes and Scribes and elders. And he that betrayed him had geuen them a generall * token sayinge: whosoeuer I do kisse he it is: take him and leade him awaye warely. And assone as he was come/he went strayght waye to him/& sayd vnto him: master/master/

Mat. xxvi. Luk. xxii. e Joh. xviii.

D

* he is betrayed of Judas/ which

and killed him. And they layde their hondes on him/and toke him. And one of them that stode by/drue out a swearde/and smote a seruaũt of the hye Preste/and cut of his eare.

And Jesus answered and sayd vnto them: ye become out as vnto a theefe with sweardes and with staues/for to take me. I was dayly with you in the temple teachinge/and ye toke me not: but that the scriptures shuld be fulfylled. And they all forsoke him and ranne awaye. And there folowed him a certeyne ponge man/clothed in lynnen apon the bare/and the pongemen caught him and he lefte his lynnen/and fled from them naked.

And they led Jesus awaye to the hyest Preste of all and to him came all the hye Prestes/and the elders/and the Scribes. And Peter folowed him a greate waye of euen into the palys of the hye Preste/& sat with the seruaunts/and warmed him selfe at the fyre.

And the hye Prestes & all the counsell sought for witnes agaynste Jesu/to put him to death/and founde none. Yet many bare false witnes agaynste him/but their witnes aggreed not to gether. And there aroose certayne & brought false witnes agaynste him sayinge. We herde him saye: I will destroye this temple made with hondes/and with in thre dayes I will bylde another/made with out hondes. But their witnes agreed not to geder.

And the hyeste Preste stode vp amongest the/& axed Jesus sayinge: answerest thou nothinge/How is it that these beare witnes agaynst the/ And he helde his peace/and answered nothinge. Agayne the hyeste Preste axed him and sayde vnto him: Arte thou Christ the sonne of the blessed & And Jesus sayde: I am. And ye shall se the sonne of man syt on the ryght honde of power/and come in the cloudes of heauen.

Then

...lso gaue ...them a toke ...to know hi ...by.
Thre.iiii.d

The pou... ...ge mã th... ...at was cl... ...othed in ...lynen.

Mark. xxvi
Luk. xxii. f.
Joh. xviii.

...he is fals... ...lye accus... ...ed.

Joh. iii.

...he holde ...th his pe... ...ace.

Then the hyest preste rent his clothes & sayd: what nede we eny further of witnes? Ye haue heard the blasphemy/what thinke ye? And they all gaue sentence that he was worthy of deeth. And some begāne to spit at him/& to couer his face/& to bete him with fistes/and to saye vnto him/arede vnto vs: And the seruātes bofeted him on the face.

He is mocked: spyt on blynde folded and bofeted.

And as Peter was beneeth in the pallys/ther came one of the wenches of the hyest preste: & when she sawe Peter warminge him selfe/she loked on him/& sayde: wast not thou also with Jesus of Nazareth? And he denyed it saying: I knowe him not/nether wot I what thou sayest. And he went out into the porche/and the cocke crewe. And a damsell sawe him/& agayne beganne to saye to them that stode by/this is one of thē. And he denyed it agayne. And anone after/they that stode by/sayde agayne to Peter: suerly thou arte one of thē/for thou arte of Galile/& thy speache agreth therto. And he begāne to curse and to sweare sayinge: I knowe not this man of whom ye speake. And agayne the cocke krewe/& Peter remembred the worde that Jesus sayde vnto him: before the cocke crowe twyse/thou shalt denye me thryse/& beganne to wepe.

Mat. xxvi. Luk. xxii. f Joh. xviii. c

Peter denyeth.

¶ The .xv. Chapter.

AND anone in the dawninge the hye prestes helde counsell with the elders and the scribes/& the whoole congregatiō/and bounde Jesus & ledde him awaye/& deliuered him to Pilate. And Pylate ared him: arte thou the kynge of the Jewes? And he answered & sayde vnto him: thou sayest it. And the hye prestes accused him of many thinges. Wherfore Pylate ared him agayne sayinge: Answerest thou nothinge? Beholde how many thinges they lay vnto thy charge. Jesus

Mar. xxvii. Luke. xxiii. Joh. xviii.

He is delyuered to pylate

Math. xxvii. Luk. xxiii. a

yet answered neuer a worde / so that Pylate merueled.

He holde th his peace.

barrabas

It that feast Pylate was wont to deliuer at their pleasure a prysoner: whomsoeuer they wolde desyre. And ther was one named Barrabas / which laye bounde with them that made insurrection / and in the insurrection committed murther. And the people called vnto him / and begā to desyre accordinge as he had euer done vnto them. Pylate answered thē & sayde: will ye that I lowse vnto you the kinge of the Iewes? For he knewe that the hye Prestes had deliuered him of enuy. But the hye prestes had moued the people that he shulde rather deliuer Barrabas vnto them.

Mat. xxvii. Luc. xxiii Joh. xviii. & xix. c

And Pylate answered agayne / and sayde vnto them: What will ye then that I do with him whō ye call the kynge of the Iewes? And they cryed agayne: crucifie him. Pylate sayde vnto thē: What euyll hath he done? And they cryed the moare feruentlye: Crucifie him.

He is scourged & then deliuered to deathe.

And so Pylate willinge to content the people lowsed them Barrabas / and deliuered Jesus when he had scourged him / for to be crucified.

Mah. xxvii.

And the soudyers ledde him awaye into the commen hall / and called together the whole multitude / & they clothed him with purple / & they platted a croune of thornes and crouned him with all / and beganne to salute him. Hayle kynge of the Iewes. And they smoote him on the heed with a rede / and spat vpon him / & kneled doune and worshyped him.

He is crowned.

He is bofeted.

Mat. xxvii. Luk. xxiii.

And when they had mocked him / they toke the purple of him / & put his awne clothes on him and ledde him oute / to crucifie him. And they compelled one that passed by / called Simon of Cyrene (which cam oute of the felde / and was father of Alexander and Rufus) to beare his crosse. And they brought him to

a pla-

a place named Golgotha (which is by interpretacion/ the place of deed mens scoulles) and they gaue him to drinke/ wyne mingled with myrre/ but he receaued it not. Golgotha. Mat. xxvii. Luk xxiii. d

And when they had crucified him/ they parted his garmentes/ castinge lotes for them/ what euery man shulde haue. And it was aboute the thyrde houre/ & they crucified him. And the tytle of his cause was wrytten: The kynge of the Jewes. And they crucified with him two theues: the one on the ryght honde/ and the other on his lyfte. And the scripture was fulfilled which sayeth: he was counted amonge the wycked. Hys garmentes are deuyded. Joh. xix. d He is crucified. Esa. liii. d

And they that went by rayled on him: waggynge their heedes and sayinge: Awaye thou/ that destroyest the temple/ and bildest it in thre dayes: saue thy selfe/ & come doune from the crosse. Lyke wyse also mocked him the hye Prestes amōge them selues with the Scribes and sayde: He saued other men/ him selfe he cannot saue. Let Christ the kynge of Israel now descende from the crosse/ that we maye se and beleue. And they that were crucified with him/ checked him also. He is rayled on. John. ii. d

And when the sixte houre was come/ darcknes arose ouer all the erth vntill the nynthe houre. And at the nynthe houre Jesus cryed wt a loude voyce sayinge: Eloi/ Eloi/ lamaasbathani/ which is yf it be interpreted: my God my God why hast thou forsaken me. And some of them that stode by/ when they hearde that/ sayde: behold he calleth for Helyas. And one ran and filled a sponge full of veneger and put it on a rede/ & gaue him to drinke/ sayinge: let him alone/ let vs se whether Helyas will come and take him doune. Psal. xxi. Wyneger is offred him to drynke

But Jesus cryed with a loude voyce/ & gaue vp the goost. And the vayle of the temple dyd rent He geueth vp his spirite

dyd rent in two peces/ from the toppe to the
The vayle renteth bottome. And when the Centurio which stode before him/sawe that he so cryed and gaue vp the goost/he sayde: truly this man was the sonne of God. Ther were also wemen a good waye of beholdinge him: amonge whom was Mary Magdalen and Mary the mother of Iames the lytle and of Joses/and Mary Salome: which also when he was in Galile/folowed him/and ministred vnto him/and many other wemen which came vp with him vnto Jerusalem.

Mat. xxvii. Luk. xxiii. Joh. xix. g And now whē nyght was come (because it was the euē that goeth before the saboth) Joseph of Arimathia a noble Counsellour which also loked for the kyngdome of God/ came & went in boldely vnto Pylate/ and begged the body of Jesu. And Pylate merueled that he was alredy deed/and called vnto him the Centurion/& axed of him/whether he had bene eny whyle deed. And when he knewe the trueth of the * Centurio/he gaue the body to Joseph. And he bought a lynnen clothe/ and
He is buryed. tobe him doune/ and wrapped him in the lynnen clothe/ and layde him in a tombe that was hewen oute of the rocke/ and rolled a stone vnto the doze of the sepulcre. And Mary Magdalen and Mary Joses beheld where he was layde.

* Centurio is a capteyne of an hundred men.

¶ The. xvi. Chapter

Luk. xxiii. Joh. xx. a And when the Saboth daye was past/ Mary Magdalen/and † Mary Jacoby/and Salome/bought odoures/that they myght come & anoynt him. And erly in the mozninge the nexte daye after the Saboth daye/ they came vnto the sepulcre/ when the sunne was rysen. And they sayd one to another: who shall rolle vs awaye the stone frō the doze of the sepulcre? And whē they loked

loked / they sawe how the stone was rolled awaye: for it was a very greate one. And they entred into the sepulcre / & sawe a yonge mā sittinge on the ryght side / clothed in a longe white garment / and they were abaysshed. Mat.xxviii. Joh.xx.c

And he sayd vnto them / be not afrayed: ye seke Jesus of Nazareth / which was crucified. He is risen he is not here. Beholde the place / where they put him. But go youre waye / and tell his disciples / & namely Peter: he will go before you into Galile: there shall ye se him / as he sayde vnto you. ¶ And they went oute quickly and fleed from the sepulcre. For they trembled & were amased. Nether sayde they eny thinge to eny man / for they were afrayed. Mat.xxviii.

✠ When Jesus was rysen the morow after the Sabboth daye / he appered fyrst to Mary Magdalen / out of whom he cast seuē deuyls. And she went and tolde them that were with him / as they morned and weapte. And though they herde that he was alyue and had appered to hyr / yet they beleued it not. After that / he appered vnto two of them in a straunge figure / as they walked and went into the countrey. And they went and tolde it to the remnaunt. And they beleued them nether. ¶ Marie Magdalene. Luc.xxiiii.

✠ After that / he appered vnto the eleuen as they sate at meate: and cast in their teth their vnbeleefe & hardnes of herte: because they beleued not them which had sene him after his resurrection. And he sayde vnto them: Go ye into all the worlde / and preache the glad tydinges to all creatures / he that beleueth & is baptised / shalbe saued. But he that beleueth not / shalbe dampned. Mat.xxviii. Luc.xxiiii.f Joh.xx.c Mat.xxviii.

And these thinges shall folowe the that beleue: In my name they shall cast oute deuyls / and shall speake with newe tonges / and shall kyll serpentes. And yf they drinke any dedly thinge /

thinge/it shall not hurte them. They shall laye their hondes on the sicke/and they shall recouer.

Lu.xxiiii.g So then when the Lorde had spoken vnto them/he was receaued into heauen/and sate him doune on the ryght honde of God. And they wēt forth/& preached euery where. And the Lorde wrought with them/& confirmed the worde with miracles that folowed. ¶

¶ The ende of the Gospell of S. Marcke.

The Gospell of S. Luke.



FOr as moche as many haue takē in hād to compyle a treates of tho thinges/ which are surely knowen amonge vs/euē as they declared thē vnto vs which from the beginninge sawe them their selues/ and were ministers at the doinge: I determined also/ allone as I had searched out diligently all thinges from the beginninge/that then I wolde wryte vnto the/good Theophilus: that thou myghtest knowe the certente of tho thinges wherof thou arte informed.

¶ The fyrste Chapter.

There

There was in the dayes of Herode the kynge of Jurie a certayne Preste named zacharias/of the course of Jbia. And his wyfe was of the doughters of Jaron: & her name was Elizabeth. Booth were perfect before God/ and walked in all the lawes & ordinãces of the Lorde/ that no man coulde fynde fawte with them. And they had no chylde/because that Elizabeth was barrē and booth were well stricken in age. zacharias elizabeth

And it came to passe/ as he executed the Prestes office before God/as his course came(accordinge to the custome of the Prestes office) his lot was to bourne incense. And he went into the temple of the Lorde/and the whoale multitude of the people were without in prayer whill the incense was aburninge. And there appered vnto him an angell of the Lorde stondinge on the ryght syde of the altare of incense. And when zacharias sawe him/ he was abasshed/ and feare came on him. Leui.xi.d

And the angel sayde vnto him: feare not zachary/for thy prayer is heard: And thy wyfe Elizabeth shall beare thee a sonne/ and thou shalt call his name John/ & thou shalt haue ioye and gladnes/ and many shall reioyce at his byrth. For he shalbe greate in the sight of of the Lorde/& shall nether drincke wyne ner stronge drincke And he shalbe filled with the holy goost/euen in his mothers wombe: & many of the chyldren of Jsrael shall he tourne to their Lorde God. And he shall go before him in the spryte and power of Helyas/to tourne the *hertes of the fathers to the chyldren/ & the vnbeleuers to the wysdome of the iuste men: to make the people redy for the Lorde. John. * To make the children haue soche an harte to god as Abraham and the fathers had. Psa.cxxxi. Mala.iii.a Mala.iiii.b

And zacharias sayde vnto the angell: wherby shall I knowe this? seinge that I am olde and my wyfe well stricken in yeares. And the angel

angell answered and sayde vnto him. I am
I Digne is axed. Gabriel that stonde in the presens of God/ I am sent to speake vnto the: and to shewe the these glad tydinges. And beholde thou shalt be domme/and not able to speake/ vntyll the tyme that these thinges be performed/ because thou beleuedst not my wordes which shall be fulfilled in their season.

And the people wayted for zacharias & merueyled that he taryed in the temple. And when he came oute/he coulde not speke vnto them. Wherby they perceaued that he had sene some vision in the temple. And he beckened vnto them/and remayned speachlesse.

✠ And it fortuned/assone as the tyme of his office was oute/ he departed home into his awne houlse. And after those dayes/ his wyfe Elizabeth conceaued/& hyd her selfe fyue monethes sayinge: This wyse hath God dealte with me in the dayes when he loked on me/ to take from me the rebuke that I suffred amonge men.

And in the sixte moneth the angell Gabriel was sent from God vnto a cyte of Galile/ named Nazareth/ to a virgin spoused to a man whose name was Joseph/of the houlse of Dauid/& the virgins name was Mary. And
Marie the angell went in vnto her/and sayde: Hayle full of grace/the Lorde is with the: blessed arte thou amonge wemen.

When she sawe him she was abashed at his sayinge: & cast in her mynde what maner of salutacio that shuld be. And the angell sayde vnto her: feare not Mary: for thou hast found grace with God. Lo/thou shalt conceaue in thy wombe/and shalt beare a sonne/ & shalt
Esaie. vii. d. call his name Jesus. He shalbe greate/ & shalbe called the sonne of the hyest. And the Lorde God shall geue vnto him the seate of his
Jesus. Dani. vii. d
father

father Dauid/ and he shall raygne ouer the house of Jacob for euer/and of his kyngdome shalbe none ende.

Then sayde Marye vnto the angel: How shall this be seinge I knowe not a man? And the angel answered & sayde vnto her: The holy goost shall come vpon the/ & the power of the hyest shall ouer shaddone the. Therfore also that holy thinge which shalbe borne/ shal be called the sonne of God. And beholde thy cosen Elizabeth she hath also conceaued a sonne in her age. And this is hyr sixte moneth/ though she be called barren: for with God can nothinge be vnpossible. And Mary sayde: beholde the honde mayde of the Lorde/ be it vnto me euen as thou hast sayde. ✠ And the angel departed from her.

✠ And Mary arose in those dayes/ & went into the mountayns with hast/ into a cite of Jurie/ & entred into the house of zachary/ & saluted Elizabeth. And it fortuned/ as Elizabeth hearde the salutacion of Mary/ the babe lyȝnge in her belly. And Elizabeth was filled with the holy goost/ & cryed with a loude voyce/ & sayde: Blessed arte thou amonge the wemen/ & blessed is the frute of thy wombe. And whence happeneth this to me that the mother of my Lorde shulde come to me? For lo/ assone as the voyce of thy salutacion sownded in myne eares/ the babe lyzange in my belly for ioye. And blessed arte thou that beleuedst: for those thinges shalbe performed which were tolde the from the lorde. And Mary sayde:

Marye greteth elizabeth.

My soule magnifieth the Lorde.
And my spyrete reioyceth in god my sauiour ✠ For he hath loked on the poure degre of his honde mayde. Beholde now frō hence forth shall all generacions call me blessed. For he that is mighty hath done to me grea

Magnificat.

te thinges/and holy is his name.
And his mercy is on them that feare him thorow oute all generacions.
He sheweth strength whth his arme/he scattereth them that are proude in the ymaginacion of their hertes.
He putteth doune the myghty from their seates/ and exalteth them of lowe degre.
He filleth the hongry with good thinges: and sendeth awaye the ryche emptye.
He remembreth mercy: and helpeth his seruaunt Israel.
Euen as he promised to oure fathers/ Abraham and to his seede forever. Esai.xli.b
And mary abode with hyr aboute .iii. monthes/ & retourned agayne to hyr awne house.
✠ Elizabethes tyme was come that she shuld be delyuered/ and she brought forth a sonne. Esai.xxx.b and.liii.b Hier.xxii.a Psal.cxxxi. Gene.xxii.
And her neghboures & her cosins heard tell how the lorde had shewed great mercy vpon her/ and they reioysed with her.
And it forteuned the eyght daye: they came to circumcise the chylde: and called his name Zacharias/ after the name of his father. Howbeit his mother answered and sayd: not so/ but he shalbe called Jhon. And they sayd vnto hyr: Ther is none of thy kynne/ that is named with this name. And they made signes to his father/ how he wolde haue him called. And he axed forwrytynge tables and wroote saying: his name is John. And they marueiled all. And his mouthe was opened immediatly/ and his tonge also/ and he spake lawdynge God. And feare came on all them that dwelt nye vnto them. And all these sayinges were noysed abroade throughout all the hyll countre of Jurie and all they that herde them layde them vp in their hertes saying: what manerchylde shall this be? And the honde of the lorde

John is borne.

lorde was with him.

And his father Zacharias was filled with the holy goost/ and prophisyed sayinge.

Blessed be the Lorde God of Israel/ for he hath visited and redemed his people. ✠ Benedictus.

And hath reysed vp an horne of salvacion vnto vs in the house of his seruaunt Dauid

Euen as he promised by the mouth of his holy prophetes which were sens the worlde began. Psal. lxxxi. and. cxxxi. Hie. xxiii. and. xxxi. Hiere. xxxiii. Gene. xxii.

That we shuld be saued from oure enemies and from the hondes of all that hate vs:

To fulfill the mercy promised to oure fathers/ and to remember his holy couenaunt.

And to performe the oothe which he sware to oure father Abraham/ for to geue vs.

That we deliuered oute of the hondes of oure ennemyes/ myght serue him with oute feare all the dayes of oure lyfe/ in suche holynes & ryghteweslnes as are accept before him

And thou chylde shalt be called the Prophet of the hyest: for thou shalt goo before the face of the lorde/ to prepare his wayes:

And to geue knowlege of saluacio vnto his people for the remission of synnes.

Through the tender mercy of oure God/ wherby the ✠ daye springe from an hye hath visited vs. ✠ Christ the daye rynge th geueth lig or to the that sit i darkenes of the ig norance o God.

To geue light to the that sate in darckenes and in shadowe of deth/ and to gyde oure fete into the waye of peace.

And the chylde grew and wexed stronge in spyrite/ and was in wyldernes/ tyll the daye came when he shuld shewe him selfe vnto the Israhelites.

¶ The. ii. Chaptre. ✠

2 And it chaunched in those dayes: that there went oute a cōmaundment from Augu ste the Emperour/ that all the worlde

shuld be taxed. And this taxinge was the fyrst and executed when Syrenius was leftenaũt in Siria. And euery man went vnto his awne citie to be taxed. And Joseph also ascended from Galile/ oute of a cite called Nazareth/ into Jurie: vnto the cite of Dauid which is called Bethleem/ because he was of the house & linage of Dauid/ to be taxed with Mary his spoused wyfe which was with chylde.

And it fortuned whill they were there/ her tyme was come that she shulde be deliuered. And she brought forth her fyrst begotten sonne/ and wrapped him in swadlinge cloothes/ & layed him in a mãger/ because ther was no roume for thẽ within the vnne.

Christ is borne.

And ther were in the same region shepherdes abydinge in the feilde and watching their flocke by nyght. And lo the angell of the Lorde stode harde by them/ & the bryghtnes of the Lorde shone rounde about them/ & they were sore afrayed. But the angell sayde vnto thẽ: Be not afrayed. For beholde/ I bringe you tydinges of greate ioye that shall come to all the people: for vnto you is borne this daye in the cite of Dauid/ a saueoure which is Christ the lorde. And take this for a signe: ye shall fynde the chylde swadled & layed in a manger. And streight waye ther was with the angell a multitude of heuẽly sowdiers/ laudynge god and saynge: Glory to God an hye/ & peace on the erth: and vnto men reioysynge. ✠

shepherdes abyding.

signe.

And it fortuned/ assone as the angels were gone awaye frõ them in to heuen/ ✠ the shepherdes sayd one to another: let vs goo evẽ vnto Bethleem/ & se this thynge that is hapened which the Lorde hath shewed vnto vs. And they came with haste: & founde Mary and Joseph & the babe layde in a manger. And when they had sene it/ they publisshed a brode the

sayinge

sayinge which was tolde them of that chylde. And all that hearde it/ wondred at those thinges which were tolde them of the shepperdes. But Mary kept all thoose sayinges/ and pondered them in hyr hert. And the shepherdes retourned/ praysinge and laudinge God for all that they had herde and sene/ evyn as it was told vnto them. ✠

✠ And when the eyght daye was come that the chylde shuld be circūcised/ his name was called Jesus/ which was named of the angell before he was conceaued in the wombe. ✠

Leuit. xii. Christ circūcised

✠ And when the tyme of their purificacion (after the lawe of Moyses) was come/ they brought him to Hierusalem/ to present hym to the Lorde (as yt is written in the lawe of the Lorde: euery man that fyrst openeth the matrix/ shalbe called holy to the Lorde) & to offer (as it ys sayde in the lawe of the Lorde) a payre of turtle doues or two ponge pigions.

Math i.c Leuit. xii. Exod. xiii. Num. viii. Leuit. xii.

And beholde ther was a mā in Hierusalem whose name was Simeon. And the same man was iuste and feared God and longed for the consolacion of Israel and the holy goost was in him. And an answer was geuen him of the holy goost/ that he shulde not se deeth/ before he had sene the lordes Christ. And he came by inspiracion into the temple/

Simeon

And when the father and mother brought in the chylde Jesus/ to do for him after the custome of the lawe/ then toke he him vp in his armes and sayde.

Lorde/ Now lettest thou thy seruaūt departe in peace accordinge to thy promes. For myne eyes haue sene the saueour sent from the. Which thou hast prepared before the face of all people.

Nunc dimittis.

A light to lighten the gentyls/ and the glory of thy people Israel. ✠

✠ And his father and mother meruelled at those thinges which were spoke of him. And Simeon blessed them/ and sayde vnto Mary his mother: beholde/ this chyld shalbe the fall and resurrection of many in Israel/ and a sygne which shalbe spoken agaynste. And moreouer the swearde shall pearce thy soule/ that the thoughtes of many hertes maye be opened.

Isa. viii. c
Rom. x. g
De. xx. ii. b

Anna.

And ther was a Prophetesse/ one Anna/ the doughter of Phanuel of the tribe of Aser: which was of a greate age/ & had lyued with an husbande. vii. yeres from her virginite. And she had bene a wedowe aboute. iiii. score and. iiii. yere/ which went neuer oute of the temple/ but serued God with fastinge & prayer nyght and daye. And the same came forth that same houre/ and praysed the Lorde/ and spake of him to all that loked for redempcion in Hierusalem.

And assone as they had perfourmed all thinges accordinge to the lawe of the Lorde/ they returned into Galile to their owne cytie Nazareth. And the chylde grewe and waxed stronde in spyrite/ and was filled with wysedome/ & the grace of God was with him. ✠

And his father and mother went to Hierusalem euery yeare at the feeste of ester. ✠ And when he was. xii. yere olde/ they went vp to Hierusalem after the custome of the feeste. And when they had fulfilled the dayes/ as they returned home/ the chylde Jesus boode styll in Hierusalem vnknowynge to his father and mother. For they supposed he had bene in the company/ & therfore came a dayes iorney and sought him amonge their kynsfolke and acquayntaunce. And when they founde him not/ they went backe agayne to Hierusalem/ & sought him. And it fortuned after. iii. dayes/ that they founde him in the temple/ sittinge in the

Christ is founde disputinge in the temple.

the middes of the doctours/ both hearynge them and posinge them. And all that heard him/ merveiled at his wit and answers.

And when they sawe him/ they were astonyed. And his mother sayde vnto him: sonne/ why hast thou thus dealte with vs? Beholde thy father & I/ have sought the/ sorowenge. And he sayde vnto thē: how is it that ye sought me? Wist ye not that I must goo about my fathers business? And they vnderstode not the sayinge that he spake to thē. And he went with them/ and came to Nazareth/ & was obedient to thē. But his mother kept all these thinges in her hert. And Jesus increased in wisdome and age/ and in favoure with god and man. ✠

¶ The. iii. Chapter. ✠

IN the. xv. yeare of the raygne of Tiberius the Emperoure/ Pontius Pylate beinge leftenaūt of Jurie/ & Herode beinge Tetrach of Galile/ & his brother Philip Tetrach in Jturea & in the region of Traconites/ & Lysanias the Tetrach of Abyline/ whē Anna & Cayphas were the hye prestes the worde of God came vnto John the sonne of zacharias in the wildernes. And he came into all the coostes about Jordan/ preachynge the baptyme of repentaunce for the remission of synnes as it is written in the boke of the sayinges of Esaias the Prophet which sayeth The voyce of a cryar in wildernes: prepare the waye of the Lorde/ make his pathes straycht. Euery valley shalbe fylled/ and euery mountayne and hyll shalbe brought lowe. And croked thinges shalbe made streight: & the rough wayes shalbe made smoth: and all flesshe shall se the saveour sent of God. ✠

Tetrarche.

John baptist.

Math iii. a
Marke. i. a

Esai. xl. a
John. i. c

Then sayde he to the people that were come to be baptysed of him: O generacion of vipers/ who hath taught you to flye from the

Marke. i. b.

wrath to come? Bringe forth due frutes of re
pentaunce/ and begynne not to saye in youre
selues/ we haue Abraham to oure father. For
I saye vnto you: God is able of these stones
The axe to reyse vp chyldren vnto Abraham. Now al-
so is the axe leyd vnto the rote of the trees:
so that euery tree which bringeth not forth
good frute/ shalbe hewen doune/ and caste in
to the fyre.

And the people axed him sayinge: What shall
we do then? He answered & sayde vnto them: ℣
He that hath two coottes/ let him parte with
him that hath none: and he that hath meate/
let him do lyke wyse.

Then came ther Publicans to be baptised/
Publicans & sayde vnto him: Master/ what shall we do?
And he sayde vnto them: requyre no more the
Soudiours. that which is appoynted vnto you.

The soudyoures lyke wyse demaunded of
him sayinge: and what shall we do? And he say
de to them: Do violence to noo man: nether
trouble eny man wrongfully: but be content
with youre wages.

Math.iii.b Mar.iii.b Joh.i.d As the people were in a doute/ and all men
disputed in their hertes of Jhon/ whether he
were very Christ: Jhon answered & sayde to
them all: I baptyse you with water/ but a stron
ger then I cometh after me/ whose shue lat-
chet I am not worthy to vnlouse: he will ba-
ptise you with the holy goost/ and with fyre:
Fanne which hath his fanne in his hond/ & will poure
Chaffe. ge his flooze/ & will gader the corne in to his
barne: but the chaffe wyll he bourne with fy-
re that neuer shalbe quenched. And many o-
ther thinges in his exhortacion preached he
Mar.iii.a Marke.i.b vnto the people.

Jhon is Then Herode the Tetrach (when he was
reproued. rebuked of him for Herodias his brother Phi
lippes wyfe/ and for all the euyls which He-
rod

rod had done) added this aboue all/ and leyd John in prison.

And it fortuned as all the people receaued bap- Christ is
time (and when Jesus was baptised and dyd baptysed
praye) that heauen was opened & the holy goste
came doune in a bodely shape lyke a doue vpon
him/ and a voyce came from heauen sayinge:
Thou arte my dere sonne/ in the do I delyte.

And Jesus him selfe was about thirty yere of age when he beganne/ beinge as men sup- Geneal-
F posed the sonne of Joseph. ogye.
which was the sonne of Heli:
which was the sonne of Mathat:
which was the sonne of Leui:
which was the sonne of Melchi:
which was the sonne of Janna:
which was the sonne of Joseph:
which was the sonne of Matatthias:
which was the sonne of Amos:
which was the sonne of Nahum:
which was the sonne of Esli:
which was the sonne of Nagge:
which was the sonne of Maath:
which was the sonne of Matathias.
which was the sonne of Semei:
which was the sonne of Joseph:
which was the sonne of Juda:
which was the sonne of Johanna:
which was the sonne of Rhesa:
which was the sonne of Zorobabel:
which was the sonne of Salathiel:
which was the sonne of Neri:
which was the sonne of Melchi:
which was the sonne of Addi:
which was the sonne of Losam:
which was the sonne of Helmadami:
which was the sonne of Her:
which was the sonne of Jesu:
which was the sonne of Heliezer:

which was the sonne Joram:
which was the sonne of Mattha:
which was the sonne of Leuy:
which was the sonne of Simeon:
which was the sonne of Juda:
which was the sonne of Joseph:
which was the sonne of Jonam:
which was the sonne of Heliachim:
which was the sonne of Melea:
which was the sonne of Menam:
which was the sonne of Mathathan:
which was the sonne of Nathan:
which was the sonne of Dauid:
which was the sonne of Jesse:
which was the sonne of Obed:
which was the sonne of Boos:
which was the sonne of Salmon:
which was the sonne of Naason:
which was the sonne of Aminadab:
which was the sonne of Aram:
which was the sonne of Esrom:
which was the sonne of Phares:
which was the sonne of Juda:
which was the sonne of Jacob:
which was the sonne of Isaac:
which was the sonne of Abraham:
which was the sonne of Thara:
which was the sonne of Nachor:
which was the sonne of Saruch:
which was the sonne of Ragau:
which was the sonne of Phalec:
which was the sonne of Heber:
which was the sonne of Sala:
which was the sonne of Cainan:
which was the sonne of Arphaxat:
which was the sonne of Sem:
which was the sonne of Noe:
which was the sonne of Lameth:
which was the sonne of Mathusala:

which was the sonne of Enoch:
which was the sonne of Jareth:
which was the sonne of Malalehel:
which was the sonne of Cainan:
which was the sonne of Enos:
which was the sonne of Seth:
which was the sonne of Adam:
which was the sonne of God.

¶ The. iiij. Chapter.

JEsus then full of the holy goost returned from Jordan & was caryed of the spirite into wildernes/and was .xl. dayes tryed of the deuyll. And in those dayes eate he nothinge. And when they were ended/he afterward hongred. And the deuyll sayde vnto him: yf thou be the sonne of God commaunde this stone that it be breed. And Jesus answered him sayinge: It is written/man shall not liue by breed only/but by euery worde of God. Math. iii. a Mar. i. b Jesus fasteth four tye dayes Deut. viii.

And the deuyll toke him vp into an hye mountayne/and shewed him all the kyngdome of the worlde euen in the twincklynge of an eye. And the deuyll sayde vnto him: all this power will I geue the euery whit & the glory of them: for that is deliuered to me and to whosoeuer I will/I geue it. If thou therfore wilt worshippe me/they shalbe all thyne. Jesus answered him and sayde: hence from me Satan. For it is written: Thou shalt honoure the Lorde thy God and him only serue. Deut. vi. c and. x. d.

And he caryed him to Jerusalem/& set him on a pynacle of the temple/and sayd vnto him: Yf thou be the sonne of God/cast thy selfe doune from hens. For it is written/he shall geue his Angels charge ouer the to kepe the/ and with their hondis they shall stey the vp that thou dasshe not thy fote agaynst a stone. Jesus answered & sayde to him/it is sayd: thou shalt not tempte the Lorde thy God. Iffone as the Psal. xc. a Deute. vi. c

as the deuyll had ended all his temptacions/ he departed from him for a season.

Matth.iiii.b. Mar.i.b. Joa.iiii.f

✠ And Jesus returned by the power of the spyrete into Galile /and there went a fame of him thorowe oute all the region rounde aboute. And he taught in their synagoges and was commended of all men.

Matth.xiii.b Mark.vi.a Joh.iiii.f

And he came to Nazareth where he was norished ¶ as his custome was/went into the synagoge on the Saboth dayes ¶ stode vp for to rede. And ther was deliuered vnto him the boke of the Prophete Esaias. And when he had opened the boke he founde the place/where it was written. The spyrete of the Lorde vpō me/ because he hath annoynted me: to preache the Gospell to the poore he hath sent me: ¶ to heale the broken harted: to preache deliueraunce to the captiue/and syght to the blynde/and frely to set at liberte them that are bruised/¶ to preche the acceptable yeare of the Lorde.

Esa.lxi.

And he closed the booke/¶ gaue it agayne to the minister/and sate doune. And the eyes of all that were in the synagoge/were fastened on him. And he began to saye vnto the. This daye is this scripture fulfilled in youre eares. And all bare him witnes/and wondred at the gracious wordes which proceded oute of his mouth. ✠ and sayde: Is not this Josephs sonne?

Josephs sonne.

And he sayde vnto them: Ye maye very well saye vnto me this prouerbe. Physicion/ heale thy selfe. ✠ Whatsoeuer we haue heard done in Capernaum/do thesame here lyke wyse in thyne awne countre. And he sayde / verely I saye vnto you: No Prophet is accepted in his awne countre.

Joh.iiii.f

Prophet.

But I tell you of a truth/many wyddowes

iii.Re.xvii. Jaco.v.d.

were in Israel in the dayes of Helyas / when heuyn was shet thre yeres and sixe monethes/ when greate famyshment was throughe oute all the

all the londe/and vnto none of them was Helyas sent/saue into Sarepta beside Sidon vnto a woman that was a wydow. And many lepers were in Israel in the tyme of Heliseus the Prophete: and yet none of them was heled/ sauinge Naaman of Syria.

The wedowe of Sarepta. iii. Re. 8. d

Naaman

And as many as were in the synagoge when they herde that/were fylled with wrath: & roose vp/and thrust him oute of the cite/and ledde him euen vnto the edge of the hyll/ wher on their cite was bylte/to cast him doune hedlynge. But he went his waye euen thorow the myddes of them: ✠ and came into Capernaum a cite of Galile/& there taught them on the Sabboth dayes. And they were astonyed at his doctrine: for his preachinge was with power.

Math. iiii. b Marke. i. c

And in the synagoge ther was a man which had a spyrete of an vncleane deuell/& cryed with a loude voyce sayinge: let me alone/what hast thou to do with vs/thou Jesus of Nazarethe Arte thou come to destroye vs? I knowe the what thou arte/euen the holy of God. And Jesus rebuked him sayinge: holde thy peace and come oute of him. And the deuyll threwe him in the myddes of them and came oute of him/and hurt him not. And feare came on them all and they spake amonge them selues sayinge: what maner a thinge is this? For with auctorite and power he commaundeth the foule spyretes/and they come out? And the fame of him spreed abroode thorowoute all places of the countre round aboute. ✠

Math. viii. b Marke. i. c

The vncleane spyrite is cast oute.

And he roose vp and came oute of the synagoge/and entred into Simõs houlle. And Simons mother elawe was taken with a greate feuer/& they made intercessiõ to him for her. And he stode ouer her/and rebuked the feuer: and it leeft her. And immediatly she arose and ministred vnto them.

Simons mothere lawe.

When

When the sonne was doune/ all they that had sicke taken with diuers deseases/ brought them vnto him: and he layde his hondes on euery one of them/ & healed them. And deuyls also came out of many of thē crying and sayeng: thou arte Christ the sonne of God. And he rebuked them and suffered them not to speake: for they knewe that he was Christ.

Layde his hāde on them.

Marke.i.d

As sone as it was daye/ he departed and went awaye into a desert place/ & the people sought him and came to him/ & kept him that he should not departe from them. And he sayde vnto them I muste to other cities also preache the kyngdome of God: for therfore am I sent. And he preached in the synagoges of Galile.

¶ The.v. Chapter. ✠

Math.iiii.c. Mark.i.d

IT came to passe as the people preased vpon him / to heare the worde of God/ that he stoode by the lake of Genezareth: and sawe two shippes stonde by the lake syde/ but the fisshermen were gone out of them/ & were washynge their nettes. And he entred into one of the shippes/ which pertayned to Simon/ and prayed him/ that he wolde thrust out a lytell from the londe. And he sate doune and taught the people out of the ship.

When he had leeft speakynge/ he sayde vnto Simon: Launche out into the depe/ and let slippe youre nettes to make a draught. And Simon answered and sayde to him: Master/ we haue labored all nyght / and haue taken nothinge. Neuerthelater at thy worde I will loose forth the net. And when they had so done/ they incloſed a greate multitude of fysshes. And their net brake: but they made signes to their felowes which were in the other ship/ that they shuld come and helpe them. And they came: and filled bothe the shippes that they soncke agayne.

when

When Simon Peter sawe that/he fell doune at Jesus knees sayinge: Lorde go from me/for I am a synfull man. For he was vtterly astonyed and all that were with him/at the draught of fyshe which they toke: & so was also James & John the sonnes of Zebede which were parteners with Simon. And Jesus sayde vnto Simon: feare not/from hence forthe thou shalt catche men. And they brought the shippes to londe/and forsoke all/and folowed him.

And it fortuned as he was in a certayne cite: beholde/ther was a man full of leprosy: & when he had spied Jesus/he fell on his face/and besought him sayinge: Lorde yf thou wilt/thou canst make me cleane. And he strethed forth the hond/and touched him sayinge: I will/be thou cleane. And immediatly the lepprosy departed from him. And he warned him/that he shuld tell no man: but that he shuld go and shewe him selfe to the Preste/and offer for his clensynge/accordinge as Moses commaundement was/for a witnes vnto them. Mar. viii. d. Marke. i. d. Leper. Leui. xiii. c

But so moche the more went ther a fame abroade of him/& moche people came to gether to heare/and to be healed of him/of their infirmities. And he kepte him selfe aparte in the wildernesses/and gaue him selfe to prayer. Math. iv. c Marke. ii. d.

✠ And it happened on a certayne daye/that he taught: and ther sate the Pharises and doctours of lawe/which were come out of all the townes of Galile/Jurie/and Jerusalem. And the power of the Lorde was to heale them. And beholde/men brought a man lyinge in his bed which was taken with a palsie: & sought meanes to bringe him in and to laye him before him. And when they coulde not fynde by what waye they myght bringe him in/because of the prease/they went vpon the toppe of the house/and let him doune thorowe the tylinge/bed and all Palsye.

and all in the myddes before Jesus. When he sawe their fayth/ he sayde vnto him: man/ thy synnes are forgeuen the. And the Scribes & the Pharises begane to thinke sayinge: What fellow is this which speaketh blasphemy? Who can forgeue synnes but God only?

When Jesus perceaued their thoughtes/ he answered and sayde vnto them: What thinke ye in youre hertes? Whether is ealyer to saye/ thy synnes are forgeuen the/ or to saye: ryse and walke? But that ye maye knowe that the sonne of man hath power to forgeue synnes on erth/ he sayde vnto the sicke of the palsie: I saye to the/ aryse/ take vp thy bed and go home to thy houlse. And immediatly he rose vp before them/ & toke vp his bed where on he laye/ & departed to his awne houlse praysinge God. And they were all amased & they lauded God/ and were filled with feare sayinge: we haue sene straunge thinges to daye. ✠

Digne.

Math. ix. a. Mark. ii. b

And after that he went forth and sawe a publican named Leuy/ syttinge at the receyte of custome/ & sayde vnto him: folow me. And he lefte all/ roose vp/ and folowed him. And that same Leuy made him a greate feaste at home in his awne houlse. And ther was a greate company of publicans and of other that sate at meate with him. And the Scribes and Pharises murmured agaynst his disciples/ sayinge: why eate ye and drincke ye with publicans and synners? Jesus answered and sayde vnto them: They that are whole nede not of the phisicion: but they that are sicke. I came not to call the ryghtewes/ but synners to repentaunce.

Leuy.

publicans & synners

Then they sayde vnto him: Why do the disciples of Johan fast often and praye/ and the disciples of the Pharises also: and thyne eate and drincke? And he sayde vnto them: Can ye make the chyldren of the wedding fast/ as long as

Matth. ix. b Joan. iii. c

ye as the brydgrome is present with them? The dayes will come / when the brydgrome shalbe taken awaye from them: then shall they fast in those dayes.

Then he spake vnto them in a similitude: No man putteth a pece of a newe garmēt / into an olde vesture: for yf he do: then breaketh he the newe / & the pece that was taken out of the newe / agreeth not with the olde. Also / no man poureth newe wyne into olde vessels. For yf he do / the newe wyne breaketh the vessels / & runneth out it selfe / & the vessels perisshe: But newe wyne must be powred into newe vessels / and both are preserued. Also / no man that drinketh olde wyne / straycht waye can awaye with newe for he sayeth / the olde is pleasaunter

New & olde agree not.

¶ The. vj. Chapter.

IT happened on an after Saboth / that he went thorow the corne fylde / and that his disciples plucked the eares of corne / & ate / and rubbed them in their handes. And certayne of the Pharises sayde vnto the: why do ye that which is not laufull to do on the Saboth dayes? And Jesus answered them and sayde: Haue ye not redde what Dauid dyd / when he him selfe was anhungred and they which were with him: how he went into the house of God / & toke and ate the loues of halowed breed / and gaue also to them which were with him: which was not laufull to eate / but for the Prestes only. And he sayde vnto them: The sonne of man is Lorde of the saboth daye.

Mat. xii. d. Mark ii. d.

Corne fylde.

The Saboth day is broke

i. Re. xxi. g.

& And it fortuned in another Saboth also / that he entred into the synagoge & taught. And ther was a man whose ryght honde was dryed vp. And the Scribes and Pharises watched him / to se whether he wolde heale on the Saboth daye / that they myght fynde an accusacion agaynst him. But he knewe their thoughtes /

Mat. xii. d. Mark iii. a.

Dryed honde.

thes/and sayde to the man which had the wyd-
dred honde: Ryse vp/and stonde forthe in the
mydes. And he arose and stepped forthe. Then
sayde Jesus vnto them: I will axe you a que-
stion: Whether is it lawfull on the Saboth
dayes to do good or to do euyll? to saue lyfe
or for to destroye it? And he beheilde them all
in compasse/and sayd vnto the man: Stretche
forth thy honde. And he dyd so: and his hon-
de was restored/& made as whoole as the other
Madnes And they were filled full of madnes/and co-
muned one with another/what they myght do
to Jesu. ✠

Math.x.a. Mar.iii.b And it forturned in those dayes/that he went
out into a mountayne for to prayse/and conti-
nued all nyght in prayer to God. And assone
as it was daye/he called his disciples/and of
The twel ne are cho- sen. them he chose twelue/which also he called Apo-
stles. Simon whom he named Peter/and An-
drew his brother. James and John/Philip
and Bartlemew/Mathew and Thomas/Ja-
mes the sonne of Alpheus and Simon called
Zelotes and Judas James sonne/and Judas
Iscarioth/which same was the traytour.

✠ And he came doune with them and stode
in the playne felde with the company of his di-
sciples/and agreate multitude of people out of
all parties of Jurie and Jerusalem/and from
the see coaste of Tyre and Sidon/which came
to heare him/and to be healed of their dise-
ses: and they also that were vexed with foule
spirites/and they were healed. And all the peo-
ple prealed to touche him: for there went vertue
out of him/and healed them all.

Math.5.a Louena untes. And he lifted vp his eyes apon the disciples/
and sayde: Blessed be ye poore: for yours is the
kyngdome of God. Blessed are ye that hon-
ger now: for ye shalbe satisfied. Blessed are ye
that wepe now: for ye shall laugh. Blessed are
ye when

ye when men hate you/and thrust you oute of their companye/and rayle/and abhorre youre name as an euyll thinge/for the sonne of mannes sake. Reioyse ye then/and be gladde: for beholde/youre rewarde is greate in heuen. ¶ After this manner their fathers entreated the Prophetes.

True prophetes are rayled on.

Amo.vi.a
Eccl.xxxi.a

But wo be to you that are ryche: for ye haue therin youre consolacion. Wo be to you that are full: for ye shall honger. Wo be to you that now laugh: for ye shall wayle and wepe. Wo be to you when all men prayse you: for so dyd their fathers to the false prophetes.

Falle prophetes are praysed

But I saye vnto you which heare: Loue youre enemyes. Do good to them which hate you. Blesse the that curse you. And prayse for them which wrongfully trouble you. And vnto him that smyteth the on the one cheke / offer also the other. And him that taketh awaye thy goune/ forbyd not to take thy coote also. Geue to euery man that axeth of the. And of him that taketh awaye thy goodes/ axe them not agayne. And as ye wolde that men shuld do to you: so do ye to them lyke wyse.

Loue.
Math.v.a
Do good
Blesse.
Prayse.
Ill the lawe.

If ye loue them which loue you: what thanke are ye worthy of? For the very synners loue their louers. And yf ye do for them which do for you: what thanke are ye worthy of? For the very synners do euen the same. If ye lende to them of whome ye hope to receaue: what thanke shall ye haue: for the very synners lende to synners to receaue as moch agayne. Wherfore/ loue ye youre enemys/ do good and lende/ lokynge for nothinge agayne and youre rewarde shalbe greate/ and ye shalbe the chyldren of the hyest: for he is kynde vnto the vnkynde and to the euyll.

math.v.d
To.iiii.c
Math.v.g
Lende.

¶ Be ye therfore mercyfull/ as youre father is mercyfull. Judge not/ & ye shall not be iudged.

Couenauntes.
Math.vii.a

Judge not.

Condemne not: and ye shall not be condemned. Forgeue/ and ye shalbe forgeuen. Geue/ and it shalbe geuen vnto you: good measure/ prested doune/ shaken to geder and runnynge ouer/ shall men geue into youre bosomes. For with what measure ye mete/ with the same shall men mete to you agayne.

Mat. vii. a
Mar. iiii. c.

Mat. xv. b

Measure

And he put forth a similitude vnto them: Can the blynde leade the blynde? Do they not both then fall into the dyche? The disciple is not aboue his master. Euery man shalbe perfecte/ euen as his master is. Why seist thou a moote in thy brothers eye/ and consydereste not the beame that is in thyne awne eye? Ether how canneste thou saye to thy brother: Brother/ let me pull out the moote that is in thyne eye: when thou perceaueste not the beame that is in thyne awne eye? Ypocrite cast out the beame out of thyne awne eye fyrst/ & then shalt thou se perfectly/ to pull out the moote out of thy brothers eye. ¶

Mat. v. c

Moote.

Beame

Joh. viii. b
Math. vii. a

It is not a good tree that bringeth forthe euyll frute: nether is that an euyll tree/ that bringeth forthe good frute. For euery tree is knowen by his frute. Nether of thornes gader men fygges/ nor of bulshes gader they grapes. A good man out of the good treasure of his hert/ bringeth forth that which is good. And an euyll man out of the euyll treasure of his hert/ bringeth forthe that which is euyll. For of the aboundaunce of the hert/ his mouth speaketh.

Mat. vii. a
Mark. xii. f.

The tree is knowe by his frute.

The mouthe speaketh of the fullnes of the heart

Why call ye me Master Master: and do not as I byd you? Whosoeuer cometh to me/ & heareth my sayinges/ & doth the same/ I will shewe you to whome he is lyke. He is lyke a man which bylt an house: and dygged depe & layde the foundacion on a rocke. when the waters arose/ the flud bet apon that house/ and could not moue it. For it was grounded apon a rocke.

To bylde on a rocke.

rocke. But he that heareth and doth not/is lyke a man that with out foundacion bylt an houlle apon the erth/agaynst which the fludde dyd bet: and it fell by and by. And the fall of that houlle was greate.

To buylde on ſonde.

¶ The. vij. Chapter.

1 When he had ended all his ſayinges in the audience of the people/he entred into Capernaum. And a certayne Centurions ſeruaunte was ſicke and redy to dye/whom he made moche of. And when he harde of Jeſu/he ſent vnto him the elders of the Jewes/beſechinge him that he wolde come and heale his ſeruaunt. And they came to Jeſus and beſought him inſtantly ſayinge: He is worthy that thou ſhuldeſt do this for him. For he loueth oure nacion/ and hath bylt vs a ſynagoge. And Jeſus went with them.

Matth. viij.

Centurió is the captayne ouer an hũdred mẽ.

And when he was not farre from the houſſe/ the Centurion ſent frendes to him ſayinge vnto him: Lorde trouble not thy ſelfe: for I am not worthy that thou ſhuldeſt enter vnder my roffe. Wherfore I thought not my ſelfe worthy to come vnto the: but ſaye the worde/and my ſeruaunt ſhalbe whoole. For I lyke wyſe am a man vnder power/and haue vnder me ſoudiers/ and I ſaye vnto wone/go: and he goeth. And to another/come: and he cometh. And to my ſeruaunt/do this: and he doeth it. When Jeſus herde this/ he merueyled at him/& turned him about and ſayd to the people that folowed him: I ſaye vnto you/ I haue not founde ſo greate fayth/no/ not in Iſrael. And they that were ſent/ turned backe home agayne/ and founde the ſeruaunt that was ſicke/whoole.

2 ✠ And it fortuned after that/ that he went into a cite called Naim/and many of his diſciples went with him & moche people. When he came nye to the gate of the cite: beholde ther

The deed is rayled

was a deed man caryed out which was the only sonne of his mother/and she was a wydowe/and moche people of the cite was with her. And when the lorde sawe her/he had rompassion on her/& sayde vnto her: wepe not. And he went and touched the coffyn/and they that bare him/stode still. And he sayde: Yonge man/I saye vnto the/aryse. And the deed sate vp/and beganne to speake. And he deliuered him to his mother. And there cam a feare on them all. And they glorified God sayinge: a greate Prophet is rysen amonge vs/& God hath visited his people. ✠ ✠ And this rumor of him went forthe throughout all Jurie/and thorowout all the regions which lye rounde about.

Matth. xi. a.

Jhon baptist sendeth to Christ.

And the disciples of John shewed him of all these thinges. And John called vnto him. ij. of his disciples/and sent them to Jesus sayinge: Arte thou he that shulde come: or shall we loke for another? When the men were come vnto him they sayde: John baptiste sent vs vnto the sayinge: Arte thou he that shulde come: or shall we wayte for another? And at that same tyme he cured many of their infirmites and plages/and of cupll spretes/and vnto many that were blynde he gaue syght. And Jesus enswered/and sayd vnto them: Go youre wayes and shewe John/what thinges ye haue sene and harde: how that the blynde se/the halt go/the lepers are clensed/the deafe heare/the deed aryse/to the poore is the glad tydinges preached/and happy is he/that is not offended by me.

Esai. lx.

When the messengers of John were departed/he began to speake vnto the people of John. What went ye oute into the wildernes for to se? went ye to se a rede shaken with the wynde? But what went ye out for to se? A man clothed in softe rayment? Beholde they which are for grously apparelled/and lyue delycatly/are in

kynges

kynges courtes. But what went ye forth to se? A Prophete? Ye I saye to you / and moare then a Prophete. This is he of whom it is writen: Beholde I sende my messenger before thy face / to prepare thy waye before the. For I saye vnto you: a greater Prophete then John / amonge wemens chyldren is ther none. Neuer theless one that is lesse in the kyngdome of God / is greater then he. ¶ Mala. iii. c.

Publicans iustifie god.

And all the people that hearde / and the publicans / iustified God / and were baptised with the baptim of John. But the Pharises & Scribes despised the counsell of God agaynst them selues / and were not baptised of him. Pharises despyse the counsell of god

Mach. xi. d

And the lorde sayd: Wher vnto shall I lyken the men of this generacion / and what thinge are they lyke? They are lyke vnto chyldren sittynge in the market place / and cryinge one to another / and sayinge: we haue ypped vnto you / and ye haue not daunsed: we haue mourned to you / and ye haue not wept. For John Baptist cam / nether eatynge breed ner drinkynge wyne / and ye saye: he hath the deuyll. The sonne of man is come and eateth and drinketh / and ye saye: beholde a man which is a glotten / and a drincker of wyne / a frende of publicans and synners. Yet is wysdome iustified of all her chyldren. wisdome

¶ And one of the Pharises desyred him that he wolde eate with him. And he went into the Pharises houlse / and sate doune to meate. And beholde a woman in that cite / which was a synner / allone as she knewe that Jesus sate at meate in the Pharises houlse / she brought an alablaster boxe of oyntment / & she stode at his fete behynde him weppynge / and beganne to welshe his fete with teares / and dyd wipe them with the heares of her heed / and kissed his fete / and anoynted them with oyntment. Marie of Bethanie

When the Pharise which bade him / sawe that/ he spake with in him selfe/ sayinge: If this man were a Prophete/ he wolde surely haue knowen who and what maner woman this is which toucheth him/ for she is a synner. And Ie sus answered and sayde vnto him: Simon I haue somewhat to saye vnto the. And he sayd master saye on. There was a certayne lender which had two detters/ the one ought fyue hon dred pence and the other fyfty. When they had nothinge to paye he forgaue them boothe. Which of them tell me/ will lour him moost? Simon answered and sayde: I suppose/ that he to whom he forgaue moost. And he sayde vnto him: Thou hast truly iudged.

And he turned to the woman and sayde vnto Simon: Seist thou this woman? I entred into thy houlle/ & thou gauest me no water to my fete: but she hath wesshed my fete with teares/ and wyped them with the heeres of her heed. Thou gauest me no kisse: but she/ sence the tyme I came in/ hath not ceased to kisse my fete. Myne heed with oyle thou dydest not anoynte: but she hath anoynted my fete with oyntment. wherfore I saye vnto the: many synnes are forgeuen her/ for she loued moche. To whom lesse is forgeuen/ the same doeth lesse loue.

A loue is the sygne that the synnes are forgeuen her.

And he sayde vnto her/ thy synnes are forgeuen the. And they that sate at meate with him/ began to saye with in them selues: who is this which forgeueth synnes also? And he sayde to the woman: Thy fayth hath saued the: Go in peace. ¶

¶ The. viij. Chapter.

And it fortuned after that/ that he him selfe went throughout cities and tounes/ preachynge/ and shewynge the kyng dome of God/ and the twelue with him. And also certayne women/ which were healed of euell

spretes/

syetes/and infirmities: Mary called Magda-
len/out of whom went seuen deuyls/and Jo-
anna the wyfe of Chusa Herodes steward/&
Sulanna & many other: which ministred vnto
them of their substaunce. ✠ when moch peo- Math. xii. c.
ple were gadred to gether/& were come to him Mar. iii. a
out of all cities/ he spake by a similitude. A so
wer went out to sowe his seede: & as he sowed
some fell by the waye syde/and it was troden
vnder fete / and the foules of the ayre de-
voured it vp. And some fell on stone/ and assо
ne as it was syronge vp/ it widered awaye/be
cause it lacked moysture. And some fell amon
ge thornes/ and the thornes syronge vp with
it/and choked it. And some fell on good gro-
unde/ and syronge vp & bare frute/an hondred
foolde. And as he sayde these thinges/ he cry-
ed: He that hath eares to heare/let him heare.

And his disciples ared him sayinge: what Esai. vii. a.
maner similitude is this? And he sayde: vnto Math. xiii. b
you is it geuen to knowe the secretes of the Mark. iii. b
kyngdome of God: but to other in similitu- Joan. xii. f
des/that when they se they shuld not se/and Rom. xi. b
when they heare they shuld not vnderstode.

The similitude is this. The seede is the The sower is ex-
worde of God. Thoose that are beside the pounded.
waye/are they that heare/and afterwarde co-
meth the deuyll and taketh awaye the worde
out of their hertes lest they shuld beleue and
be saued. They on the stones/are they which
when they heare/receaue the worde with ioye.
But these haue noo rootes/ which for a whyle beleue/and in tyme of temtacion goo awaye. And that which fell amonge thornes/ are they which heare/and goo forth/ and are choked with cares and with riches/and voluptuous lyuinge/ & bringe forth noo frute. That is the good grounde/ are they which with a good and pure hert/heare the worde and kepe

it and

it and bringe forth frute with patience. ✠

Math.v.b Mar.iiii.c Luke.v.c. Mar.iiii.c

No man lyghteth a cãdell/ & couereth it vnder a vessell/ nether putteth it vnder the table but setteth it on a candelsticke/ that they that enter in/ maye se the lyght. Nothinge is in secret that shall not come abroode: Nether enythinge hyd/ that shall not be knowen/ & come to lyght. Take hede therfore how ye heare.

Mat.xiii.b. and.xxv.c. Mat.iiii.c Luke.xix.d. Mark.iiii.d.

For whosoeuer hath/ to him shalbe geuē: And whosoeuer hath not/ frō him shalbe takē/ euen that same which he supposed that he hath.

Mother & brethre Mat.xii.c. Mar.iii.v.

Then came to him his mother and his brethren/ and coulde not come at him for preasse. And they tolde him sayinge: Thy mother and thy brethren stonde with out/ and wolde se the. He answered and sayd vnto them: my mother & my brethren are these which heare the worde of God and do it.

Jesus sleepeth in the ship.

✠ And it chaūsed on a certayne daye that he went into a shippe & his disciples also/ and he sayde vnto thē: Let vs go ouer vnto the other syde of the lake. And they lanched forthe. And as they sayled/ he fell aslepe/ and there arose a storme of wynde in the lake/ & they were fylled with water/ and were in ieopardy. And they went to him & awoke him sayinge: Master Master/ we are loost. Then he arose and rebuked the wynde and the tempest of water/ and they ceased/ and it wexed calme. And he sayd vnto thē: where is youre faith? They feared & wondred sayinge one to another: what felowe is this? for he commaundeth both the wyndes and water/ and they obey him? ✠ And they sayled vnto the region of the Gaderenites/ which is ouer agaynst Galile.

Math.viii.c Marke.v.a. Gaderenites.

And as he went out to londe/ ther met him a certayne mā out of the cite/ which had a deuyll longe tyme/ and ware no clothes/ nether abroode in eny houlse: but amonge graues.

When

When he sawe Jesus/he cryed/and fell doun
before him/ & with a loude voyce sayde: what
haue I to do with the Jesus the sonne of the
God mooste hyest? I beseche the tozment me
not. Then he commaunded the foule spzete to
come out of the mā. Foz ofte tymes he caught
him/and he was bounde with chaynes and
kept with fetters: and he bzake the bondes/ &
was carped of the fende/into wyldernes.

Jnd Jesus axed him sayinge: what is thy
name? Jnd he sayde: Legion/ because many de- Legion.
uyls were entred into him. Jnd they besought
him/ that he wolde not commaunde them to
go out into the depe. Jnd ther was there by
an heerde of many swyne/ fedynge on an hyll
and they besought him/ that he wolde soffre Swyne.
them to enter into them. Jnd he soffred them.
Then went the deuyls out of the man/and en
tred into the swyne: Jnd the heerd toke their
course and ran heedlynge into the lake/ and
were choked. When the herdmen sawe what
had chaunsed/they fleed and tolde it in the cy-
te and in the villages.

Jnd they came outto se what was done: &
came to Jesus/ and founde the man/ out of
whō the deuyls were departed/sittynge at the
fete of Jesus/clothed & in his right mynde/ &
they were afrayde. They also which sawe it/
tolde them by what meanes he that was pos-
sessed of the deuyll/ was healed. Jnd all the
whole multitude of the cōtrye of the Gadere
nites/besought him that he wolde departe frō
thē: foz they were take with greate feare. Jnd
he gate him into the shippe & returned backe a-
gayne. Thē the mā out of whō the deuyls we-
re departed/ besought him that he myght be
with him. But Jesus sent him awaye sayinge
God home agayne into thyne awne houlse/ &
shewe what great thinges God hath done

to the

to the. And he went his waye/ & preached thorow out all the cite what great thinges Jesus had done vnto him.

Math. ix. c
Mark. v. b.

And it foꝛtuned when Jesus was come agayne that the people receaued him. Foꝛ they all wayted foꝛ him. And beholde ther came a man named Jairus (and he was a ruler of the synagoge) and he fell doune at Jesus fete/ & besought him that he wolde come into his house/ foꝛ he had but a doughter only apō a twelue yere of age/ and she laye a dyinge. And as he went the people thꝛonged him.

The rulers doughter is sayed.

Issue of bloude.

And a woman hauynge an issue of bloud twelue yeres (which had spent all her substance amonge phisicions/ nether coulde be holpen of eny) came behinde him/ & touched the hem of his garment/ and immediatly her issue of bloud staunched. And Jesus sayde: Who is it that touched me? when euery mā denyed/ Peter & they that were with him/ sayde: Master/ the people thꝛust the and vexe the: & sayest thou who touched me? And Jesus sayd: Some body touched me. Foꝛ I perceaue that vertue is gone out of me. When the woman sawe that she was not hid/ she came trimblynge/ & fell at his fete/ & tolde him befoꝛe all the people foꝛ what cause she had touched him/ and how she was healed immediatly. And he sayde vnto hyꝛ: Doughter be of good comfoꝛte/ thy faith hath made the hoale/ goo in peace.

Whyll he yet spake/ there came one from the rulers of the synagogis houlse which sayde to him: thy doughter is deed/ desease not the master. When Jesus hearde that/ he answerred the father/ sayinge: Feare not/ beleue only & she shalbe made whole. And when he came to the houlse he suffred no man to goo in with him/ saue Peter/ James and John/ and the father and the mother of the mayden. Euery

body

body weept and sorowed for her. And he sayde: Wepe not: for she is not deed/ but slepeth. And they lewgh him to scorne. For they knew that she was deed. And he thrust thē all out/ & caught her by the honde/ and cryed sayinge: Mayde aryse. And hyr spryte came agayne/ & she roose straycht waye. And he commaunded to geue her meate. And the father and the mother of hyr were astonyed. But he warned thē that they shuld tell no man what was done. Math. x.a Mar. iii.b

¶ The. ix. Chapter.

The twelue are sēt.

THen called he the. xii. to gether and gaue them power/ and auctorite ouer all deuyls/ and that they myght heale diseases. And he sent them to preache the kyngdome of God/ and to cure the sick. And he sayd to them: Take nothinge to lucker you by the waye: nether staffe/ nor scripe/ nether bredd/ nether money/ nether haue twoo cotes. And whatsoever * houlse ye enter into there abyde & thence departe. And who soeuer will not receaue you/ when ye go out of that cite/ shake of the very dust from youre fete/ for a testimony agaynst them. And they went out/ and went thorow the tounes/ preachinge the gospell and healynge euery wheare. ℣ Math.x.a Mark. vi.a Math.x.a. Mark.vi.a * Go not from houlse to houlse as frears. do. Act.xiii. Dust.

And Herod the tetrarch herde of all that was done by him/ and douted/ because that it was sayde of some/ that John was rysen agayne from deeth: and of some/ that Helyas had appered: and of some/ that one of the olde prophetes was rysen agayne. And Herod sayde: John haue I behedded: who then is this of whom I heare suche thinges? And he desyred to se him. Mat. xiiii.a. Mark.vi.b

And the Apostles retourned/ and tolde him what great thinges they had done. And he toke them and went a syde into a solitary place/ nye to a citie called Bethsaida. And the people Mat.xiiii.b. Math.xi.b.

ple knewe of it/ & folowed him. And he receaued them/ & spake vnto them of the kyngdome of God & healed them that had nede to be healed. And when the daye beganne to weare awaye/ then came the twelue and sayde vnto him: sende the people awaye/ that they maye go into the tounes & villages rounde about & lodge/ and get meate/ for we are here in a place of wyldernes. But he sayde vnto them: Geue ye them to eate. And they sayde. we haue no moo but fyue loues & two fisshes/ except we shuld go and bye meate for all this people And they were about a fyue thousand men. And he sayde to his disciples: Cause them to syt doune by fyfties in a company. And they dyd soo/ & made them all syt doune. And he toke the fyue loues/ and the two fisshes/ and loked vp to heuen/ and blessed them/ and brake/ and gaue to the disciples/ to set before the people. And they ate/ & were all satisfied. And there was taken vp of that remayned to them/ twelue basshettes full of broken meate.

Fyue loues & ii. fyshes.

And it fortuned as he was alone prayinge/ his disciples were with him/ & heared the layinge: who saye the people that I am? They answered & sayd: John Baptist: Some saye Helyas. And some saye/ one of the olde prophetes is rysen agayne. He sayde vnto the who saye ye that I am? Peter answered & sayde: thou arte the Christ of god. And he warned & commaunded them that they shuld tell no mā that thinge sayinge: that the sonne of man must suffre many thinges/ and be reproued of the elders/ and of the hye prestes and scribes & be slayne/ and the third daye ryse agayne.

Math. xvi & Mark. viii.

Passion.

Mat. xvii. d Mar. viii.

And he sayde to them all/ yf eny man will come after me/ let him denye him sylfe/ & take vp his crosse dayly and folowe me. Whosoeuer will saue his lyfe/ shall lose it. And whosoeuer

Math. x. d and. xvi. Mar. viii. Joh. xii. d.

soeuer shall lose his lyfe for my sake/the same shall saue it. For what auauntageth it a man to wynne the whole worlde yf he loose him self or rune in domage of him self? For who soeuer is ashamed of me/and of my sayinges: of him shall the sonne of man be ashamed/ when he cometh in his awne glorie/and in the glorie of his father/and of the holy angels. And I tell you of a surety: There be some of them that stonde here/which shall not tast of deeth/tyll they se the kyngeome of god.

Math. xvi.d Mar. iii.b.

Couenaunt.

Math. xvii.d Marke.ix. a

Math. xvii. Mark.ix.a.

And it followed about an. viii. dayes after thoose sayinges/that he toke Peter/ James/ & John & went vp into a mountayne to praye. And as he prayed/ the fassyō of his countenaūce was chaunged/& his garment was whyte & shoone. And beholde/ two men talked with him/and they were Moses and Helyas/which appered gloriously/ and spake of his departinge/which he shuld endeat Jerusalem. Peter and they that were with him/were heuy with slepe. And when they woke/they sawe his glorie/and two men stondinge with him.

Transfiguracion.

And it chaunsed as they departed frō him/ Peter sayde vnto Jesus: Master/it is good beinge here for vs: Let vs make thre tabernacles one for the and one for Moses/ & one for Helyas: and wist not what he sayde. Whyll he thus spake/there came a cloude and shadowed them and they feared when they were come vnder the cloude. And there came a voyce out of the cloude sayinge: This is my deare sonne heare him. And assone as the voyce was past/ Jesus was founde alone. And they kept it close: and tolde noo man in those dayes eny of those thinges which they had sene.

Heare him.

And it chaunsed on the nexte daye as they came doune from the hyll/ moche people met him. And beholde a man of the cōpany cryed

oute

out sayinge: Master / I beseche the behold my sonne/ for he is all that I haue: and lo a spyrete taketh him & sodenly he cryeth/ and he teareth him that he foometh agayne/ and with moche payne departeth frō him/ when he hath rent him/ and I besought thy disciples to cast him out/ & they could not. Jesus answered & sayde: O generacion with oute fayth /and crooked: how longe shall I be with you/ and shall suffre you/ Bringe thy sonne hidder. As he yet was a comminge/ the fende rent him & tare him. And Jesus rebuked the vncleane spyrite /and healed the childe/ and deliuered him to his father. And they were all amased at the mighty power of God.

The spirite of the fallinge sycknes is cast oute

Passion.

Whyll they wondred euery one at all thinges which he dyd /he sayd vnto his disciples: Let these sayinges synke doune into youre eares. The tyme will come/ when the sonne of man shalbe delyuered into the hondes of men. But they wist not what that woorde meāt/ & it was hyd from them /that they vnderstode it not. And they feared to axe him of that sayinge.

Mat. xviii. b. Mar. ix. c.

Then ther arose a disputacion amōge them who shuld be the greatest. When Jesus perceaued the thoughtes of their hertes/ he toke a chylde/ & set him hard by him/ & sayd vnto the Whosoeuer receaueth this chylde in my name/ receaueth me. And whosoeuer receaueth me/ receaueth him that sent me. For he that is least amonge you all/ the same shalbe greate.

Greatest

And John answered and sayde: Master we sawe one castinge out deuyls in thy name/ & we forbade him/ because he followeth not with vs. And Jesus sayde vnto him: forbyd ye him not. For he that is not agaynst vs/ is with vs.

Forbyd

And it folowed when the tyme was come that he shulde be receaued vp/ then he set his face to goo to Hierusalem/ & sent messengers

before

before him. And they went and entred into a
citie of the Samaritãs to make redy for him.
But they wolde not receaue him/ because his
face was as though he wolde go to Jerusa-
lem. when his disciples James and John sa-
we that/ they sayde. Lorde/ wilt thou that
we commaunde/ that fyre come doune from Fyer frõ
heuen and consume them/ euẽ as Helias dyd? heauen.
Jesus turned about/ and rebuked them sayin
ge: ye wote not what maner spirite ye are of.
The sonne of man is not come to destroye mẽ
nes lines/ but to save them. And they went to
another toune.

¶ And it chaunsed as he went in the waye/ a Math. viii.
certayne man sayd vnto him: I will folowe
the whither soeuer thou go. Jesus sayd vnto Foxes.
him: foxes haue holes/ & byrdes of the ayer
haue nestes: but the sonne of man hath not
where on to laye his heed.

And he sayd vnto another: folowe me. And Burye
the same sayde: Lorde suffre me fyrst to go & his father
bury my father. Jesus sayd vnto him: Let the
deed bury their deed: but goo thou and preache the kyngdome of God.

And another sayde: I will folowe the Lorde: but let me fyrst goo byd them fare well/ which are at home at my house. Jesus sayde vnto him: No man that putteth his honde to Plowe.
the plowe/ & loketh backe/ is apte to the kyngdome of God. ¶ C The. x. Chapter. ¶

Seuentie are sent.

AFter these thinges/ the Lorde apoynted other seuentie also/ & sent them/ two & two before him into euery citie and place/ whither he him silfe wolde come. And he sayde vnto them/ the haruest is greate but the labourers are feawe. Praye therfore the Lorde of the haruest/ to send forth labourers into his haruest. Go youre wayes: beholde/ I sende you forthe as lambes amonge wolues. Beare noo/ Math. ix. & Haruest. Lambes amonge wolues.

wallet nether scryppe/nor shues/& salute no man by the waye. Into whatsoeuer houlse ye enter/fyrst saye: Peace be to this houlse. And yf the sonne of peace be theare/youre peace shall rest vpō him: yf not/it shall turne to you agayne. And in the same houlse tary still/eatinge & drinkinge soche as they haue. For the labourer is worthy of his rewarde. ✠

Go not frō houlse to houlse: & into whatsoeuer citie ye entre/if they receaue you/eate soche thinges as are set before you/& heale the sicke that are theare/& saye vnto thē: the kyngdome of God is come nye vpon you. But into whatsoeuer citie ye shall enter/yf they receaue you not/go youre wayes out into the stretes of the same and saye: euen the very dust/which cleaueth on vs of your citie/we wipe of agaynst you: Notwithstondinge/marke this that the kyngdome of God was come nye vpō you. Yet & I saye to you: that it shalbe easier in that daye for Sodome then for that citie.

Wo be to the Chorazin: wo be to the Bethsaida. For yf the myracles had bene done in Tyre & Sidon/which haue bene done in you/they had a greate whyle agone repēted/sittig in heere & asshes. Neuertheless it shalbe easier for Tyre & Sidon/at the iudgement/then for you. And thou Capernaum which arte exalted to heauen shalt be thrust doune to hell. He that heareth you/heareth me: & he that despiseth you/despiseth me: and he that despiseth me/despiseth him that sent me.

And the seuentie turned agayne with ioye/sayinge: Lorde euen the very deuyls are subdued to vs thorowe thy name. And he sayde vnto them: I sawe Satan/as it had bene ligh tening/faule doune from heauen. Beholde I geue vnto you power to treade on serpētes & scorpions/& ouer all maner power of the enmye/&

mye: & nothinge shall hurte you. Neuerthe-
lesse/in this reioyse not/that the spretes are
vnder youre power: but reioyse/because youre
names are wrytten in heauen. Reioyse

That same tyme reioysed Jesus in the spri-
te/& sayde: I cõfesse vnto the father/Lorde of
heauẽ & erth/that thou hast hyd these thinges
from the wyse & prudent/& hast opened them
to the babes. Euen so father/for so pleased it
the. All thinges are geuen me of my father.
And no man knoweth who the sonne is/but
the father: nether who the father is/saue the
sonne/& he to whõ the sonne wyll shewe him.
And he turned to his disciples/& sayd secret
ly: ✠ Happy are the eyes/which se that ye se.
For I tell you that many prophetes & kynges
haue desired to se those thinges which ye se/&
haue not sene them: & to heare those thinges
which ye heare/and haue not hearde them.
And beholde a certayne lawer stode vp/&
tempted him/sayinge: Master what shall I
do to inheret eternall life? He sayd vnto him:
What is wrytten in the lawe? How redest
thou? And he answered & sayde: Loue thy Lor
de God/with all thy hert/& with all thy soule
& with all thy strẽgthe/& with all thy mynde:
& thy neygbour as thy selfe. And he sayde
vnto him: Thou hast answered right. This
do and thou shalt liue. He willinge to iustifie
him selfe/sayde vnto Jesus: who is then my
neygbour?

Jesus answered & sayde: A certayne mã de-
scended frõ Jerusalem into Hierico/& fell in
to the hondes of theues/which robbed him of
his raymẽt & wounded him/& departed leuin
ge him halfe deed. And by chaunce ther came
a certayne Preste that same waye/& when he
sawe him/he passed by. And lykewyse a Leui-
te/when he was come nye to the place/went &

Mat. xi. d
Babes.
Math. xi. d
He only that is/ taught of Christ/ knoweth the father.
Math. xiii. b
Math. xxii. d
Marke. xii.
Eternall
Deut. vi. b
Samaritane.

loked on him/ and passed by. Then a certayne Samaritane / as he iorneyed / came nye vnto him/ & went to and bounde vp his woundes/ & poured in oyle & wyne/ & put him on his awne beaste/ and brought him to a commen ynne / & made prouision for him. And on the morowe when he departed / he toke out two pence & gaue them to the host / and sayde vnto him: Take cure of him / and whatsoeuer thou spendest moare/ when I come agayne/ I will recompence the. Which now of these thre thynkest thou / was neygbour vnto him that fell into the theues hondes? And he sayde: he that shewed mercy on him. Then sayde Jesus vnto him: Goo and do thou lyke wyse. ✠

Neybour re who

✠ It forfuned as they wēt / that he entred into a certayne toune. And a certayne woman named Martha / receaued him into her house. And this woman had a sister called Mary / which sate at Jesus fete / and hearde his preachinge. And Martha was combred about moche seruinge / & stode and sayde: Master / doest thou not care / that my sister hath left me to minister alone? Byd her therfore / that she helpe me. And Jesus answered / and sayde vnto her: Martha / Martha / thou carest / & arte troubled about many thinges: verely one is nedfull. Mary hath chosen her that good parte / which shall not be taken awaye from her. ✠

Martha. Marie.

¶ The.xi Chapter.

Math.vi.b.

AND it forfuned as he was prayinge in a certayne place: when he ceased / one of his disciples sayde vnto him: Master / teache vs to praye / as Johnn taught his disciples. And he sayde vnto them: When ye praye / saye: O oure father which arte in heauen / halowed be thy name. Thy kyngdome come. Thy will be fulfilled / euen in erth as it is in heauen. Oure dayly breed geue vs euermore. And

The pater noster.

re. And forgeue vs oure synnes: For euen we forgeue euery man that treaspaseth vs. And ledde vs not into temptation. But deliuer vs from euyll.

Prayer what it dothe.

And he sayde vnto them: ✠ Yf any of you shuld haue a frende/ & shuld go to him at mid nyght/ & saye vnto him: frende lende me thre loues/ for a frende of myne is come out of the waye to me/ & I haue nothinge to set before him: & he within shuld answere & saye/ trouble me not/ the doore is now shut/ and my seruaun tes are with me in the chamber/ I cannot ryse & geue them to the. I saye vnto you/ though he wolde not arise & geue him/ because he is his frende: yet because of his importunite he wolde ryse/ & geue him as many as he neded.

Louenaunt.

And I saye vnto you: aske/ & it shalbe geuen you. Seke/ & ye shall finde. Knocke/ & it shalbe opened vnto you. For euery one that axeth/ re ceyueth: & he that seketh/ findeth: & to him that knocketh/ shall it be opened. Yf the sonne shall axe breed of eny of you that is a father: wyll he geue him a stone? Or yf he axe fysshe/ will he for a fysshe geue him a serpēt? Or yf he axe an egge: will he offer him a scorpion? Yf ye then which are euyll/ can geue good gyftes vnto youre chyldrē/ how moche moare shall the fa ther of heauē geue an holy spyrete to thē/ that desyre it of him? ✠

Math. vii. c and. xii. c Mark. xi. c Joa. xiiii. d and. xvi. c Jaco i. a Mark. vii. a Mathe. x. c and. xii. b Mark. iii. a

The dom me spirite is cast out.

✠ And he was a castinge out a deuyll/ which was domme. And it folowed when the deuyll was gone out/ the domme spake/ and the peo ple wondred. But some of them sayde: he ca steth out deuyls by the power of Belzebub the cheke of the deuyls. And other tēpted him sekinge of him a signe frō heauen. But he knewe their thoughtes/ & sayde vnto them: Euery kyngdome deuided with in it selfe shalbe de solate: and ons houlle shall fall vpon another.

Belzebub

So yf Satan be deuided with in him selfe: how shall his kyngdome endure? Because ye saye that I cast out deuyls by the power of Belzebub. If I/by the power of Belzebub cast out deuyls: by whome do youre chyldren cast them out? Therfore shall they be youre iudges. But if I/with the finger of God cast out deuyls/no doute the kyngdome of God is come vpon you.

¶ To be made desolate/is to fall in decaye and ruyne/to be made a wylderneſſe

When a stronge man armed watcheth his houſſe: that he poſſeſſeth is in peace. But whē a stronger then he cometh vpō him and ouercommeth him: he taketh from him his harnes wherin he truſted/& deuideth his gooddes. He that is not with me/is agaynſt me. And he that gadereth not with me/scatttereth.

When the vncleane ſpyrite is gone oute of a man/he walketh through waterleſſe places/ſekinge reeſt. And when he findeth none/he ſayeth: I will returne agayne vnto my houſſe whence I came out. And when he cōmeth/he fyndeth it ſwept and garniſhed. Then goeth he and taketh to him ſeuē other ſpyrites wozſe then him ſelfe: and they enter in/and dwell there. And the ende of that man/is wozſe then the begynninge.

Seuen wozſe then him ſelfe.

And it foztuned as he ſpake thoſe thinges/a certayne woman of the cōpany lyfte vp her voyce/& ſayde vnto him: Happy is the wombe that bare the/and the pappes which gaue the ſucke. But he ſayde: Ye/happy are they that heare the wozde of God and kepe it.

Happye who

When the people were gadered thicke to gether: he began to saye: This is an euyll nacion: they ſeke a ſigne/and ther ſhall no ſigne be geuē them/but the ſigne of Jonas the pzophet. Foz as Jonas was a ſigne to the Niniuites/ſo ſhall the ſonne of man be to this nacion. The quene of the ſouthe ſhall ryſe at iudgement/

Math. xii. d.

Sygne of Jonas.

gement / with the men of this generacion / & condempne them: for she came from the ende of the worlde / to heare the wysdome of Salomon. And beholde a greater then Salomon is here. The men of Ninive shall ryse at the iudgement with this generacion: and shall condempne them: for they repented at the preachinge of Jonas. And beholde a greater then Jonas is here. iii. Reg. x. ii. Par. ix. Ninivites. Jon. ii. b.

No man lighteth a candell / and putteth it in a preuy place / nether vnder a bushell: but on a candelsticke / that they that come in maye se the light. The light of thy body is the eye. Therfore when thyne eye is single: then is all thy body full of light. But yf thyne eye be euyll: then shall all thy body be full of darcknes. Take hede therfore that the light which is in the / be not darcknes. For yf all thy body shalbe light / hauinge no parte darcke: then shall all be full of light / euen as when a candell doeth light the with his brightnes. Mark. v. b. Mark. iiii. c. Eye. Mark. xi. c

And as he spake / a certayne Pharise besought him to dyne with him: and he went in & sate doune to meate. When the Pharise sawe that / he marueyled that he had not fyrst washed before dyner. And the Lorde sayde to him: Now do ye Pharises / make clene the outsyde of the cup / & the platter: but youre inwarde parties are full of raueninge & wickednes. Ye foles / dyd not he that made that which is without: make that which is within also? Neuertheles geue almose of that ye haue / & beholde all is clene to you. Mark. xvii. Almose.

But wo be to you Pharises / for ye tithe the mynt and rewe / and all manner erbes / & passe ouer iudgement and the loue of God. These ought ye to haue done / & yet not to haue left the other vndone. Tithe mynt.

Wo be to you Phariſes: for ye loue the vp permoſt ſeates in the ſynagoges/ and gretinges in the markets.

Vpper moſt ſeates:

wo be to you ſcribes & Phariſes ypocrites/ for ye are as graues which appere not/ & the men that walke ouer them/are not ware of them.

Then anſwered one of the lawears/ and ſayd vnto him: Maſter/ thus ſayinge/ thou putteſt vs to rebuke alſo. Then he ſayde: Wo be to you alſo ye lawears: for ye lade men with burthens greueous to be borne/ and ye youre ſelues touche not the packes with one of youre fyngers.

Lawears Math. xxiii

Wo be to you: ye bylde the ſepulchres of the Prophetes/ and youre fathers killed the truly ye beare witnes/ that ye alowe the dedes of youre fathers: for they kylled them/ & ye bylde their ſepulchres.

Bnylde ſepulchres.

Therfore ſayd the wiſdome of God: I will ſend them Prophetes & Apoſtles/and of them they ſhall ſlee & perſecute: that the bloude of all Prophetes/which was ſhed frō the begin ninge of the worlde/maye be requyred of this generacion/from the bloud of Abell vnto the bloud of zachary/which periſſhed betwene the alter and the temple. Verely I ſaye vnto you: it ſhalbe requyred of this nacion.

zacharias

Gene. iiii. ii. pa. xxiii.

Wo be to you lawears: for ye haue take awaye the keye of knowledge/ ye entred not in youre ſelues/ & them that came in ye forbade.

keye

when he thus ſpake vnto them/the lawears and the Phariſes began to were buſye about him/and to ſtop his mouth with many queſtions/layinge wayte for him/ and ſekinge to cat che ſome thinge of his mouth/ wherby they might accuſe him.

The.xii. Chapter.

As the

AS ther gadered to gether an innumerable multitude of people (in so moche that they trood one another) he began to saye vnto his disciples: Fyrst of all be ware of the leuen of the Pharises which is ypocrisy. For ther is no thinge couered/that shall not be vncouered: nether hyd that shall not be knowen. For whatsoeuer ye haue spoken in darknes: that same shalbe hearde in lyght. And that which ye haue spoken in the eare euen in secret places/ shalbe preached euen on the toppe of the houses.

Math. xbi. Marke. biii. Math. x.c Mark. iiii. c

Leuen.

I saye vnto you my frendes: Be not afrayde of them that kyll the body/and after that haue no moare that they can do. But I will shewe you/whom ye shall feare. Feare him which after he hath kylled/ hath power to cast into hell. Ye I saye vnto you/him feare. Are not fyue sparowes bought for two farthinges? And yet not one of them is forgotten of God. Also euen the very heres of youre heedes are nombred. Feare not therfore: Ye are moare of value then many sparowes.

who is to be feared

Math. x.d Marke. iii. f

I saye vnto you: Whosoeuer confesseth me before men/ euen him shall the sonne of man confesse also before the angels of God. And he that denyeth me before men: shalbe denyed before the angels of God. And whosoeuer speaketh a worde agaynst the sonne of man/it shalbe forgeuen him. But vnto him that blaspheme th the holy goost/it shall not be forgeuen.

Couenauntes.

Math. xii. e. Marke. iii.

when they bringe you vnto the synagoges/ & vnto the rulers / & officers take no thought how or what thinge ye shall answer or what ye shall speake. For the holy goost shall teache you in the same houre/ what ye ought to saye.

I promise that the spyrite sh all teache vs.

✠ One of the company sayde vnto him: Master byd my brother deuide the enheritaunce with me. And he sayde vnto him: Man/who

made me a iudge or deuider ouer you? wher-
The lyfe stō dethnot in riches / but in kepinge godes com-maūdemen-tes.
fore he sayde vnto them: take hede/ and bewa-
re of couetousnes. For no mannes lyfe stan-
deth in the aboundaunce of the thinges which
he possesseth. And he put forth a similitude
vnto them sayinge.

Richman Eccle. v.c.
The grounde of a certayne ryche man brought
forth frutes plenteously/ & he thought in him
selfe sayinge: what shall I do? because I have
no roume where to bestowe my frutes? And he
sayde: This will I do. I will destroye my bar-
nes/ and bylde greater/ & therin will I gadder
all my frutes/ and my goodes: & I will saye to
my soule: Soule thou hast moch goodes layde
vp in stooze for many yeares/ take thyne ease
eate/ drincke/ and be mery. But God sayde vn-
to him: Thou fole/ this nyght will they fetche
awaye thy soule agayne from the. Then whō-
se shall those thinges be which thou hast prou-
ded? So is it with him that gadereth ryches/
and is not ryche in God.

Matth. vi. c
1. Petr. v. b
Psal. liiii
And he spake vnto his disciples: Therfore I
saye vnto you: Take no thought for youre ly-
fe/ what ye shall eate: nether for youre body/
what ye shall put on. The lyfe is moare then
meate/ and the bodye is moare then rayment.
Consydre the rauens/ for they nether sowe nor
Rauens.
repe/ which nether haue stooze house nor barne/
and yet God fedeth them. How moche are ye
better then the foules.

Which of you with takynge thought can
adde to his stature one cubit? If ye then be
not able to do that thinge which is least: why
take ye thought for the remmaunt? Consydre
Lilies.
the lylies how they growe: They laboure not:
they spyn not: and yet I saye vnto you/ that
Salomon in all this royalte/ was not clothed
lyke to one of these.

If the gralle which is to daye in the felde/
and is

and to morowe shalbe cast into the fornace/ God so clothe: how moch more will he cloth you/o ye endued with lytell fayth? And are not what ye shall eate or what ye shall drinke/nether clyme ye vp an hye: for all suche thinges the hethen people of the worlde seke for. Youre father knoweth that ye haue nede of suche thinges. wherfore seke ye after the kyngedome of God/and all these thinges shalbe
e ministred vnto you.

Feare not lytell floocke/for it is youre fathers pleasure/to geue you a kyngdome. Sell that ye haue/and geue almes. And make you bagges/which were not olde/and treasure that fayleth not in heuen/where no theefe cometh/ nether moth corrupteth. For where youre treasure is/there will youre hertes be also.

Let youre loynes be gerdde about/and your lyghtes brennynge/and ye youre selues lyke vnto men/ that wayte for their master/when he will returne from a weddynge: that assone as he commeth and knocketh/they maye open vnto him. Happy are those seruauntes which the Lorde when he commeth/shall fynde wakynge. Verely I saye vnto you/he will gyrdde him selfe about/and make them syt doune to meate/and walke by/and minister vnto them.

And yf he come in the seconde watche/ye yf he come in the thyrde watche/and shall fynde them so/happy are those seruauntes.

This vnderstonde/that yf the good man of the houlse knewe what houre the theefe wolde come/ he wolde surely watche: and not suffer his houlse to be broken vp. Be ye prepared ther
f fore: for the sonne of man will come at an houre when ye thinke not.

Then Peter sayde vnto him: Master/tellest thou this similitude vnto vs/or to all men? And the Lorde sayde: If there be eny fayth-

Math 6.c

Little floocke.

Almose.

Loynes lyghtes.

Seconde watche.

Math. xxiiii

full

full seruaunt and wyse/whom his lorde shall make ruler ouer his housholde/to geue them their duetie of meate at due season: happy is that seruaunt/whom his master when he commeth/shall fynde so doinge. Of a trueth I saye vnto you: that he will make him ruler ouer all that he hath. But and yf the euyll seruaũt shall saye in his hert: My master will deferre his cõminge/and shall beginne to smyte the seruauntes/& maydens & to eate and drincke/& to be dronckē: the lorde of that seruaunt will come in a daye/when he thinketh not/& at an houre when he is not ware/& will deuide him/& will geue him his rewarde with the vnbeleuers.

Apo. xvi.

Euel seruaunt.

The seruaunt that knewe his masters will/and prepared not him selfe/nether dyd accordinge to his will/shalbe beten with many strypes. But he that knewe not/& yet dyd cõmitte thinges worthy of strypes/shalbe beaten with feawe strypes. For vnto whom moche is geuen/of him shalbe moche required. And to whom men moche cõmyt/the moare of him will they axe.

Couenaunt.

I am come to sende fyre on erth: and what is my delyre/but that it were all redy kyndled? Not with stondinge I must be baptised with a baptime: & how am I payned tyll it be ended? Suppose ye that I am come to sende peace on erth? I tell you naye/but rather debate. For from hence forthe ther shalbe fyue in one housle deuided/three agaynst two/and two agaynst three. The father shalbe deuided agaynst the sonne/and the sonne agaynst the father. The mother agaynst the doughter/and the doughter agaynst the mother. The motherelawe agaynst hyr doughterelawe/and the doughterelawe agaynst hyr motherelawe.

Fyer.

Baptyme

Math. x. d.

Peace.

Debate.

Then sayde he to the people: when ye se a cloude ryse out of the west/straycht waye ye saye: we shall haue a shower/and so it is.

Math. xvi. Marke. viii.

And when

And when ye se the south wynde blow/ye saye: we shall haue heet/and it commeth to passe. Ypocrites/ye can skyll of the fassion of the erth and of the skye: but what is the cause/ that ye cannot skyll of this tyme? Ye and why iudge ye not of youre selues what is ryghte?

Whyll thou goest with thyne aduersary to the ruler: as thou arte in the waye/geue diligence that thou mayst be deliuered from him/ leest he bringe the to the iudge/& the iudge deliuer the to the saylar/and the saylar cast the in to prison. I tell the/thou departest not thence/ tyll thou haue made good the vtmost myte. Math. 5. d. Aduersarye.

¶ The. xiij. Chapter.

THer were present at the same season/ that shewed him of the Galileans/who se bloude Pylate mengled with their awne sacrifice. And Iesus answered/ & sayde vnto them: Suppose ye that these Galileans were greater synners then all the other Galileans/because they suffred suche punishment? I tell you naye: but except ye repent/ye shall all in lyke wyse perysshe. Or those. xviij. apon which the toure in Syloe fell/and slewe them/thinke ye that they were synners aboue all men that dwell in Ierusalem? I tell you naye: But except ye repent/ye all shall lyke wyse perysshe. Galileās Toure in Siloe.

✠ He put forthe this similitude: A certayne man had a frygge tree planted in his vyneyarde/ & he came & sought frute theron/& founde none. Then sayde he to the dresser of his vyneyarde: Beholde/this thre yeare haue I come & sought frute in this frygge tree/& fynde none: cut it doune: why combreth it the grounde: And he answered and sayde vnto him: Lorde let it alone this yeare also/tyll I dygge rounde aboute it/& donge it/to se whether it will beare frute: and yf it beare not then/after that/cut it doune. Frygge tree.

And he

The woma that was bowed to gether

And he taught in one of their synagoges on the Saboth dayes. And beholde ther was a woman which had a spyrete of infirmite. xviij. yeares: and was bowed to gether/and coulde not lyfte vp her selfe at all. When Jesus sawe her he called her to him/& sayde to her: woman thou arte delyuered from thy dysease. And he layde his hondes on her/and immediatly she was made straygght/& glorified God. And the ruler of the synagoge answered with indignacion (because that Jesus had healed on the Saboth daye) and sayde vnto the people. Ther are sixe dayes in which men ought to worke: in them come and be healed/and not on the Saboth daye.

The Sabboth is broken.

Then answered him the Lorde/and sayde: Ypocrite/doth not eache one of you on the saboth daye/lowse his oxe or his asse from the stall/& leade him to the water? And ought not this doughter of Abraham/whom Satan hath bounde lo. xviij. yeares/be lowsed from this bonde on the Saboth daye? And when he thus sayde/all his aduersaries were ashamed/& all the people reioyced on all the excellent dedes/ that were done by him.

Mustarde seede.

Then sayde he: What is the kyngdome of God lyke? or wherto shall I compare it? It is lyke a grayne of mustard seede/ which a man toke and sowed in his garden: and it grewe and wexed a greate tree/and the foules of the ayer made nestes in the braunches of it.

Math. xiii

Leuen.

And agayne he sayde: wher vnto shall I lyken the kyngdome of God? It is lyke leuen/which a woman toke/and hydde in thre busshels of floure/tyll all was thorow leuended. And he went thorow all maner of cities & tounes teachynge/and iorneyinge towardes Jerusalem.

Mathe. vii

Then sayde one vnto him: Lorde/are ther feawe that shalbe saued? And he sayde vnto them:

them: stryue with youre selues to enter in at the strayte gate: For many I saye vnto you/ will seke to enter in/ and shall not be able. *When the good man of the house is ryssen vp/ and hath shett to the doze/ye shalle beginne to stonde with out/ & to knocke at the doze sayinge: Lozde/lozde open vnto vs: and he shall answer and saye vnto you: I knowe you not whence yeare. Then shall ye begin to saye: We haue eaten/in thy presence and dronke/and thou hast taught in oure stretes. And he shall saye: I tell you I knowe you not whence ye are: departe from me all ye wozkers of iniquite. There shal be weppnge and gnaschinge of teth / when ye shall se Abraham and Isaac and Jacob/and all the Prophetes in the kyngdome of God & you re selues thrust oute at dozes. And they shall come from the eest and from the weest & from the nozthe and from the southe/ and shall syt downe in the kyngdome of God. And beholde/ there are last/which shalbe fyrst: And ther are fyrst which shalbe last.

Strayte gate.

Mathe. xii. d *when the couenaunt made in the Houde of Christ is blynded: then men payne them selues with holye wozkes/trustinge therbye to enter: but all in vayne

The same daye there came certayne of the Pharises and sayd vnto him: Get the out of the waye/and departe hence: foz Herode will kyll the. And he sayd vnto them. Go ye and tell that foxe/beholde I cast oute deuyls and heale the people to daye and to mozowe/& the thyrd daye I make an ende. Neuertheless/ I must walke to daye and to mozowe/and the daye folowynge: Foz it can not be/that a Prophet perishe eny other where/saue at Jerusalem.

Psal. xiii Math. xiii and xxv

Math. xix d and. xx. b

Herode is a foxe.

O Jerusalem / Jerusalem / which kyllest Prophetes / & stonest them that are sent to the: how often wolde I haue gadered thy chyldren to gedder/ as the hen gathereth her nest vnder her wynges / but ye wolde not. Beholde youre habitacion shalbe left vnto you desolate. Foz I tell you/ye shall not se me vntyll the tyme come

Jerusale kylleth yz ophetes.

rome that ye shall saye/blessed is he that cometh in the name of the Lorde.

¶ The. xiiij. Chapter.

And it chaunsed that he went into the houlse of one of the chefe Pharises to eate breed/on a Sabboth daye: and they watched him. And beholde ther was a man before him/which had the dropsye: And Jesus answered & spake vnto the lawears and Pharises sayinge: is it lawfull to heale on the Sabboth daye? And they helde their peace. And he toke him and healed him/& let him go: and answered them sayinge/whiche of you shall haue an asse or an oxe fallen into a pytt/& will not strayght waye pull him out on the sabothdaye? And they coulde not answer him agayne to that.

Dropsie.

He put forthe a similitude to the gestes/when he marked how they prealed to the hyest roumes/& sayd vnto them: When thou arte bidden to a weddynge of eny man/syt not doune in the hyest roume/lest a more honorable man then thou be bidden of him/and he that bade bothe him and the/come and saye to the: geue this man roume/& thou then beginne with shame to take the lowest roume. But rather when thou arte bidden/go & syt in the lowest roume/that when he that bade the commeth/he maye saye vnto the: frende syt vp hyer. Then shalt thou haue worshippe in the presence of the that syt at meate with the. For whosoeuer exalteth him selfe/shalbe brought lowe. And he that humbleth him selfe/shalbe exalted. ✠

Prou. xxv.

Exalte humble.

Matth. xxiii. Tobi. iiii. c. Prou. xi. b.

Then sayde he also to him that had desyred him to diner: ✠ When thou makest a diner or a supper: call not thy frendes/nor thy brethren nether thy kynsmen or yet ryche neighbours: lest they bidde the agayne/and a recompence be made the. But when thou makest a feast/call the poore/the maymed/the lame and the blynde/and

Feast the poore.

ye/and thou shalt be happy/for they cannot recompence the. But thou shalt be recompensed at the resurrection of the iuste men. Resurrection.

when one of them that sate at meate also heerde that/he sayde vnto him: happy is he that eateth breed in the kyngdome of God. ✠ Then sayd he to him. ✠ A certayne man ordened a greate supper/& bade many/and sent his seruaunt at supper tyme/to saye to them that were bidde/come:for all thinges are now redy. And they all atonce beganne to make excuse. The fyrst sayd vnto him: I haue bought a ferme/and I must nedes go and se it/I praye the haue me excused. And another sayd: I haue bought fyue pooke of oxen/and I go to proue them/I praye the haue me excused. The thyrde sayd I haue marped a wyfe & therfore I cannot come. And the seruaunt went/and brought his master worde therof. Supper. Mathew. xxii.a. Apo xix.

Then was the good man of the houſſe displeased/& sayd to his seruaunt: Go out quickly into the stretes & quarters of the cite/& bring in hydder the poore and the maymed and the halt & the blynde. And the seruaunt sayd lorde it is done as thou commaundest and yet ther is roume. And the lorde sayd to the seruaunt: Go out into the hye wayes & hedges/& compell them to come in/that my houſſe maye be filled. For I saye vnto you/that none of those men which were bidden/shall tast of my supper. ✠ Mar. x d.

Ther went a greate company with him/& he turned and sayde vnto them: ✠ If a man come to me/& hate not his father and mother & wyfe and chyldren/and brethren/and systers/moreouer and his awne lyfe/he cannot be my disciple. And whosoeuer beare not his crosse/& come after me cannot be my disciple. Mar. x d. and. Mat. x. Christes disciple.

Which of you disposed to bylde a toure/sytteth not downe before and counteth the cost Towel.

whether he haue sufficient to perfourme it / lest after he hath layde the foundacion / and is not able to perfourme it / all that beholde it / begynne to mocke him sayinge: this man beganne to bylde / and was not able to make an ende. Or what kynge goeth to make batayle agaynst another kynge / and sytteth not downe fyrst / and casteth in his mynde / whether he be able with ten thousande / to mete him that cometh agaynst him with .xx. thousand. Or els whyll the other is yet a greate waye of / he will sende embassetours / and desyre peace. So lyke wyse none of you that forsaketh not all that he hath / can be my disciple. ✠

Christes disciples

Salt is good / but yf salt haue loste hys saltnes / what shall be seasoned ther with? It is nether good for the londe nor yet for the donge hyll / but men cast it out at the dores. He that hath eares to heare / let him heare.

Math. v. b. Mar. ix. g

¶ The .xv. Chapter.

Then resorted vnto him all the publicās and synners / for to heare him. And the Pharises and Scribes murmured sayinge: He receaued to his cōpany synners / and eateth with them. Then put he forthe this similitude to them sayinge: What man of you haupnge an hundred shepe / yf he loose one of them / doth not leue nynty and nyne in the wildernes / and go after that which is loost vntyll he fynde him? And when he hath founde him / he putteth him on his shulders with ioye: and assone as he cometh home / he calleth to gether his louers and neghbours sayinge vnto them: reioyse with me for I haue founde my shepe which was loost. I say vnto you / that lyke wyse ioye shalbe in heuen ouer one synner that repenteth / more then ouer nynty and nyne iuste persons whiche nede no repentaunce. Ether what woman haupnge .x. grotes / yf she loose one /

Publicās Synners.

Hundred shepe

Math. xviii.

one/doth not lyght a candell / and swepe the houfle/and seke diligently tyll she fynde it? And when she hath founde it she calleth her lo-yers and her neighbours sayinge: Reioyce with me/for I haue founde the groate which I had loost. Lykewyse I saye vnto you/ioye is made in the presence of the angels of God ouer one synner that repenteth. ✠

Ten groates.

✠ And he sayde: a certayne man had two sonnes / and the yonger of them sayde to his father: father geue me my parte of the goodes that to me belongeth. And he deuided vnto them his substance. And not longe after / the yonger sonne gaddered all that he had to ge-der/and toke his iorney into a farre countre/ and theare he wasted his goodes with rope-tous lyuinge. And when he had spēt all that he had/ ther arose a greate derth throw out all that same londe/and he began to lacke. And he went and claue to a citesyn of that same coun-tre / which sent him to his felde / to kepe his swyne. And he wold fayne haue fylled his bely with the codres that the swyne ate: and no man gaue him.

The ryotoufle sonne.

Then he came to him selfe and sayde: how many hyred seruauntes at my fathers / haue breed ynough/ & I dye for honger. I will aryse/and go to my father and will saye vnto him: father/ I haue synned agaynst heuen and before the/ & am no moare worthy to be called thy sonne/ make me as one of thy hyred seruātes. And he arose and went to his father. And when he was yet a greate waye of / his father sawe him and had compassion/ & ran and fell on his necke and kissed him. And the sonne sayd vnto him: father/ I haue synned agaynst heuen/ & in thy syght & am no moare worthy to be called thy sonne. But his father sayde to his seruaun-tes; bringe forth that best garment and put it

M.ij. on him

on him/and put a ryng on his honde/and shoes on his fete. And bring hydder that fatted caulfe and kyll him/and let vs eate and be merye: for this my sonne was deed/& is alyue agayne/he was loste/and is now founde. And they began to be merye.

The elder brother was in the felde/and when he came and drewe nye to the house/he herde minstrelcy and daunsynge/& called one of his seruauntes/and axed what those thinges meante. And he saye vnto him: thy brother is come/& thy father had kylled the fatted caulfe/because he hath receaued him safe and sounde. And he was angry/and wolde not go in. Then came his father out and entreated him. He answered and sayde to his father: Lo these many yeares haue I done the seruice/nether brake at eny tyme thy commaundment/& yet gaueste thou me neuer so moche as a kyd to make merry with my louers: but assone as this thy sonne was to me/which hath deuoured thy goodes with harlotes/thou haste for his pleasure kylled the fatted caulfe. And he sayd vnto him: Sonne/thou wast euer with me/and all that I haue is thyne: it was mete that we shuld make merry and be glad: for this thy brother was deed/& is alyue agayne: and was loste/and is founde.

¶ The .xvj. Chapter.

The vnrighwise stewarde.

AND he sayd also vnto his disciples. ✠ There was a certayne ryche man/which had a stewarde/that was accused vnto him/that he had wasted his goodes. And he called him/and sayd vnto him: How is it/that I heare this of the? Geue a compte of thy stewardshippe: for thou mayste be no longer stewarde. The stewarde sayd within him selfe: what shall I do? for my master will take awaye from me the stewardeshippe. I cannot dygge/and to begge/I am a shamed. I woote what

te what to do/that when I am put out of the
stewardshippe/they maye receaue me into their
houses.

Then called he all his masters detters/& sayd
vnto the fyrst:how moche owest thou vnto my
master:And he sayd:an hondred tonnes of oyle.And he sayd to him:take thy byll/& syt doune quickly/and wryte fyftie. Then sayd he to another:what owest thou:And he sayde:an hondred quarters of wheate. He sayd to him:Take thy byll/and wryte foure scoore.And the lord commended the vniust stewarde because he had done wysly. For the chyldren of this worlde are in their kynde/wyser then the chyldren of lyght.And I saye also vnto you:make you frendes of the wicked mammon/that when ye shall departe/they may receaue you into euerlastinge habitacions. ✠

✠ He that is faythfull in that which is lest/the same is faythfull in moche.And he that is vnfaythfull in the least:is vnfaythfull also in moche. Yf then ye be not faythfull in the wicked mammon:who will beleue you in that which is true:And ye be not Mammō
bene faythfull in another mannes busynes: who shall geue you youre awne:No seruaunt can serue.ij.masters/for other he shall hate the one and loue the other/or els he shall lene to the one and despyse the other. Ye can not serue God and mammon. Mat.vi.c Two masters

All these thinges herde the Pharises also which were couetreous/and they mocked him. Mather. xi.b
And he sayd vnto them:Ye are they which iustifie youre selues before men:but God knoweth youre hertes. For that which is highlie estemed amonge men/is abhominable in the syght of God. ✠

The lawe and the Prophetes raygned vntyll the tyme of John:and sence that tyme the

kyngdome of God is preached/and euery man
Math.5.c forceth to go in:

Math.5.c Mar.10.b Soner shall heuen and erth perisshe/then one tytle of the lawe shall perisshe. Whosoeuer forsaketh his wyfe and marieth another/breaketh matrimony. And euery man which marieth her that is deuorced from her husbande/committeth aduoutry also.

1.Co.6ii. Bysse. The riche gloton & Lazarus. ✠ Ther was a certayne ryche man/which was clothed in purple and fyne bysse/and fared deliciously euery daye. And ther was a certayne begger named Lazarus/whiche laye at his gate full of soores desyringe to be refreshed with the cromes whiche fell from the ryche mannes borde. Neuertheles/the dogges came and licked his soores. And it foretuned that the begger dyed/and was caryed by the angeles into Abrahams bosome. The ryche man also dyed/and was buried.

And beinge in hell in tormentes/he lyfte vp his eyes and sawe Abraham a farre of/& Lazarus in his bosome/and he cryed and sayd: father Abraham/haue mercy on me/& sende Lazarus that he maye dippe the tippe of his fynger in water/and cole my tonge: for I am tourmented in this flame. But Abraham sayd vnto him: Sonne/remembre that thou in thy lyfe tyme/receauedst thy pleasure/and contrary wyse Lazarus payne. Now therfore is he comforted/and thou art punished. Beyonde all this/betwene you and vs ther is a greate space set/so that they which wolde go from hence to you cannot: nether maye come from thence to vs.

Then he sayd: I praye the therfore father/sende him to my fathers house. For I haue fyue brethren: for to warne them lest they also come into the place of tourment. Abrahā sayd vnto him: they haue Moses* and the Prophetes/let them heare them. And he sayd: naye father

* Moses & the prophetes is the olde testamēt

Abraham

Abraham/ but yf one came vnto them from the ded/ they wolde repent. He sayd vnto him: If they heare not Moses and the Prophetes/ nether will they beleue/ though one rose from deeth agayne.

¶ The. xvij. Chapter.

Then sayde he to the disciples/ it can not be auoyded but that offences will come. Neuertheles wo be to him throw whom they come. It were better for him that a mylstone were hanged aboute his neche/ and that he were cast into the see/ then that he shuld offende one of this lytleons. Take hede to youre selues. If thy brother trespas agaynst the/ rebuke him: and yf he repent/ forgeue him. And though he synne agenst the seuen tymes in a daye/ & seuen tymes in a daye tourne agayne to the sayinge: it repenteth me/ forgeue him.

Mar. xlviii. Mar. ix. f

Offence

Mylstone

Math xviii. Leui. xix. d. Eccles. xx Mary. xviii.

And the Apostles sayde vnto the Lorde: increase oure fayth. And the Lorde sayde: yf ye had fayth lyke a grayne of mustard sede/ and shuld saye vnto this sycamine tree/ pluche thy selfe vp by the rootes/ and plant thy selfe in the see: he should obey you.

Sycamyne tree.

Who is it of you yf he had a seruaunte plowinge or fedinge catell/ that wolde saye vnto him when he were come from the felde: Go quickly and syt doune to meate: and wolde not rather saye to him/ dresse wherwith I maye sup/ and gyrde vp thy selfe and serue me/ tyll I haue eaten and droncken: and afterwarde/ eate thou/ and drincke thou? Doeth he thanke that seruaunt because he dyd that which was commaunded vnto him? I trowe not. So lyke wyse ye/ when ye haue done all thoose thinges which are commaunded you saye/ we are vnprofitable * seruauntes. We haue done that which was oure dueтye to do.

* In workes esmaye no fayth be put/ for by them no man is iustified before god/ but by Christes bloud onlye

Ten lepers.

✠ And it chaunsed as he went to Jerusalem that he passed thorow Samaria and Galile. And as he entred into a certayne toune/ there met him ten men that were lepers. Which stode a farre of & put forth their voyces and sayde: Jesu master/haue mercy on vs. When he sawe them/he sayde vnto them: Go and shewe youre selues to the Prestes. And it chaunsed as they went/they were clensed. And one of them/ when he sawe that he was clensed/turned backe agayne/and with a loude voyce praysed God/ and fell doune on his face at his fete/and gaue him thankes. And the same was a Samaritaye. And Jesus answered and sayde: are there not ten clensed? But where are those nyne? There are not founde that returned agayne/to geue God prayse saue only this straunger. And he sayde vnto him: aryse/and go thy waye/ thy fayth hath made the whoale. ✠

*The kingedome of God is to be god with all thyne herte/and to put thi hole trust in him according to the couenaunt made in Christ and for thi sakes to loue thyney boure as Christ loued the. And all this is with in the.

✠ When he was demaunded of the Pharises/when the kyngdome of God shuld come: he answered them & sayde: The kyngdome of God cometh not with waytinge for. Nether shall men saye: Lo here/lo there. For beholde/the *kyngdome of God is with in you.

Se here: Se there.

And he sayde vnto the disciples: The dayes will come/when ye shall desyre to se one daye of the sonne of man/& ye shall not se it. And they shall saye to you: Se here/Se there. Go not after them/nor folowe them/for as the lyghtenynge that apereth out of the one parte of the heuen/& shyneth vnto the other parte of heuen: So shall the sonne of man be in his dayes. But fyrst must he suffre many thinges/and be refused of this nacion.

Math. xv. Luce. xvii. Gene. viii.

As it happened in the tyme of Noe: So shall it be in the tyme of the sonne of man. They ate they dranke/they maryed wyues and were maryed/euen vnto that same daye that Noe went into

into the arke: & the floud cam & destroyed thē all. Lykewyse also/as it chaūced in the dayes of Lot. They ate/they dranke/ they bought/ they solde/ they planted/ they bilte. And euen the same daye that Lot went out of Sodom it rayned fyre & brymstone frō heaue/ & destroyed them all. After these ensamples/ shall it be in the daye when the sonne of man shall appere. Gen. xix

At that daye he that is on the houselle toppe/ and his stuffe in the houselle: let him not come doune to take it out. And lykewise let not him that is in the feldes/ turne backe agayne to that he lefte behinde. Remember Lottes wyfe. Whosoeuer will go about to saue his lyfe/ shall lose it: and whosoeuer shall lose his lyfe/ shall saue it. Lottes wyfe. Gen. xix.

I tell you in that nyght/ther shalbe two in one beed/ the one shalbe receaued & the other shalbe forsaken. Two shalbe also agrindinge to gedder: the one shalbe receaued/ and the other forsaken. And they answered/ and sayde to him: wheare Lorde? And he sayde vnto them: whersoeuer the body shalbe/ thyther will the egles resorte. Mat. xxiv. Mat. xiii. Iohn. xii. & Apoc. v. Egles.

¶ The. xviij. Chapter.

And he put forth a similitude vnto thē/ signifyinge that men ought alwayes to praye & not to be wery/ sayinge: Ther was a Iudge in a certayne cite/ which feared not god nether regarded mā. And ther was a certayne wedowe in the same cyte/ which came vnto him sayinge: auēge me of myne aduersary. And he wolde not for a whyle. But afterwarde he sayde to him selfe: though I feare not God/ nor care for mā/ yet because this wedowe troubleth me/ I will auēge her lest at the laste she come and hagge on me. Eccle. xxviij c. 1. Tes. 5. wicked. iudge.

And the Lorde sayd: heare what the vnrighteowes Iudge sayeth. And shall not God auē-

ge his electe/ which crye daye and nyght vn-
to him/ ye though he deferre them? I tell you
he will auenge them/ and that quickly. ❧
Neuertheleſſe/ when the ſonne of man co-
meth/ ſuppoſe ye/ that he ſhall finde fayth on
the erth.

✠ And he put forth this ſimilitude/ vnto cer- f
tayne which truſted in them ſelues that they
were perfecte/ and deſpyſed other. Two men
went vp into the tẽple to prayе: the one a Pha-
riſe & the other a publican. The Phariſe ſtode
& prayed thus with him ſelfe. God I thanke
the that I am not as other men are/ extorſio-
ners/ vniuſte/ aduoutrers/ or as this Publicã.
I faſt twyſe in the weke. I geue tythe of all
that I poſſeſſe. And the Publican ſtode afar-
re of/ & wolde not lyfte vp his eyes to heauẽ/
but ſmote his breſt ſayinge: God be mercyfull
to me a ſynner. I tell you: this man departed
home to his houſſe iuſtified moare then the
other. For euery man that exalteth him ſelfe/
ſhalbe brought low: And he that humbleth
him ſelfe/ ſhalbe exalted. ❧

Exalte.

Math. xxiii.

They brought vnto him alſo babes/ that he
ſhulde touche them. when his diſciples ſawe
that/ they rebuked thẽ. But Jeſus called thẽ
vnto him/ & ſayde: Suffre chyldren to come

Math. xix. Marke. x. b.

vnto me/ & forbidde them not. For of ſoche is
the kyngdome of God. Verely I ſaye vnto
you: whoſoeuer receaueth not the kyngdome
of God/ as a chylde: he ſhall not enter therin.
And a certayne ruler axed him ſayinge: good
maſter: what ought I to do/ to obtayne eter-
nall lyfe? Jeſus ſayde vnto him: why calleſt
thou me good? No man is good/ ſaue God
only. Thou knoweſt the commaundementes:

Exod. xx.

Thou ſhalt not commit aduoutry: thou ſhalt
not kyll: thou ſhalt not ſteale: thou ſhalt not
beare falſe witnes: Honoure thy father & thy
mother.

mother. And he sayde: all these haue I kept from my youthe. When Jesus heard that/ he sayde vnto him: Yet lackest thou one thinge. Sell all that thou hast/ and distribute it vnto the poore/ and thou shalt haue treasure in heauen/ and come/ & folowe me. When he heard that/ he was heuy: for he was very ryche.

When Jesus sawe him mourne/ he sayde: with what difficulte shall they that haue ryches/ enter into the kyngdome of God: it is easyer for a camell to goo thorowe a nedles eye/ then for a ryche man to enter into the kyngdome of God. Then sayd they that heard that: And who shall then be saued? And he sayde: Thinges which are vnpossible with men are possible with God. Camell.

Then Peter sayde: Lo we haue lefte all/ & haue folowed the. And he sayde vnto them: Verely I saye vnto you/ there is no man that leaueth houses/ other father & mother/ other brethren/ or wyfe/ or chyldren for the kyngdome of Goddes sake/ which same shall not receaue moche moare in this worlde: and in the worlde to come/ lyfe euerlastinge. Mourna-unt. Math. xx.d. Mark. x.c

✠ He toke vnto him twelue/ and sayde vnto them. Beholde we go vp to Jerusalem/ & all shalbe fulfilled that are writren by the Prophetes of the sonne of man. He shalbe deliuered vnto the gētyls/ & shalbe mocked & shalbe despytfully entreated/ & shalbe spetted on: and when they haue scourged him/ they will put him to deeth/ and the thyrde daye he shall aryse agayne. But they vnderstode none of these thinges. And this sayinge was hid frō them. And they perceaued not the thinges which were spoken. Passion

And it came to passe/ as he was come nye vnto Hierico/ a certayne blynde man sate by the waye syde begginge. And when he heard the peo Math xx.d Mark. x.g

Blynde man.

the people passe by/ he axed what it meat. And they sayde vnto him/ that Jesus of Nazareth passed by. And he cryed sayinge: Jesus the sonne of Dauid/ haue thou mercy on me. And they which went before rebuked him/ that he shuld holde his peace. But he cryed so moche the moare/ thou sonne of Dauid haue mercy on me. And Jesus stode still/ & commaunded him to be brought vnto him. And whē he was come neare/ he axed him sayinge: what wilt thou that I do vnto the? And he sayde: Lorde that I maye receaue my sight. Jesus sayde vnto him: receaue thy sight: thy faith hath saued the. And immediatly he sawe/ and folowed him/ praysinge God. And all the people/ when they sawe it/ gaue laude to God. ✠

¶ The xix. Chapter. ✠

Zacheus.

AND he entred in and went thorow Hierico. And beholde/ ther was a man named Zacheus/ which was a ruler amonge the Publicans/ and was riche also. And he made meanes to se Jesus/ what he shuld be: and coulde not for the preace/ because he was of lowe stature. wherfore he ran before/ & ascended vp into a wilde sygge tree/ to se him: for he shulde come that waye. And when Jesus cam to the place/ he loked vp/ and sawe him/ & sayd vnto him: Zache/ attonce come doune for to daye I must abyde at thy house. And he came doune hastely & receaued him ioyfully. And when they sawe that/ they all grudged sayinge: He is gone in to tary with a man that is a synner.

And Zache stode forth and sayd vnto the Lorde: beholde Lorde/ the halfe of my goodes I geue to the poore/ and if I haue done eny man wronge/ I will restore him fower folde. And Jesus sayd to him: this daye is healthe come vnto this house/ for as moche as it also

also is become the chylde of Abraham. For the sonne of man is come to seke and to saue that which was loost.

As they heard these thinges/he added ther to a similitude/ because he was nye to Hierusalem/and because also they thought that the kyngdome of God shuld shortely appere. He sayde therfore: ✠ a certayne noble man/went into a farre countre/to receaue him a kyngdome/ and then to come agayne. And he called his ten seruauntes and delyuered them ten pounde sayinge vnto them: by and sell till I come. But his citesens hated him / and sent messengers after him sayinge: we will not haue this man to raygne ouer vs. Matthew. xxiii. Luke. xix. Ten pounde.

And it came to passe/ when he was come agayne & had receaued his kyngdome/he commaunded these seruaūtes/to be called to him (to whom he gaue his money) to wit what euery mā had done. Then came the fyrst sayinge: Lorde/ thy pounde hath encreased ten poūde. And he sayd vnto him: Well good seruaūt/ because thou wast faythfull in a very lytell thinge/take thou auctorite ouer ten cities. And the other came sayinge: Lorde thy poūde hath encreased fyue pounde. And to the same he sayde: & be thou also ruler ouer fyue cities.

And the thyrde came & sayde: Lorde/beholde here thy pounde/which I haue kepte in a napkyn/for I feared the/ because thou arte a strayte man: thou takest vp that thou laydest not doune / and repest that thou dyddest not sowe. And he sayde vnto him: Of thine awne mouth/iudge I the thou euyll seruaūt. Knewest thou that I am a strayte mā takinge vp that I layde not doune / & repinge that I dyd not sowe? Wherfore then gauest not thou my money into the banke/ that at my cōminge I might haue requited mine awne wt vaūtage?

And

And he sayd to them that stode by: take frō him that pounde/ & geue it him that hath ten pounde. And they sayde vnto him Lorde he hath ten pounde. I saye vnto you/ that vnto all them that haue/ it shalbe geuen: & frō him that hath not/ euen that he hath shalbe taken frō him. Moreouer those mine enemys/ which wolde not that I should raygne ouer thē/ bringe hidder/ & slee them before me. And when he had thus spoken/ he proceded forth before/ assendinge vp to Jerusalem.

To him that hath/ it shal be geuen. Math. xiii. b and. xxv Mark. iiii. c

Bethphage Betanye. Colt.

And it fortuned/ when he was come nye to Bethphage & Bethany/ besides mounte oliuete/ he sent two of his disciples sayinge: Go ye in to the toune which is ouer agaynst you. In the which assone as ye are come/ ye shall finde a colte tyed/ wheron yet neuer man sate. Lowse him and bringe him hider. And if eny man axe you/ why that ye lowse him: thus saye vnto him/ the Lorde hath nede of him.

Math. xxi. a. Mark. xi. a.

They that were sent/ went their waye and founde/ euen as he had sayde vnto them. And as they were alosinge the coolte/ the owners sayde vnto them: why lowse ye the coolte? And they sayde: for the Lorde hath nede of him. And they brought him to Jesus. And they cast their raymēt on the colte/ & set Jesus theron. And as he went/ they spredde their clothes in the waye.

And when he was now come/ wheare he shuld go doune frō the mounte oliuete/ the whole multitude of the disciples begā to reioyce/ & to lawde God with a loude voyce/ for all the myracles that they had sene sayinge: blessed be the kynge that cōmeth in the name of the Lorde: peace in heauē/ & glory in the hyest. And some of the Pharises of the cōpany sayde vnto him: Master rebuke thy disciples. He answered/ & sayde vnto thē: I tell you, yf these

shuld

hould holde their peace/the stones wolde crie.

✠ And when he was come neare/he behelde the citie/& wept on it sayinge: Yf thou hadest knowē those thinges which belonge vnto thy peace/euē at this thy tyme. But now are they hydde from thyne eyes. For the dayes shall come vpon the/that thy enemyes shall cast a banke about the/& cōpasse the rounde/& kepe the in on euery syde/and make the euen with the grounde/with thy chyldren which are in the. And they shall not leue in the one stone vpon another/because thou knowest not the tyme of thy visitation. Matth.xxiiii. Mark.xiii.c

And he went in to the temple/& beganne to cast out them that solde therin/and them that bought sayinge vnto them/it is wrytten: my house is the house of prayer: but ye haue made it a den of theues. And he taught dayly in the temple. ✠ The hye Prestes and the Scribes and the chefe of the people went about to destroye him: but coulde not finde what to do. For all the people stacke by him/and gaue him audience. Sellers & byers Matth.xxi.b Mar.xi.b Esai.lvi.

¶ The.xx. Chapter ✠

AND it fortuned in one of those dayes/as he taught the people in the temple and preached the gospell: the hye Prestes & the Scribes came with the elders & spake vnto him sayinge: Tell vs by what auctorite thou doest these thinges? Ether who is he that gaue the this auctorite? He answered & sayde vnto the: I also will axe you a questiō/and answer me. The baptyme of John: was it from heauen or of men? And they thought with in them selues sayinge: yf we shall saye from heauē: he will saye: why then beleued ye him not? But and yf we shall saye of men/all the people wyll stone vs. For they be persuaded that John is a Prophete. And they answered Matth.xxi.a Mark.xi.d Baptyme of John.

answered that they coulde not tell whence it was. And Jesus sayde vnto them: neither tell I you by what auctorite I do these thinges.

Mynerua de. Mar. xii. Cla. 6. a. Hier. ii. d

Then began he to put forth to the people this similitude. A certayne man planted a vyneyarde / & let it forthe to fermers / & went him selfe into a straunge countre for a greate season. And when the tyme was come / he sent a seruaũt to his tenaũtes that they shuld geue him of the frutes of the vineyarde. And the tenaũtes dyd bet him / & sent him awaye empty. And agayne he sent yet another seruaunt. And they dyd bet him / & koule entreated him also / & sent him awaye emptye. Moreouer / he sent the thyrde to / and him they wounded / & cast oute. Then sayde the lorde of the vyneyarde: what shall I do? I will sende my dearе sonne / him peraduenture they will reuerence / when they se him.

But whē the fermers sawe him / they thought in them selues sayinge: this is the heyre / come let vs kyll him / that the inheritaũce maye be ours. And they cast him out of the vyneyarde / and kylled him. Now what shall the lorde of the vineyarde do vnto them? He will come & destroye these fermers / & will let out his vyneyarde to other. When they hearde that / they sayde: God forbyd.

Psalmo. xl xbii. Isa. xiii. b. Ro. 18. g. 1. Pe. ii. a. Esaie. xxviii

And he beheld them and sayde: what meaneth this then that is wrytten: The stone that the bylders refused / the same is made the heed corner stone? Whosoeuer stomble at that stone shalbe broken: but on whosoeuer it fall vpō / it will grinde him to powder. And the hyepriestes & the Scribes the same howre wēt about to laye hondes on him / but they feared the people. For they perceaued that he had spoke this similitude agaynst them.

And they watched him & sent forth spies / which

which shuld fayne them selues perfecte/ to take him in his wordes/ & to deliuer him vnto the power & auctorite of the debite. And they axed him saying: Master/ we knowe that thou sayest & teachest right/ nother considerest thou eny mannes degre/ but teachest the waye of God truly. Is it laufull for vs to geue Cesar tribute or no? He perceaued their craftines/ & sayde vnto the: why tept ye me? Shewe me a peny. Whose ymage & superscripcion hath it? They answered & sayde: Cesars. And he sayde vnto them: Geue then vnto Cesar/ that which belongeth vnto Cesar: & to God that which pertayneth to God. And they coulde not reproue his sayinge before the people. But they maruayled at his answer/ & helde their peace. Matth. xxii. Mar. xii. Tribute to Cesar. Rom. xiii.

Then came to him certayne of the Sadutes which deuye that ther is eny resurrection. And they axed him sayinge: Master/ Moses wrote vnto vs/ yf eny mannes brother dye hauinge a wyfe/ & the same dye without yssue: that then his brother shulde take his wyfe/ & rayse vp seede vnto his brother. Ther were seuen brethren/ & the fyrste toke a wyfe/ and dyed without chyldren. And the seconde toke the wyfe/ & he dyed chyldelesse. And the thyrde toke her/ & in lyke wyse the relydue of the seuen/ & left no chyldren behinde them/ & dyed. Last of all the woman dyed also. Now at the resurrection whose wyfe of them shall she be? for seuen had her to wyfe. Sadutes Matth. xxii. Mar. xii. Deut. xxv.

Iesus answered and sayde vnto them. The chyldre of this worlde mary wyues/ & are maried/ but they which shalbe made worthy to atteyne that worlde and the resurrection from deth/ nether mary wyues nether are maried/ for yet can dye eny moare. For they are equall vnto the angels: & are the sonnes of God in as moche as they are the chyldre of the resurrection.

Exod.iii.b

reccion. And that the deed shall ryse agayne/ euen Moses signified beside the bushe/ when he sayde: the Lorde God of Abraham & the God of Isaac/ & the God of Jacob. For he is not the God of the dead/ but of them which liue. For all liue in him. Then certayne of the Pharises answered and sayde: Master thou hast well sayde. And after that durst they not aske him eny question at all.

Math.xxii.d
Mark. xii. d.

Then sayde he vnto them: how saye they that Christ is Dauids sonne? And Dauid him selfe sayth in the boke of the Psalmes:

Psal.cix.d

The Lorde sayde vnto my Lorde/ sytt on my right honde/ tyll I make thyne enemys thy fote stole. Seinge Dauid calleth him Lorde: how is he then his sonne?

Math.xxiii.
Mar. xii.d

Then in the audience of all the people/ he sayde vnto his disciples: beware of the Scribes/ which desyre to goo in longe clothinge: & loue gretinges in the markets/ and the hyest seates in the synagoges and chefe roumes at feastes/ which deuoure widdowes houses/ & that vnder a coloure of longe prayinge: the same shall receaue greater damnacion.

¶ The.xxi. Chapter.

Math. xii.d.

AS he beheilde/ he sawe the ryche men/ how they cast in their offeringes into the treasury. And he sawe also a certayne poore widdowe/ which cast in thyther two mites. And he sayde: of a trueth I saye vnto you/ this poore wyddowe hath put in moare the they all. For they all haue of their superfluyte added vnto the offeringe of God: but she/ of her penury hath cast in all the substaunce that she had.

Poore widdowe.

Math. xxiiii.
Mark. xiii.

As some spake of the temple/ how it was garnisshed with goodly stones & iewels/ he sayde: The dayes will come/ when of these thinges which ye se/ shall not be lefte stone vpon

stone/

stone/that shall not be throwen doune. And they axed him sayinge: Master when shall these thinges be/& what signe will therbe/when suche thinges shall come to passe. Destruction of the temple.

And he sayd: take hede/that ye be not deceaued. For many will come in my name saying: I am he: and the tyme draweth neare. Folowe ye not them therfore. But when ye heare of warre and dissencion be not afrayed. For these thinges must fyrst come: but the ende foloweth not by & by. Then sayd he vnto them: Nacion shall ryse agaynst nacion/and kyngdome agaynst kyngdome/and greate erthquakes shalbe in all quarters/and honger/and pestilence: and fearfull thinges. And greate signes shall ther be from heauen.

But before all these/they shall laye their hondes on you and persecute you/deliueringe you vp to the Synagoges and into prison/and bringe you before kynges and rulers for my names sake. And this shall chaunce you for a testimoniall. Let it sticke therfore faste in youre hertes/not once to study before/what ye shall answere: for I will geue you a mouth & wysdome/where agaynste/all your aduersarys shall not be able to speake nor resist. Yea & ye shalbe betrayed of youre fathers and mothers/and of youre brethren/and kynsmen/and louers/and some of you shall they put to deeth. And hated shall ye be of all men for my names sake. Yet ther shall not one here of youre heedes perysshe. with youre pacience × possesse youre soules. I promyse. × Possesse wynne or saue.

And when ye se Jerusalem beseged with an hoste/then vnderstonde that the desolacion of the same is nye. Then let them which are in Jewry flye to the mountaynes. And let them which are in the middes of it/departe oute. And let not them that are in other coun-

Matth. xxiiii. Marke. xiii. Dani. ix. g

treys/ enter ther in. For these be the dayes of vengeance/ to fulfill all that are wrytten. But wo be to them that be with chylde/ & to them that geue sucke in those dayes: for ther shalbe greate trouble in the londe/ and wrath ouer all this people. And they shall fall on the edge of the swearde/ and shalbe led captiue/ into all nacions. And Jerusalem shalbe troden vnder fote of the gentyls/ vntyll the tyme of the gentyls be fulfilled.

Matth. xxiiii. Mark. xiii. Esai. xiii. b Eze. b. xxxii. Joel. iii. c

✠ And ther shalbe signes in the sunne/ and in the mone/ and in the starres: and in the erth the people shalbe in soche perplexite/ that they shall not tell which waye to turne them selues. The see and the waters shall rooze & mens hertes shall fayle them for feare/ and for lokinge after those thinges which shall come on the erth. For the powers of heauē shall moue. And then shall they se the sonne of man come in a clowde with power and greate glory. When these thinges beginne to come to passe: then loke vp/ & lifte vp youre heddes for youre redempcion draweth neye.

And he shewed the a similitude: beholde the fygge tree/ & all other trees/ when they shute forth their buddes/ ye se and knowe of youre awne selues that sommer is then nye at hōd. So lyke wyse ye (when ye se these thinges come to passe) vnderstonde/ that the kyngdome of God is nye. Verely I saye vnto you: this generacion shall not passe/ till all be fulfilled. Heauen & erth shall passe: but my wordes shall not passe. ✠

✠ Take hede to youre selues/ lest youre hertes be ouercome with surfettinge and dronkennes and cares of this worlde: and that that daye come on you vnwares. For as a snare shall it come on all them that sit on the face of the erthe. Watche therfore continually &

pray

maye/that ye maye obtayne grace to flye all this that shall come/& that ye maye stonde before the sonne of man. ✠

In the daye tyme/he taught in the temple/ and at nyght/ he went out/and had abydinge in the mount oliuete. And all the people came in the morninge to him in the temple/ for to heare him.

¶ The .xxij. Chapter ✠

Math. xxvi
Mark xiiii

THe feast of swete breed drue nye which is called ester/and the hye Prestes and Scribes sought how to kyll him/ but they feared the people. Then entred Satan into Judas / whose syr name was Iscariot (which was of the nombre of the twelue)and he went his waye & cõmuned with the hye prestes and officers how he myght betraye him to them. And they were glad: and promised to geue him money. And he consented/ & sought opportunite to betraye him vnto them when the people were awaye.

Math. xxvi
Christ is betrayed

Then came the daye of swete breed/ when of necessite the esterlambe must be offered. And he sent Peter & John sayinge: go & prepare vs the esterlãbe/that we maye eate. They sayde to him. Where wilt thou/that we prepare? And he sayde vnto the. Behold/ when ye be entred into the cite / ther shall a man mete you bearinge a pitcher of water / him folowe into the same houlse that he entreth in/& saye vnto the good man of the houlse. The master sayeth vnto the: where is the gest chamber/ where I shall eate myne ester lambe with my disciples? And he shall shew you a greate parloure paued. Ther make redy. And they went and founde as he had sayde vnto them: & made redy the ester lambe.

Mar. xiiii.
Ester lambe.

And when the houre was come/ he sate doune and the twelue Apostles with him. And he

sayde vnto them: I haue inwardly desyred to eate this ester lambe with you before that I suffre. For I saye vnto you: hence forth I will not eate of it eny moore/ vntyll it be fulfilled in the kyngdome of God. And he toke the cup/ & gaue thankes/ and sayd. Take this/ and deuyde it amonge you. For I saye vnto you: I will not drinke of the frute of the vyne/ vntyll the kyngdome of God be come.

mt. xxvi. mark. xiiii Cor. xi.

And he toke breed/ gaue thankes/ and gaue to them/ sayinge: This is my body which is geuen for you. This do in the remembraunce of me. Lykewyse also/ when they had supped/ he toke the cup sayinge: This cup is the newe testament in my bloude/ which shall for you be shedde.

The sacrament is instituted.

Yet beholde/ the honde of him that betrayeth me/ is with me on the table. And the sonne of man goeth as it is apoynted: But wo be to that man by whom he is betrayed. And they begã to enquyre amõge them selues/ which of them it shulde be/ that shulde do that.

Math. xxvi. Mark. xiiii. John. xiii. c Psal. xl. c

✠ And ther was a stryfe amõge thẽ/ which of them shulde be taken for the greatest. And he sayde vnto them: the kynges of the gẽtyls raygne ouer them and they that beare rule ouer them/ are called gracious lordes. But ye shall not be so. But he that is greatest amonge you/ shalbe as the yongest: and he that is chefe shalbe as the minister. For whether is greater/ he that sitteth at meate: or he that serueth? Is not he that sitteth at meate? And I am amõge you/ as he that ministreth. Ye are they which haue bidden with me in my temptacions. And I apoynt vnto you a kyngdome/ as my father hath appoynted to me: that ye maye eate and drynche at my table in my kyngdome/ and sit on seates/ and iudge the twelue tribes of Israell. ✠

Greatest. Math. xx d

Mark. x. f

And

And the Lorde sayde: Simon/Simō behol de/Satan hath desired you/to sifte you/as it were wheate: but I haue prayed for the/that thy fayth fayle not. And when thou arte conuerted/strengthe thy brethrē. And he sayd vnto him. Lorde I am redy to go with the into prison/& to deeth. And he sayde: I tell the Peter/the cocke shall not crowe this daye/tyll thou haue thrise denied that thou knewest me.

Simon fayth fayled not.

Mark. xiiii. Mark. xiiii.

And he sayde vnto them: when I sent you without wallet and scrippe and shoes: lacked ye eny thinge? And they sayd/no. And he sayde to them: but now he that hath a wallet let him take it vp/and lykewyse his scrippe. And he that hath no swearde/let him sell his coote and bye one. For I saye vnto you/that yet that which is wrytten/must be performed in me: euen with the wycked was he nombred. For those thinges which are wrytten of me/haue an ende. And they sayde: Lorde/beholde here are two sweardes. And he sayde vnto them: it is ynough.

By a swerde. Esai. liii.

Two swerdes.

And he came out/and went as he was wonte/to mounte oliuete. And the disciples folowed him. And when he came to the place/he sayde to thē: praye/lest ye fall into temptacīō.

Mark. xiiii. Mark. xiiii. iohn. xvii.

Christ armeth him selfe agaynst his passion.

And he gate him selfe from them/about a stones cast/& kneled doune/& prayed/sayinge: Father yf thou wilt/withdrawe this cup from me. Neuertheles/not my will/but thyne be fulfilled. And ther appered an angell vnto him from heauen/confortinge him. And he was in an agonye/& prayed somwhat longer. And his sweate was lyke droppes of bloud/trickelynge doune to the grounde. And he rose vp from prayer & came to his disciples/& founde them slepinge for sorowe/and sayde vnto them: Why slepe ye? Aryse and praye/lest ye fall into temptacion.

An angell cōforteth him.

He sweateth bloude.

Whill he yet spake: beholde/ther came a co
pany/and he that was called Judas / one of
the twelue/went before them/ and preased nye
vnto Jesus to kysse him. And Jesus sayd vn
to him: Judas / betrayest thou the sonne of
mā with a kysse? Whē they which were about
him sawe what wolde folow/ they sayd vnto
him. Lorde/shall we smite with swearde? And
one of them smote a seruaūt of the hiest preste
of all/ & smote of his right eare. And Jesus an
swered and sayd: Sofferye thus farre forthe.
And he touched his eare/ and healed him.

Then Jesus sayde vnto the hye prestes &
rulers of the temple and the elders which we
re come to him. Be ye come out/ as vnto a the
fe with swearde and staues? when I was
dayly with you in the temple/ ye stretched not
forth hondes agaynst me. But this is euē you
re very houre/ & the power of darckenes. Then
toke they him/ and ledde him / and brought
him to the hye Prestes houlse. And Peter fo
lowed afarre of.

when they had kyndled a fyre in the myd
tes of the palys/ and were set doune to gether
Peter also sate doune amonge them. And wo
ne of the wenches beheldе him as he sate by
the fyer/ and set good eyesight on him & saye
de: this same was also with him. Then he de
nyed him sayinge: woman I knowe him not.
And after a lytell whyle/ another sawe him &
sayde: thou arte also of them. And Peter saye
de: man I am not. And about the space of an
houre after / another affirmed sayinge: vere
ly euen this felowe was with him / for he is
of Galile/ and Peter sayde: man I wote not
what thou sayest. And immediatly whill he
yet spake / the cocke crewe. And the Lorde
tourned backe and loked vpon Peter. And Pe
ter remembred the wordes of the Lorde/ how
he sayde

eare is
myttē of

Matth. xxvi.
Mar. xiiii.
Joh. xviii.

Matth. xxvi
Mark xiiii
Joh. xviii.

Peter de
nyeth.

he sayde vnto him/before the cocke crowe/thou shalt denye me thryse. And Peter went out/ and wepte bitterly.

And the men that stode about Jesus/mocked him/& smoote him/& blyndfolded him/& smoote his face. And axed him sayinge: arede who it is that smoote the? And many other thinges delyytfully sayd they agaynst him. Christ is mocked.

And assone as it was daye the elders of the people and the hye Prestes and Scribes/ came together/& ledde him into their counsell sayinge: arte thou very Christ? tell vs. And he sayde vnto them: yf I shall tell you/ye will not beleue. And yf also I axe you/ye will not answere me or let me go. Herafter shall the sonne of man syt on the ryght honde of the power of God. Then sayde they all: Arte thou then the sonne of God? He sayd to them: ye saye that I am. Then sayde they: what nede we eny further witnes? we oure selues haue herde of his awne mouthe. Mar. xxvi. Mark. xv. Jon. x viii.

The. xxiij. Chapter.

And the whole multitude of them arose/and ledde him vnto Pylate. And they beganne to accuse him sayinge: We haue founde this felowe peruertynge the people/ and forbiddynge to paye tribute to Cesar: sayinge/ that he is Christ a kynge. And Pylate axed him sayinge: arte thou the kynge of the Jewes? He answered him and sayde: thou sayest it. Then sayde Pylate to the hye Prestes/and to the people: I fynde no faute in this man. And they were the more fearce sayinge. He moueth the people/ teachinge thorow out Jewry/& beganne at Galile/euen to this place. He is delyuered to Math. xvii. Mark. xii. Mar. xxvii. and. xv. a Joh. xviii.

When Pylate harde mencion of Galile he axed whether the man were of Galile. And assone as he knewe that he was of Herodes iurisdiction he sent him to Herode/which was at He is sent to Herode

so at Jerusalem in those dayes. And when Herode sawe Jesus / he was exceedinglie glad. For he was desyrous to se him of a longe season / because he had hearde many thinges of him / and trusted to haue sene some miracle done by him. Then questioned he with him of many thinges. But he answered him not one worde. The hye Prestes and Scribes / stode forth and accused him straytly. And Herod with his men of warre / despyted him / and mocked him / and arayed him in whyte / and sent him agayne to Pylate. And the same daye Pylate and Herod were made frendes to gether. For before they were at variaynce.

And Pylate called to gether the hye Prestes and the rulers / and the people / and sayde vnto them: Ye haue brought this man vnto me / as one that peruerted the people. And beholde I haue examined him before you / and haue founde no fawte in this man / of those thinges where of ye accuse him. No nor yet Herode. For I sent you to him: and lo nothinge worthy of deeth is done to him. I will therfore chasten him / & let him lowse. For of necessite / he must haue let one lowse vnto them at that feast.

And all the people cryed atonce sayinge: awaye with him / & deliuer to vs Barrabas: which for insurreccion made in the cite / and morther / was cast into prison. Pylate spake agayne to them willynge to let Jesus lowse. And they cryed sayinge: Crucify him / Crucify him. He sayde vnto them the thyrde tyme. What euyll hath he done? I fynde no cause of deeth in him. I will therfore chasten him / & let him lowse. And they cryed with loude voyce / and required that he myght be crucified. And the voyce of them and of the hye Prestes preuayled.

And Pylate gaue sentence that it shuld be as they required and let lowse vnto them / him that

that for insurrection and morther/was cast into prison / whom they delyred: and delyuered Jesus to do with him what they wolde.
And as they ledde him awaye/they caught one Symon of Syrene/commynge out of the felde:and on him layde they the crosse/to beare it after Jesus. Symon of Syrene.

And there folowed him a greate company of people and of wemen/which wemen bewayled and lamented him. But Jesus turned backe vnto them/and sayde: Doughters of Jerusalem/ wepe not for me: but wepe for youre selues/ and for youre chyldren. For beholde/the dayes will come/when men shall saye: happy are the barren and the wombes that neuer bare and the pappes which neuer gaue sucke. Then shall they beginne to saye to the mountaynes / fall on vs:and to the hylles/couer vs. For yf they do this to a grene tree/ what shalbe done to the dry?

Math.xxvii. Mark.xv. Esa.liii.a Gala.iiii. Esai ii.a Ozee.x.b Apo.vi.b

And ther were two euyll doers ledde with him to be slayne. And when they were come to the place/ which is called Caluary/there they crucified him/& the euyll doers/one on the right honde & the other on the lefte. Then sayde Jesus:father forgeue thē/for they woot not what they do. And they parted his rayment/and cast loottes. And the people stode and beheld.

Math.xxvii. Mark.xv. Joh.xix.b Math.xxvii. Mark.xv.

And the rulers mocked him with them saying:he holpe other men/let him helpe him selfe/ yf he be Christ the chosen of God. The soudiers also mocked him/and came and gaue him veneger and sayde: yf thou be that kynge of the Jewes saue thy selfe. And his superscripcion was written ouer him/in Greke/in Latin/ and Hebrew: This is the kynge of the Jewes. He is mocked.

And one of the euyl doers which hanged/ rayled on him sayinge: If thou be Christ saue thy selfe and vs. The other answered and rebuked

buked him sayinge: Nether feareſt thou God/ because thou arte in the same damnacion/ we are ryghteously punished/ for we receaue accordynge to oure dedes: But this man hath done nothinge amysse. And he sayde vnto Jesus: Lorde remember me when thou comest into thy kyngdome. And Jesus sayde vnto him: Verely I saye vnto the/ to daye shalt thou be with me in Paradyse.

Paradise.

And it was about the sixt houre. And there came a darcknes ouer all the londe/ vntyll the nynth houre/ and the sonne was darckened. And the vayle of the temple dyd rent euen thorow the myddes. And Jesus cryed with a greate voyce and sayd: Father/ into thy hondes I commende my spyrete. And when he thus had sayd he gaue vp the goost. when the Centurion sawe what had happened/ he glorified God sayinge: Of a suretie this man was perfecte. And all the people that came to gether to that syght/ beholdynge the thinges which were done: smoote their breestes/ & returned home. And all his acquayntaunce/ and the wemen/ that folowed him from Galile/ stode a farre of beholdynge these thinges.

And beholde ther was a man named Joseph/ a counsellour/ and was a good man and a iuste/ & dyd not consent to the counsell and deade of them/ which was of Aramathia/ a cite of the Jewes: which same also wayted for the kyngdome of God: he went vnto Pylate and begged the boddy of Jesus/ & toke it doune/ & wrapped it in a lynnen clooth/ and layed it in an hewen toumbe/ wherin was neuer man before layed. And that daye was the Saboth euen/ and the Saboth drue on. The wemen that folowed after which came with him from Galile/ beheilde the sepulcre and how his body was layed. And they returned & prepared odoures & oyntmentes:

mentes: but rested the Saboth daye/accordynge to the commaundement.

The .xxiiij. Chapter.

Vpon the morowe after the Saboth/erly in the morynge/ they came vnto the toumbe & brought the odoures which they had prepared & other wemen with them. And they founde the stone rowled awaye from the sepulcre/and went in: but founde not the body of the Lorde Jesu. And it happened/as they were amased therat: Beholde two men stode by them in shynynge vestures. And as they were afrayde/and bowed doune their faces to the erth: they sayd to them: why seke ye the lyuinge amonge the deed? He is not here: but is rysen. Remember how he spake vnto you/ when he was yet with you in Galile/sayinge: that the sonne of man must be deliuered into the hondes of synfull men/ and be crucified/ and the thyrde daye ryse agayne.

Mark. xvi. Joha. xx.

Mark. xvi. Mark. ix.

And they remembred his wordes/and returned from the sepulcre/and tolde all these thinges vnto the eleuen and to all the remanaunt. It was Mary Magdalen and Joanna/& Mary Jacobi/ and other that were with them/ which tolde these thinges vnto the Apostles/ and their wordes semed vnto them fayned thinges/ nether beleued they them. Then arose Peter and ran vnto the sepulcre/and stowped in and sawe the lynnen clothes layde by them selfe/and departed wondrynge in him selfe at that which had happened. ✠

Peter ru- neth to the gra-

✠ And beholde/two of them went that same daye to a toune which was from Jerusalem about threscore forlonges / called Emaus: and they talked to geder of all these thinges that had happened. And it chaunced/as they cõmened to geder and reasoned/that Jesus himselfe drue neare/& went with them. But their

Emaus.

eyes

eyes were holden that they coulde not know him. And he sayde vnto them: What maner communications are these that ye haue one to another as ye walke/and are sadde. And the one of them named Cleophas/ answered and sayd vnto him: arte thou only a straunger in Jerusalem / and haste not knowen the thinges which haue chaunced therin in these dayes? To whom he sayd: what thinges?

And they sayd vnto him: of Jesus of Nazareth which was a Prophet/ myghtie in dede & worde/ before God/ & all the people. And how the hye Prestes/and oure rulers deliuered him to be condempned to deeth: and haue crucified him. But we trusted that it shuld haue bene he that shuld haue deliuered Israel. And as touchynge all these thinges to daye is euen the thyrd daye/that they were done.

Ye and certayne wemen also of oure company made vs astonyed/which came erly vnto the sepulture / and founde not his body: and came sayinge/ that they had sene a vision of angels/which sayde that he was alyue. And certayne of them which were with vs/went their waye to the sepulcre/and founde it euen so as the wemen had sayde: but him they sawe not.

And he sayde vnto them: O foles and slowe of herte to beleue all that the Prophetes haue spoken. Ought not Christ to haue suffred these thinges/and to enter into his glory? And he began at Moses/and at all the Prophetes / and interpreted vnto them in all scriptures which were written of him. And they drue nye vnto the toune which they went to. And he made as though he wolde haue gone further. But they constrayned him sayinge/abyde with vs / for it drayweth towardes nyght / and the daye is farre passed. And he went in/ to tary with them.

And it

And it came to passe as he sate at meate with them/ he toke breed/ blessed it/ brake and gaue to them. And their eyes were opened and they knewe him: and he vanyshed out of their syght. And they sayde betwene them selues: dyd not oure hertes burne with in vs/ whyll he talked with vs by the waye/ and as he opened to vs the scriptures? And they roose vp the same houre/ and returned agayne to Ierusalem/ and founde the eleuen gadered to geder/ and them that were with them/ which sayde: the Lorde is rysen in dede/ and hath apered to Simon. And they tolde what thinges was done in the waye/? how they knewe him in breakynge of breed. ✠

Mat. xxviii. Mark. xvi. Iohn. xx. c

As they thus spake ✠ Iesus him selfe stode in the myddes of them/ and sayde vnto them: peace be with you. And they were abashed and afrayde/ supposynge that they had sene a spyrite. And he sayde vnto them: Why are ye troubled/ and why do thoughtes aryse in youre hertes? Beholde my hondes and my fete/ that it is euen my selfe. Handle me and se: for spyretes haue not flesshe and bones/ as ye se me haue. And when he had thus spoken/ he shewed them his hondes and his fete. And whyll they yet beleued not for ioye and wondred/ he sayde vnto them: Haue ye here eny meate? And they gaue him a pece of a broyled fysshe/ and of an hony combe. And he toke it/ and ate it before them.

He geueth the keyes.

And he sayde vnto them. These are the wordes which I spake vnto you whyll I was yet with you: that all must be fulfilled which were written of me in the lawe of Moses and in the Prophetes/ and in the Psalmes. Then opened he their wyttes/ that they myght vnderstond the scriptures/ and sayde vnto them: Thus is it written/ and thus it behoued Christ to suffre

to suffre/ & to ryse agayne from deeth the
de daye/and that repentaunce and remission
synnes shuld be preached in his name
all nacions/ & and must beginne at Jerusalem
And ye are witnesses of these thinges. And
holde/ I will sende the promes of my fa
apon you. But tary ye in the cite of Jerusalem/
vntyll ye be endewed with power from an hye.

And he ledde them out into Bethany/ & lyft
vp his hondes & blessed them. And it cam to pas
se/as he blessed them/he departed from them/
and was caryed vp into heuen. And they wor
shipped him/and returned to Jerusalem with
greate ioye/and were cōtinually in the temple/
prayinge and laudinge God: Amen.

There endeth the Gospell of
Sayncte Luke.

The Gospell
of Sayncte Johñ.

¶ The fyrst Chapter. ✠



IN the begynnynge was the worde/ and the worde was with God: & the word was God. The same was in the begynnynge with God. All thinges were made by it/ and without it/ was made nothinge that was made. In it was lyfe/and the lyfe was the lyght of men/ & the lyght shyneth in the darckenes but the darckenes comprehended it not.

There was a man sent from God/ whose name was Johñ. The same cam as a witnes to bear

that his dedes myght be knowē/how that they are wrought in God. ¶

After these thinges cam Jesus and his disciples into the Jewes londe/and ther he haunted with them and baptised. And John also baptised in Enon beside Salim/because ther was moche water there/and they came and were baptised. For John was not yet cast into prison.

¶ And ther arose a question betwene Johns disciples and the Jewes about purifyinge. And they came vnto John/and sayde vnto him: Rabbi/he that was with the beyonde Jordan/to whom thou bearest witnes. Beholde the same baptiseth/& all men come to him. John answered/& sayde: a man can receaue nothinge at all except it be geuen him from heauen. Ye youre selues are witnesses/how that I sayde: I am not Christ/but am sent before him. He that hath the bryde/is the brydegrome. But the frende of the brydegrome/which stondeth by and heareth him reioyseth greatly of the brydegromes voyce. This my ioye is fulfilled. He must increase: and I muste decreace.

He that commeth from an hye is above all: he that is of the erth/is of the erth/and speaketh of the erth. He that cōmeth from heauen/is above all/and what he hath sene and herde: that he testifieth: but no man receaueth his testimonye. Howbeit/he that hath receaued his testimonye hath set to his seale that God is true. For he whom God hath sent/speaketh the wordes of God. For God geueth not the spirite by measure. The father loueth the sonne and hath geuen all thinges into his honde. He that beleueth on the sonne/hath euerlastynge lyfe: and he that beleueth not the sonne shall not se lyfe/but the wrath of God abydeth on him. ¶ Rom. iii. Measure i. Joh. 3. b

The. iiij. Chapter.

Asone as the Lorde had knowledge how the Pharises had hearde/that Jesus made and baptised moo disciples then John (though that Jesus him selfe baptised not: but his disciples) he lefte Jewry/ and departed agayne into Galile. And it was so that he must nedes go thorowe Samaria. Then came he to a cite of Samaria called Sichar/ beſydes the poſſeſſion that Jacob gaue to his ſonne Joſeph. And there was Jacobs well. Jeſus then weryed in his iorney/ ſate thus on the well.

Cap. xiiii.

The woman of Samaria.

And it was about the ſixte houre: and there came a woman of Samaria to drawe water. And Jeſus ſayde vnto her: geue me drincke. For his diſciples were gone awaye vnto the toune to bye meate. Then ſayde the woman of Samaria vnto him: how is it/that thou beinge a Jewe/axeſt drincke of me/which am a Samaritane? for the Jewes medle not with the Samaritans. Jeſus anſwered and ſayde vnto hyr: yf thou kneweſt the gyfte of God/& who it is that ſayeth to the geue me drincke/thou woldeſt haue axed of him/and he wolde haue geuen the water of lyfe. The woman ſayde vnto him. Syr thou haſt nothinge to drawe with/and the well is depe: from whence then haſt thou that water of lyfe? Arte thou greater then oure father Jacob which gaue vs the well/ and he him ſelfe dranke therof/ and his chyldren/and his catell?

Jeſus anſwered and ſayde vnto hyr: whoſoeuer drinketh of this water/ſhall thurſt agayne. But whoſoeuer ſhall drincke of the water that I ſhall geue him/ſhall neuer be more a thyrſt: but the water that I ſhall geue him/ſhal be in him a well of water/ſpringinge vp into euerlastinge lyfe. The woman ſayd vnto him: Syr geue me of that water/that I thyrſt not/

nether

ther come hither to drawe. Jesus sayde vn
to her. Go & call thy husband / & come hyther.
The woman answered & sayd to him: I haue
no husband. Jesus sayde to her: Thou hast
well sayd / I haue no husband. For thou hast
had fiue husbandes / & he whō thou now hast /
is not thy husbād. That saydest thou truely.
The woman sayde vnto him: Syr I perceiue
that thou arte a Prophet. Oure fathers
worshipped in this mountayne: & ye saye that
in Jerusalem is the place where mē ought to
worshippe. Jesus sayde vnto her: woman be-
leue me / the houre cometh / when ye shall ne-
ther in this moūtayne nor yet at Jerusalem /
worshippe the father. Ye worshippe ye wot
not what: we knowe what we worshippe. For
saluacion cōmeth of the Jewes. But the hou
re cōmeth and now is / when the true worship-
pers shall worshippe the father in spyrete / and
in trouthe. For verely suche the father requy-
reth to worshippe him. God is a spyrete / and
they that worshippe him / must worshippe him
in spyrete and *trouthe.

The woman sayde vnto him: I wot well
Messias shall come / which is called Chryst.
When he is come / he will tell vs all thinges.
Jesus sayde vnto hir: I that speake vnto the
am he. And euē at that poynte came his disci-
ples / & maruelled that he talked with the wo
man. Yet no man sayde vnto him: what mea-
nest thou / or why talkest thou with her? The
woman then lefte her waterpot / and went her
waye into the cite / & sayde to the men. Come
se a man which tolde me all thinges that euer
I dyd. Is not he Chryst? Then they wēt out
of the cite / and came vnto him.

And in the meane whyle his disciples pray-
ed him sayinge: Master / eate. He sayde vnto
thē: I haue meate to eate / that ye knowe not

*How and where God will be wor-shypped.

ii. Cor. iii.

of. Then sayde the disciples betweene them
nes: hath eny man brought him meate? Je
sayde vnto them: my meate is to do the
of the that sent me. And to fynnysshe his w
he. Saye not ye: there are yet foure monethe
and then cōmeth harueste? Beholde I saye
to you/ lyfte vp youre eyes/ & loke on the re
ons: for they are white all redy vnto harue
And he that repeth receaueth rewarde/ & gath
reth frute vnto life eternall: that both he that
soweth & he that repeth myght reioyce to ge
ther. And herin is the sayinge true/ that on
soweth & another repeth. I sent you to reap
that wheron ye bestowed no labour. Other
men laboured/ and ye are entred into their
labours.

Many of the Samaritans of that cite be-
leued on him/ for the sayinge of the woman/
which testified: he tolde me all thinges that
euer I dyd. Then when the Samaritans we-
re come vnto him they besought him/ that he
wolde tary with the. And he abode there two
dayes. And many moo beleued because of his
awne wordes/ and sayde vnto the woman:
Now we beleue not because of thy sayinge.
for we haue herde him oure selues/ and kno-
we that this is euen in dede Christ the sauio
er of the worlde. ¶

After two dayes he departed thence/ & wēt
awaye into Galile. And Jesus him selfe testi-
fied that a Prophete hath none honoure in
his awne countre. Then assone as he was co-
me into Galile/ the Galileans receaued him
which had sene all the thinges that he dyd at
Jerusalem at the feast. For they went also vn
to the feast daye. And Jesus came agayne in-
to Cana of Galile/ where he turned water in-
to wyne.

¶ And ther was a certayne ruler/ whose son
ne was

you: Moses gaue you not breed from hea-
uen: but my father geueth you the true breed
frō heauen. For the breed of God is he which
commeth doune from heauen/ and geueth ly-
fe vnto the worlde.

Then sayde they vnto him: Lorde/ euer mo
gyue vs this breed. And Iesus sayde vnto
them: I am that breed of lyfe. He that cōmeth
to me/ shall not honger: & he that beleueth on
me shall neuer thurst. ✠ But I sayed vnto
you: that ye haue sene me/ and yet beleue not.
All that the father geueth me shall come to
me: & him that cometh to me/ I cast not awaye.
For I came doune from heauē: not to do my-
ne awne will/ but his will which hath sent
me. And this is the fathers will which hath
sent me/ that of all which he hath geuen me/
I shulde loose no thinge: but shuld rayse it vp
agayne at the last daye. And this is the will
of him that sent me: that euery man which
seith the sonne and beleueth on him/ haue e-
uerlastinge lyfe. And I will rayse him vp at
the last daye.

The Iewes then murmured at him/ becau-
se he sayd: I am that breed which is come dou
ne from heauen. And they sayde: Is not this
Iesus the sonne of Ioseph/ whose father and
mother we knowe? How is it then that he
sayeth/ I came doune from heauē? Iesus an-
swered & sayde vnto them. Murmur not be-
twene youre selues. ✠ No man can come to
me except the father which hath sent me dra-
we him. And I will rayse him vp at the last
daye. It is writtē in the prophetes/ that they
shalbe all taught of God. Euery man therfo-
re that hath herde and hath learned of the fa
ther commeth vnto me. Not that eny man
hath sene the father/ saue he which is of God:
the same hath sene the father.

Exod. xvi. Nume. xi. Psal. lxxvii. Sap. xvi.

Ecclē. xxiv.

Math. xvii.

Esa. xxiv. Hier. xxxi.

P Verely

Uerely verely I saye vnto you/he that be-
leueth on me/hath euerlastinge lyfe. I am
that breed of lyfe. Youre fathers dyd eate
Manna in the wildernes and are deed. This
is that breed which cõmeth from heauen that
he which eateth of it/shuld also not dye. I am
that lyuinge breed which came doune from
heauē. If eny man eate of this breed/he shall
liue for euer. And the breed that I will geue
is my flesshe/which I will geue for the lyfe
of the worlde. ✠

And the Jewes stroue amõge them selue
sayinge: How can this felowe geue his flesh
to eate? Then Jesus sayde vnto them: Ue-
rely/verely I saye vnto you/except ye eate the
flesshe of the sonne of mā & drinke his blonde/
ye shall not haue lyfe in you. Whosoeuer ea-
teth my flesshe & drinketh my blonde/hath
eternall lyfe: & I will rayse him vp at the last
daye. ✠ For my flesshe is meate in dede: & my
blonde is drincke in dede. He that eateth my
flesshe & drinketh my blonde/dwelleth in me
and I in him. As the liuinge father hath sent
me/euen so lyue I by my father: and he that
eateth me shall liue by me. This is the breed
which cam from heauē: not as youre fathers
haue eaten Manna & are deed. He that eateth
of this breed/shall liue euer. ✠

These thinges sayde he in the synagoge as
he taught in Capernaū. Many therfore of his
disciples/whē they had herde this/sayde: this
is an herde sayinge: who can abyde the hearin
ge of it? Jesus knew in him selfe/that his di-
sciples murmured at it/and sayde vnto them:
Doth this offende you? What and yf ye shall
se the sonne of man ascende vp where he was
before? It is the spyrete that quyckeneth/the
flesshe profiteth nothinge. The wordes that
I speake vnto you/are spyrete and lyfe. But

ther

there are some of you that beleue not. For Je-
sus knewe from the beginninge / which they
were that beleued not / and who shuld betraye
him. And he sayde: therfore sayde I vnto you:
that no man cãcome vnto me / except it were
geuen vnto him of my father.

From that tyme many of his disciples wẽt
backe and walked no moare with him. Then
sayde Jesus to the twelue: will ye also go a-
waye? Then Simon Peter answered: Master
to whom shall we go? Thou haste the wordes Math. xvi.
of eternall lyfe / and we beleue & knowe that
thou arte Christ the sonne of the lyuinge
God. Jesus answered them: Haue not I cho-
sen you twelue and yet one of you is the de-
uyll? He spake it of Judas Iscariot the son-
ne of Simõ. For he it was that shuld betraye
him / and was one of the twelue. ✠

¶ The. vij. Chapter ✠

After that / Jesus wẽt about into Gali-
le & wolde not go about in Jewry for
the Jewes sought to kill him. The Je
wes tabernacle feast was at honde. His
brethrẽ therfore sayde vnto him: get the hẽce
& go into Jewry that thy disciples maye se
thy workes that thou doest. For ther is no mã
that doeth eny thinge secretly / & he him selfe
seketh to be knowẽ openlye. If thou do soche
thinges / shewe thy selfe to the worlde. For as
yet his brethren beleued not in him.

Then Jesus sayde vnto them: My tyme is
not yet come: but youre tyme is all waye re-
dy. The worlde cãnot hate you. But me it ha
teth: because I testify of it / that the workes
of it are euyll. Go yeyp vnto this feast. I will
not go vp yet vnto this feast / for my tyme is
not yet full come. These wordes he sayde vnto
them / and abode still in Galile. But assone as
his brethren were gone vp / then went he also

vp vnto the feast: not openly/ but as it were
preuely. Then sought him the Iewes at the
feast/ & sayde: where is he? And moche murmu
ringe was ther of him amõge the people. So-
me sayde: He is good. Wother sayde naye/ but
he deceaueth the people. Howbeit no mã spa
ke openly of him/ for feare of the Iewes. ✠
✠ In the middes of the feast/ Iesus went vp
into the temple and taught. And the Iewes
marueyled sayinge: How knoweth he the scri-
ptures/ seynge that he neuer learned? Iesus
answered them/ and sayde: My doctrine is not
myne: but his that sent me: If eny mã will do
his *will/ he shall knowe of the doctrine/ wh
ther it be of God/ or whether I speake of my
selfe. He that speaketh of him selfe/ seketh his
awne prayse. But he that seketh his prayse
that sent him/ the same is true and no vnrigh
teusnes is in him.

Did not Moses geue you a lawe/ & yet no-
ne of you kepeth the lawe? Why go ye about
to kyll me? The people answered & sayde: th
hast the deuyll: who goeth about to kill th.
Iesus answered and sayde to them: I haue
done one worke/ and ye all marueyle. Moses
therfore gaue vnto you circumcision: not be-
cause it is of Moses/ but of the fathers.
yet ye on the Saboth daye/ circumcise a man.
If a man on the Saboth daye receaue circum
cision without breakinge of the lawe of Mo-
ses: disdayne ye at me/ because I haue made
man euery whit whoale on the Saboth daye?
Iudge not after the vtter apearaunce: but iu
ge rightewes iudgement.

Then sayde some of them of Ierusalem:
not this he whom they go about to kyll?
holde he speaketh boldly/ & they saye nothi
to him. Do the rulers knowe in dede that
is very Christ? Howbeit we knowe this
whe

He that
seketh the
will of god
kepe his
owne: the sa
me vnderstõ
deth the doc
trine.

Prayse.

Leuit. xii. a.

Saboth.

Deute. i. e

whence he is: but when Christ cometh/no mā shall knowe whence he is.

Then cryed Iesus in the tēple as he taught sayinge: ye knowe me/ and whence I am ye knowe. And yet I am not come of my selfe/ but he that sent me is true/ whom ye knowe not. I knowe him: for I am of him/ & he hath sent me. Then they sought to take him: but no man layde hondes on him/ because his tyme was not yet come. Many of the people beleued on him & sayde: when Christ cometh/ will he do moo myracles then this man hath done?

The Pharises heard that the people murmured suche thinges about him. Wherfore the Pharises & hye prestes sent ministers forth to take him. Then sayde Iesus vnto them: Yet am I a lytell whyle with you/ and then go I vnto him that sent me. Ye shall seke me/ and shall not fynde me: and where I am/ thyther can ye not come. Then sayde the Iewes betwene them selues: whither will he go/ that we shall not fynde him? will he go amonge the gentyls which are scattered all a broade/ & teache the gentyls: What maner of sayinge is this that he sayde: ye shal seke me/ and shall not fynde me: and where I am thither can ye not come?

In the last daye/ that great daye of the feaste Iesus stode & cryed sayinge: If eny man thyrst/ let him come vnto me and drynche. He that beleueth on me/ as sayeth the scripture/ out of his belly shall flowe ryuers of water of lyfe. This spake he of the spyrete which they that beleued on him/ shulde receaue. For the holy goost was not yet there/ because that Iesus was not yet glorifyed. ii. Par. xi.

Many of the people/ when they herde this saying sayd: of a truth this is a prophet: other sayde/ this is Christ: some sayde: shall

Micah. v.a
Mathe. ii.a.

Christ come out of Galile? Sayeth not the scripture that Christ shall come of the seed of Dauid: & out of the toune of Bethleem where Dauid was? So was ther dissencion among the people aboute him. And some of them wolde haue taken him: but no man layed hondes on him.

Rulers & Pharises beleuenot

Then came the ministers to the hye prestes & Pharises. And they sayde vnto the: why haue ye not brought him? The seruantes answered: neuer man spake as this mā doeth. Then answered the the Pharises: are ye also disceaued? Doth eny of the rulers or of the Pharises beleue on him? But the comē people which knowe not the lawe/are curssed. Nicodemus sayde vnto them: He that came to Jesus by nyght/ and was one of them. Doth oure lawe iudge eny man before it heare him/ & knowe what he hath done? They answered and sayde vnto him: arte thou also of Galile? Searche and loke/ for out of Galile aryseth no Prophet. And euery man went vnto his awne houssle. ✠

¶ The. viij. Chapter ✠

Leui. xxi.a.

AND Jesus went vnto moūte oliuete/ & erly in the morninge came agayne into the temple & all the people came vnto him/ & he sate doune & taught them. And the Scribes & Pharises brought vnto him a woman take in aduoutry/ & set hyr in the mydes & sayde vnto him: Master/ this womā was taken in aduoutry/ euē as the dede was adoyng. Moses in the lawe cōmaunded vs that suche shulde be stoned. What sayest thou therfore? And this they sayde to tempt him: that they myght haue/ wherof to accuse him. Jesus stouped doune/ and with his finger wrote on the grounde. And whyll they continued axinge him/ he lyfte him selfe vp/ & sayde vnto them:

let him

let him that is amōge you without synne/ caste the fyrst stone at her. And agayne he stouped doune & wrote on the grounde. And allone as they heard that/ they wēt out one by one/ the eldest fyrst. And Iesus was lefte alone/ & the woman stondinge in the myddes. When Ie- Deut. xvii.
sus had lyfte vp him selfe agayne/ & sawe no man but the woman/ he sayde vnto hyr. woman/ where are those thyne accusars? Hath no man condempned the? She sayde: No man Lorde. And Iesus sayde: Nether do I condēpne the. Go/ and synne no moare. ✠

Then spake Iesus agayne vnto them sayinge: I am the light of the worlde. He that fo- Light.
loweth me/ shall not walke in darckenes: but i. Ioh. i. b
shall haue the light of lyfe. The Pharises sayde vnto him: thou bearest recorde of thy silfe/ thy recorde is not true. Iesus answered & sayd vnto thē: though I beare recorde of my selfe/ yet my recorde is true: for I knowe whence I came & whither I go. But ye cānot tell whēce I come & whither I go. Ye iudge after the flesshe/ I iudge nomā. And yf I iudge/ my iudgemēt is true. For I am not alone: but I & the father that sent me. It is also written in youre lawe/ that the testimony of two men is Deute. xix
true. I am one that beare witnes of my selfe/ Mat. xviii.
& the father that sent me/ beareth witnes of ii. Co. xiii
me. Then sayde they vnto him: where is thy Hebr. x. c
father? Iesus answered: ye nether knowe me/ nor yet my father. Yf ye had knowen me/ ye shuld haue knowē my father also. These wordes spake Iesus in the treasury/ as he taught in the temple/ & no man layde hondes on him/ for his tyme was not yet come. ✠

Then sayde Iesus agayne vnto them. ✠ I go my waye/ and ye shall seke me/ & shall dye in youre synnes. Whyther I goo/ thyther can ye not come. Then sayde the Iewes: Rom. iii. b

will he kyll him selfe/ because he sayth: whyther I go/ thither can ye not come? And he sayde vnto them: ye are from beneth/ I am from aboue. Ye are of this worlde/ I am not of this worlde. I sayde therfore vnto you/ that ye shall dye in youre synnes. For except ye beleue that I am he/ ye shall dye in youre synnes.

Then sayde they vnto him/ who arte thou? And Jesus sayde vnto them: Euē the very same thinge that I saye vnto you. I haue many thinges to saye/ and to iudge of you. Ye and he that sent me is true. And I speake in the worlde/ those thinges which I haue heard of him. Howbeit they vnderstode not that he spake of his father.

Then sayde Jesus vnto them: when ye haue lyft vp an hye the sonne of man/ then shall ye knowe that I am he/ and that I do nothinge of my selfe: but as my father hath taught me/ euen so I speake: and he that sent me/ is with me. The father hath not lefte me alone/ for I do alwayes those thinges that please him. ✠ As he spake these wordes/ many beleued on him.

✠ Then sayde Jesus to those Jewes which beleued on him. If ye cōtinue in my wordes/ then are ye my very disciples/ & shall knowe the trueth: & the trueth shall make you free. They answered him: We be Abrahams seede/ and were neuer bonde to eny man: why sayest thou then/ ye shalbe made free.

Jesus answered them: verely/ verely I saye vnto you/ that whosoeuer committeth synne/ is the seruaunt of synne. And the seruaunt abydeth not in the house for euer: But the sonne abydeth euer. If the sonne therfore shall make you free/ then are ye free in dede. I knowe that ye are Abrahās seed: but ye seke meanes to kyll me/ because my sayinges haue no

Rom. 6. c
2. Pet. 2. d

place

place in you. I speake that I haue sene with my father: and ye do that which ye haue sene with youre father.

They answered and sayde vnto him: Abraham is oure father. Jesus sayde vnto them. If ye were Abrahams chyldren ye wolde do the dedes of Abraham. But now ye go about to kyll me/a man that haue tolde you the truthe which I haue herde of God: this dyd not Abraham. Ye do the dedes of youre father. Then sayde they to him: we were not borne of fornicacion. We haue one father/which is God. Jesus sayde vnto them: yf God were youre father/ then wolde ye loue me. For I proceaded forthe and come from God. Nether came I of my selfe/but he sent me. Why do ye not knowe my speache? Euen because ye cannot abyde the hearynge of my wordes. Abraha

Ye are of youre father the deuyll/and the lustes of youre father ye will do. He was a murtherer from the beginnynge and aboode not in the trueth/because ther is no trueth in him. When he speaketh a lye/then speaketh he of his awne. For he is a lyar/and the father therof. And because I tell you the trueth/therfore ye beleue me not. 1. Joh. iii. The de uyll.

✠ Which of you can rebuke me of synne? If I saye the trueth/why do not ye beleue me? He that is of God heareth godes wordes. ✠ Ye therfore heare them not/because ye are not of God.

Then answered the Jewes and sayde vnto him: Saye we not well that thou arte a Samaritane & hast the deuyll? Jesus answered: I haue not the deuyll: but I honoure my father/& ye haue dishonoured me. I seke not myne awne prayse: but ther is one that seketh and iudgeth. Thou art Samaritane & hast deuell.

Verely verely I saye vnto you/yf a man kepe my sayinges/he shall neuer se deeth. Then

sayde the Jewes to him: Now knowe we that thou hast the deuyll. Abraham is deed/and also the Prophetes: and yet thou sayest/yf a man kepe my sayinge/he shall neuer taste of deeth. Arte thou greater then oure father Abraham/which is deed? and the Prophetes are deed. whome makest thou thy selfe?

Jesus answered: If I honoure my selfe/myne honoure is nothinge worth. It is my father that honoureth me/which ye saye/is youre God/and ye haue not knowen him: but I knowe him. And yf I shuld saye/I knowe him not/I shuld be a lyar lyke vnto you. But I knowe him/and kepe his sayinge.

Youre father Abraham was glad to se my daye/and he sawe it and reioyced. Then sayde the Jewes vnto him: thou arte not yet. l. yere olde/and hast thou sene Abraham? Jesus sayd vnto them: Verely verely I saye vnto you: yer Abraham was/I am. Then toke they vp stones/to caste at him. But Jesus hyd him selfe/and went out of the temple.

¶ The. ix. Chapter.

And as Jesus passed by/he sawe a man which was blynde from his byrth. And his disciples axed him sayinge: Master/who dyd synne: this man or his father and mother/that he was borne blynde? Jesus answered: Nether hath this man synned/nor yet his father and mother: but that the workes of God shuld be shewed on him. I must worke the workes of him that sent me/whyll it is daye. The * nyght cometh when noman can worke. As longe as I am in the worlde/I am the lyght of the worlde.

Assone as he had thus spoken/he spatte on the grounde and made claye of the spettle/& rubbed the claye on the eyes of the blynde/and sayde vnto him: Go wesshe the in the pole of Syloe/

loe / which by interpretacion / signifieth sent. He went his waye and walshed & came agayne seinge. The neghboures and they that had sene him before how that he was a begger / sayde: is not this he that sate and begged? Some sayde: this is he. Other sayd: he is lyke him.

But he him selfe sayde: I am euen he. They sayde vnto him: How are thyne eyes opened then? He answered and sayde. The man that is called Jesus / made claye / and anoynted myne eyes / and sayd vnto me: Go to the pole Syloe and welshe. And I went and welshed and receaued my syght. They sayde vnto him: where is he? He sayde: I cannot tell.

Then brought they to the pharises / him that a lytell before was blynde: for it was the Saboth daye when Jesus made the claye and opened his eyes. Then agayne the Pharises also axed him how he had receaued his syght. He sayde vnto them: He put claye apon myne eyes & I walshed / and do se. Then sayde some of the Pharises: this man is not of God / because he kepeth not the Saboth daye. Other sayde: how can a man that is a synner / do suche miracles? And ther was stryfe amonge them. Then spake they vnto the blynde agayne: What sayst thou of him / because he hath opened thyne eyes? And he sayd: He is a Prophet.

The S
both is
oken.

But the Jewes dyd not beleue of the felowe / how that he was blynde and receaued his syght vntyll they had called the father and mother of him that had receaued his syght. And they axed them saying: Is this youre sonne / whome ye saye was borne blynde? How doth he now se then? His father and mother answered them and sayde: we wote well that this is oure sonne / and that he was borne blynde: but by what meanes he now seith that can we not tell / or who hath opened his eyes / can

we not

we not tell. He is olde ynough/axe him/let him answer for him selfe. Suche wordes spake his father and mother/because they feared the Jewes. For the Jewes had conspyred all redy that yf eny man dyd confesse that he was Christ he shuld be excommunicat out of the synagoge. Therfore sayde his father and mother: he is olde ynough/axe him.

Then agayne called they the man that was blynde/& sayd vnto him: Geue God the prayse: we knowe that this man is a synner. He answered and sayde: Whyther he be a synner or no/ I cannot tell: One thinge I am sure of/that I was blynde/and now I se. Then sayde they to him agayne. what dyd he to the? How opened he thyne eyes? He answered them/I tolde you yer whyle/& ye dyd not heare. wherfore wolde ye heare it agayne? Will ye also be his disciples? Then rated they him/and sayde: Thou arte his disciple. We be Moses disciples. we are sure that God spake with Moses. This felowe we knowe not from whence he is.

The man answered and sayde vnto them: this is a merueilous thinge that ye wote not whence he is/seinge he hath opened myne eyes. For we be sure that God heareth not synners. But yf eny man be a worshipper of God and do his will/him heareth he. Sence the worlde began was it not hearde that eny man opened the eyes of one that was borne blynd. If this man were not of God/he coulde haue done no thinge. They answered and sayd vnto him: thou arte altogether borne in synne/and dost thou teache vs? And they cast him out.

Jesus hearde that they had excommunicate him: & allone as he had founde him/he sayd vnto him: doest thou beleue on the sonne of God? He answered and sayde: Who is it Lorde/that I myght beleue on him? And Jesus sayde vnto him.

to him: Thou hast sene him / and he it is that talketh with the. And he sayde: Lorde I beleue: and worshipped him. ✠ Iesus sayde: I am come vnto iudgement into this worlde: that they which se not myght se/ & they which se myght be made blynde. And some of the Phariſes which were with him/ hearde these wordes & sayde vnto him: are we then blynde? Iesus sayde vnto them: yf ye were blynde ye should haue no synne. But now ye saye/ we se/ therfore youre synne remayneth.

¶ The. x. Chapter. ✠

VEerely verely I saye vnto you: he that entreth not in by the doore / into the shepefolde/ but clymeth vp some other waye: the same is a theefe and a robber. Doore

He that goeth in by the doore/ is the shepeherde of the shepe: to him the porter openeth/ and the shepe heare his voyce/ and he calleth his owne shepe by name/ and leadeth them out. And when he hath sent forth his owne shepe/ he goeth before them/ & the shepe folowe him: for they knowe his voyce. A straunger they will not folowe/ but will flye from him: for they knowe not the voyce of straungers. This similitude spake Iesus vnto them. But they vnderstode not what thinges they were which he spake vnto them.

Then sayde Iesus vnto them agayne. Verely verely I saye vnto you: I am the doore of the shepe. All/ euen as many as came before me/ are theues and robbers: but the shepe dyd not heare them. I am the doore: by me yf eny man enter in/ he shalbe safe/ and shall go in and out and fynde pasture. The theefe cometh not but for to steale/ kyll and destroye. I am come that they myght haue lyfe/ and haue it more aboundantly. ✠ Christ the doore.

✠ I am the good shepeheerd. The good shepeheerd geueth his lyfe for the shepe. An hyred seruaunt/ which is not the shepeherd/ neither the shepe Shepe herde.

shepe are his awne/seith the wolfe commynge/
and leueth the shepe/and flyeth/and the wolfe
catcheth them/& scattereth the shepe. The hy-
red seruaunt flyeth/because he is an heyzed ser-
vaunt/and careth not foz the shepe. I am that
good shepeherd/and knowe myne/and am kno-
wen of myne. As my father knoweth me: euen
so knowe I my father. And I geue my lyfe foz
the shepe: & other shepe I haue/which are not
of this folde. Them also must I bzinge/that
they maye heare my voyce/and that ther maye
be one flocke and one shepeherde.

Therfoze doth my father loue me/because I
put my lyfe from me/that I myght take it agayn
ne. No man taketh it from me: but I put it
awaye of my selfe. I haue power to put it from
me/and haue power to take it agayne: This
commaundment haue I receaued of my father.
And ther was a dissencion agayne amonge the
Iewes foz these sayinges/and many of them
sayd. He hath the deuyll/& is mad: why heare
ye him? Other sayde/these are not the wozdes
of him that hath the deuyll. Can the deuyll
opē the eyes of the blynde?

✠ And it was at Ierusalem the feaste of the
dedicacion/and it was wynter: and Iesus wal-
ked in Salomons porche. Then came the Ie-
wes rounde aboute him/and sayde vnto him:
How longe dost thou make vs doute? Yf thou
be Christ/tell vs playnly. Iesus answered
them: I tolde you and ye beleue not. The wo-
rkes that I do in my fathers name/they beare
witnes of me. But ye beleue not/because ye are
not of my shepe. As I sayde vnto you: my she-
pe heare my voyce/& I knowe them/and they
folowe me/and I geue vnto them eternall ly-
fe/and they shall neuer perisshe/nether shall eny
man plucke them oute of my honde. My father
which gaue them me/is greater then all/and no
man

man is able to take them out of my fathers honde. And I and my father are one.

Then the Iewes agayne toke vp stones / to one him with all. Iesus answered them: many good workes haue I shewed you from my father: for which of them will ye stone me? The Iewes answered him sayinge. For thy good workes sake we stone the not: but for thy blasphemy / and because that thou beinge a man / makest thy selfe God. Iesus answered them: Is it not written in youre lawe: I saye / ye are goddes? Yf he called them goddes vnto whom the worde of God was spoken (and the scripture can not be broken) saye ye then to him / whom the father hath sanctified / and sent into the worlde / thou blasphemest / because I sayd I am the sonne of God? Yf I do not the workes of my father / beleue me not. But yf I do / then though ye beleue not me yet beleue the workes / that ye maye knowe and beleue that the father is in me / and I in him. ✠

Esaie. xlviii.

Psal. lxxxi.

Agayne they went aboute to take him: but he escaped out of their hondes / and went awaye agayne beyonde Iordan / into the place where Iohn before had baptised / and there aboode. And many resorted vnto him / & sayd. Iohn dyd no miracle: but all thinges that Iohn spake of this man / are true. And many beleued on him theare.

¶ The. xj. Chapter. ✠

A Certayne man was sicke / named Lazarus / of Bethania the toune of Mary & her sister Martha. It was that Mary which annoynted Iesus with oyntment & wyped his fete with her heere / whose brother Lazarus was sicke / and his systers sent vnto him sayinge. Lorde behold / he whom thou louest / is sicke. When Iesus hearde that / he sayd: this infirmite is not vnto deth / but for the laude of God / that the sonne of God myght be

Lazarus:

prayed by the reason of it. Jesus loued Martha and her syster and Lazarus. Then after he had heard that he was sicke / yet abode two dayes styll in the same place where he was.

Then after that / sayd he to his disciples: Let vs go into Jewry agayne. His disciples sayd vnto him: Master / the Jewes lately sought to stone the / and wilt thou go thyther agayne? Jesus answered / are ther not twelue houres in the daye? If a man walke in the daye he stombleth not / because he seith the lyght of this worlde. But yf a man walke in the nyght he stombleth / because ther is no lyght in him. This sayde he / & after that / he sayde vnto them: oure frende Lazarus slepeth / but I go to wake him out of slepe. Then sayde his disciples: Lorde yf he slepe / he shall do well ynough. Howbeit Jesus spake of his deeth: but they thought that he had spoken of the naturall slepe. Then sayde Jesus vnto them playnly. Lazarus is deed / and I am glad for youre sake / that I was not there / because ye maye beleue. Neuertheless let vs go vnto him. Then sayde Thomas which is called Didymus / vnto the disciples: let vs also go / that we maye dye with him.

Then went Jesus / & founde that he had lyen in his graue foure dayes already. Bethanie was nye vnto Jerusalem / aboute .xv. furlonges of / and many of the Jewes were come to Martha and Mary to comforte thē ouer their brother. Martha assone as she heard that Jesus was comynge / went and met him: but Mary sate styll in the house.

✠ Then sayde Martha vnto Jesus: Lorde yf thou haddest bene here / my brother had not dyed: but neuertheless / I knowe that what soeuer thou axest of God / God will geue it the. Jesus sayde vnto her: Thy brother shall ryse

agayne.

agayne. Martha sayde vnto him: I knowe that he shall ryse agayne in the resurrection at the last daye. Iesus sayde vnto her: I am the resurrection and the lyfe: he that beleueth on me/ye though he were deed/yet shall he lyue. And who soeuer lyueth & beleueth on me/shall neuer dye. Beleuest thou this? She sayde vnto him: ye Lorde/I beleue that thou arte Christ the sonne of God which shuld come into the worlde. Resurrection.

And assone as she had so sayde/she went her waye and called Marie her syster secretly sayinge: The master is come & calleth for the. And she assone as she hearde that/arose quickly/and came vnto him. Iesus was not yet come into the toune: but was in the place where Martha met him. The Iewes then which were with her in the houlse and comforted her/when they sawe Mary/that she rose vp hastely/and went out/folowed her/saying: She goeth vnto the graue/to wepe there.

Then when Mary was come where Iesus was/and sawe him/she fell doune at his fete/sayinge vnto him: Lorde if thou haddest bene here/my brother had not bene deed. When Iesus sawe her wepe/and the Iewes also wepe/which came with her/he groned in the spirite/& was troubled in him selfe and sayde: Where haue ye layed him? They sayde vnto him: Lorde come and se. Iesus wept. Then sayde the Iewes: Beholde howe he loued him. And some of them sayde: coulde not he which opened the eyes of the blynde/haue made also/that this man shuld not haue dyed? Iesus agayne groned in him selfe/and came to the graue. It was a caue and a stone layde on it.

And Iesus sayd: take ye awaye the stone. Martha the syster of him that was deed/sayd vnto him: Lorde by this tyme he stinketh. For he hath bene deed foure dayes: Iesus sayde vn-

to her: Sayde I not vnto the/ that yf thou dy
dest beleue/ thou shuldest se the glory of God.
Then they toke awaye the stone from the pla-
ce where the deed was layde. And Jesus lyfte
vp his eyes and sayde: Father I thanke the be
cause that thou hast hearde me. I wot that
thou hearest me all wayes: but because of the
people that stonde by I sayde it that they maye
beleue that thou hast sent me.

And when he thus had spoken/ he cryed with
a loud voyce. Lazarus come forth. And he that
was deed/ came forth/ bounde hand and fote
with graueclothes/ & his face was bounde with
a napkin. Jesus sayde vnto them: loowse him/
& let him go. Then many of the Jewes which
came to Mary/ and had sene the thinges which
Jesus dyd/ beleued on him. But some of them
went their wayes to the Pharises/ and tolde
them what Jesus had done.

Then gadered the hye Preestes & the Phari
ses a counsell and sayde: what do we? This man
doeth many miracles. Yf we let him scape
thus/ all men will beleue on him/ & the Romay
nes shall come and take awaye oure countre
and the people. And one of them named Cay-
phas/ which was the hye preest that same yeare/
sayde vnto them: Ye perceaue nothinge at all
nor yet consyder that it is expedient for vs/
that one man dye for the people/ and not that
all the people perisshe. This spake he not of
him selfe/ but beinge hye Preest that same yea-
re/ he prophesied that Jesus shulde dye for the
people/ and not for the people only/ but that he
shuld gader to geder in one the chyldren of God
which were scattered abroode. From that daye
forth they held a counsell to geder/ for to put
him to deeth.

Jesus therfore walked no more openly amon
ge the Jewes: but went his waye thence vnto
a countre

a countre nye to a wyldernes into a cite called Ephraim/ & there haunted with his disciples. And the Iewes ester was nye at hand/ and many went out of the countre vp to Ierusalem before the ester/ to purify them selues. Then sought they for Iesus/ and spake bitwene them selues as they stode in the temple: What thinke ye seynge he cōmeth not to the feast. The hye Prestes and Pharises had geuen a commaundement/ that yf eny man knew where he were/ he shuld shewe it/ that they myght take him.

¶ The .xij. Chapter. ✠

Then Iesus sixe dayes before ester/ came to Bethany where Lazarus was/ which was deed and whom Iesus raysed from deeth. There they made him a supper/ and Martha serued: but Lazarus was one of them that sate at the table with him. Then toke Mary a pounde of oyntment called Nardus/ perfecte and precious/ and anoynted Iesus fete/ & wypte his fete with her heer/ & the houlse was filled of the sauer of the oyntment. Then sayde one of his disciples named Iudas Iscarioth Simons sonne/ which afterwarde betrayed him why was not this oyntment solde for thre hondred pence/ and geuen to the poore? This sayde he/ not that he cared for the poore: but because he was a theefe/ and kept the bagge/ and bare that which was geuen. Then sayde Iesus: Let her alone/ agaynst the daye of my buryinge she kept it. The poore all wayes shall ye haue with you/ but me shall ye not all wayes haue.

Mark.xiiij.
Mark.xiiij.
Marie.

Moche people of the Iewes had knowledge that he was there. And they came/ not for Iesus sake only/ but that they myght se Lazarus also whom he raysed from deeth. The hye Prestes therfore held a counsell that they myght put Lazarus to deeth also/ becau-

se that for his sake many of the Jewes went awaye/and beleued on Jesus.

On the morowe/moche people that were come to the feast when they hearde that Jesus should come to Jerusalem/toke braunches of palme trees and went and met him/and cryed: Hosanna/blessed is he that in the name of the Lorde/commeth kynge of Israel. And Jesus got a ponge asse and sate theron/accordynge to that which was written: feare not doughter of Syon/beholde thy kynge commeth syttinge on an asses coolte. These thinges vnderstode not his disciples at the fyrst: but when Jesus was glorified/then remembryd they that soche thinges were written of him/and that soche thinges they had done vnto him.

The people that was with him when he called Lazarus out of his graue/and rayled him from deeth/bare recorde. Therfore met him the people/because they hearde that he had done soche a miracle. The Pharises therfore sayde amonge them selues: perceaue ye how we prevayle nothinge? Beholde the worlde goth awaye after him.

Ther were certayne Grekes amonge them/that came to prayse at the feast: the same came to Philip which was of Bethsayda a cite in Galile/and desyred him sayinge: Syr we wolde fayne se Jesus. Philip came and tolde Andrew. And agayne Andrew and Philip tolde Jesus. And Jesus answered them sayinge: the houre is come that the sonne of man must be glorified:

Verely verely I saye vnto you/except the wheate corne fall into the grounde and dye/it bydeth alone. If it dye/it bringeth forth moche frute. He that loueth his lyfe shall destroye it: & he that hateth his lyfe in this worlde/shall kepe it vnto lyfe eternall. If eny man minister vnto me/let him folowe me and where I am/

Hosanna:

Marth. xxi. Mar. xiii. Luk. xix. Zach. ix.

Marth. x. & and. xii. Mark. xiii.

am/there shall also my minister be. And yf eny man minister vnto me / him will my Father honoure. ✠ Luke. ix. and. xxii.

Now is my soule troubled/and what shall I saye? Father deliuer me from this houre: but therfore came I vnto this houre. Father glorify thy name. Then came there a voyce from heauen: I haue glorified it and will glorify it agayne. Then sayd the people that stode by and hearde: it thoundreth. Other sayde an angell spake to him. Jesus answered and sayde: this voyce came/not because of me/but for youre sakes.

✠ Now is the iudgement of this worlde: now shall the prince of this worlde be cast out/ And I/yf I were lyfte vp from the erth/will drawe all men vnto me. This sayde Jesus/signifyinge what deeth he shuld dye. The people answered him: We haue hearde out of the lawe that Christ bydeth euer: & how sayest thou then that the sonne of man must be lyfte vp? who is that sonne of man? Then Jesus sayde vnto them: yet a lytell whyle is the lyght with you. Walke whyll ye haue lyght/lest the darknes come on you. He that walketh in the darke/ wotteth not whyther he goeth. Whyll ye haue lyght beleue on the lyght/that ye maye be the chyldren of lyght. ✠ Psalm. cix. and. cxlvi. Esai. xl. c Ezech. xx xl Lyght. Darknes.

These thinges spake Jesus and departed/ and hyd him selfe from them. And though he had done so many miracles before them/yet beleued not they on him/that the sayinge of Esaias the Prophet myght be fulfilled/ that he spake. Lorde who shall beleue oure sayinge? And to whom is the arme of the Lorde opened? Therfore couldē they not beleue/because that Esaias sayth agayne: he hath blynded their eyes and hardened their hertes/that they shuld not se with their eyes/ and vnderstonde with their hertes/and shuld be conuerted/& I shuld Esai. liii. a Roma. x. b Esai. vi. c Math. xiii. Marke. iiii. Luk. viii. b. Actu. xxviii Roma. xi. b

heale them. Dothe thinges sayde Esaias when he sawe his glory/and spake of him. Neuerthe lesse amonge the chefe rulers many beleued on him. But because of the Pharises they wolde not be a knowen of it/lest they shuld be excommunicat. For they loued the prayse that is geuen of men/more then the prayse that commeth of God.

And Jesus cryed and sayde: he that beleueth on me/beleueth not on me/but on him that sent me. And he that seeth me/seeth him that sent me. ✠ I am come a lyght into the worlde that whosoeuer beleueth on me/ shuld not byde in darckues. And yf eny man heare my wordes/ and beleue not/ I iudge him not. For I came not to iudge the worlde: but to saue the worlde. He that refuseth me and receaueth not my wordes/hath one that iudgeth him. The wordes that I haue spoken/they shall iudge him in the last daye. For I haue not spoken of my selfe: but the father which sent me/he gaue me a commaundement what I shuld saye/and what I shuld speake. And I knowe that this commaundement is lyke euerlastynge. Whatsoeuer I speake therfore/euen as the father bade me/so I speake. ✠

Lyght.

¶ The. xiij. Chapter. ✠

Math. xxvi. Luk. xxii. Mark. xiiii.

BEfore the feast of ester when Jesus knewe that his houre was come/that he shuld departe out of this worlde vnto the father. When he loued his which were in the worlde/vnto the ende he loued them. And when supper was ended/after that the deuyll had put in the hert of Judas Iscarioth Simons sonne/to betraye him: Jesus knowynge that the father had geuen all thinges into his hondes/and that he was come from God/ and went to God: he rose from supper/and layde a syde his vpper garmentes/and toke a towell/

well/and gyrd him selfe. After that/he poured water into a basyn/and beganne to wash his disciples fete/& to wype them with the towell/ wherwith he was gyrde.

Jesus washeth his disciples fete.

Then came he to Simon Peter. And Peter sayde to him: Lorde shalt thou washe my fete? Jesus answered and sayde vnto him: what I do/thou wotest not now/but thou shalt knowe hereafter. Peter sayd vnto him: thou shalt not washe my fete whyll the worlde stondeth. Jesus answered him: yf I washe the not/thou shalt haue no part with me. Simon Peter sayde vnto him: Lorde/not my fete only: but also my hondes and my heed. Jesus sayde to him: he that is washed/nedeth not saue to washe his fete/and is clene euery whit. And ye are clene: but not all. For he knewe his betrayer. Therfore sayde he: ye are not all clene.

After he had washed their fete/and receaued his clothes/and was set doune agayne/he sayde vnto them: wot ye what I haue done to you? Ye call me master and Lorde/& ye saye well/for so am I. Yf I then youre Lorde and master haue washed youre fete/ye also ought to washe one anothers fete. For I haue geuen you an ensample/that ye shuld do as I haue done to you. Verely verely I saye vnto you/the seruaunt is not greater then his master/nether the messenger greater then he that sent him.

Matthe. 23.c Luke. 6.i.

Yf ye vnderstonde these thinges/happy are ye yf ye do them. I speake not of you all/I know whom I haue chosen. But that the scripture be fulfilled: he that eateth breed with me/ hath lyfte vp his hele agaynst me. Now tell I you before it come: that when it is come to passe ye myght beleue that I am he. Verely verely I saye vnto you. He that receaueth whom soeuer I sende/receaueth me. And he that receaueth me/receaueth him that sent me.

Psalm. 41.c

Matth. x.d Luk. x.c

when Jesus had thus sayd/he was troubled
in the spyrete/& testified sayinge:verely verely I
saye vnto you/that one of you shall betraye me.
Ind then the disciples loked one on another
doutynge of whom he spake. Ther was one of
his disciples/which leaned on Jesus bosome/
whom Jesus loued. To him beckened Simon
Peter that he shuld axe who it was of whom
he spake. He then as he leaned on Jesus brest/
sayde vnto him:Lorde who is it? Jesus answe
red/he it is to whom I geue a soppe/when I
haue dept it. Ind he wet a soppe/and gaue it to
Judas Iscarioth Simons sonne. Ind after the
supper/Satan entred into him

Then sayd Jesus vnto him:that thou doyst/ D
do quickly. That wist no man at the table/for
what intent he spake vnto him. Some of them
thought/because Judas had the bagge/that
Jesus had sayd vnto him/bye those thinges
that we haue nede of agaynst the feast:or that
he shulde geue some thinge to the poore. Ssons
then as he had receaued the soppe/he went im-
mediatly out. Ind it was nyght. When he
was gone out/Jesus sayde: now is the sonne
of man glorified. And God is glorified by him.
If God be glorified by him/God shall also
glorify him/in him selfe:& shall strayght waye
glorify him.

✠ Deare chyldren/yet a lytell whyle am I
with you. Ye shall seke me/and as I sayde vn-
to the Jewes whyther I go/thyther can ye
not come. Ilso to you saye I nowe. I newe cō-
maundment geue I vnto you/that ye loue to
geder/as I haue loued you/that euen so ye lo-
ue one another. By this * shall all men knowe
that ye are my disciples/yf ye shall haue lous
one to another. Simon Peter sayd vnto him:
Lorde whyther goest thou? Jesus answered him
whyther I go thou canst not folowe me nowe/
but

ath. xv. Vi.
ark. xiiii.
uk. xxi. b

New com
maunde-
ment.

. Joh. ii. b
Christes
disciple ja
knowen by
loue.

but thou shalt folowe me afterwardes. Peter sayde vnto him: Lorde/why cānot I folowe the now? I will geue my lyfe for thy sake? Iesus answered him: wilt thou geue thy lyfe for my sake? Verely/verely I saye vnto the/ the cocke shall not crowe/ tyll thou haue denyed me thryse. Math. xxvi. Mark. xiiii Luke. xxii.

The. xiiij. Chapter.

AND he sayde vnto his disciples: let not youre hertes be troubled. Beleue in God/and beleue in me. In my fathers house are many mansions. If it were not so/ I wolde haue tolde you. I go to prepare a place for you. And yf I go to prepare a place for you/ I will come agayne/ & receaue you euen vnto my selfe that where I am/ there maye ye be also. And whither I go ye knowe/ and the waye ye knowe.

Thomas sayde vnto him: Lorde we knowe not whither thou goest. Also how is it possible for vs to knowe the waye? Iesus sayde vnto him: I am the waye/ the truthe & the lyfe. And no man cōmeth vnto the father/ but by me. If ye had knowē me/ ye had knowē my father also. And now ye knowe him/ & haue sene him.

Philip sayde vnto him: Lorde shew vs the father/ and it sufficeth vs. Iesus sayde vnto him/ haue I bene so longe tyme with you: & yet hast thou not knowen me? Philip/ he that hath sene me/ hath sene the father. And how sayest thou then: shew vs the father? Beleuest thou not that I am in the father/ and the father in me? The wordes that I speake vnto you/ I speake not of my selfe: but the father that dwelleth in me/ is he that doeth the workes. Beleue me that I am in the father/ & the father in me. At the leest beleue me for the very workes sake.

Verely/verely I saye vnto you/ he that bele

ueth on me/the wozkes that I do/the same shall he do/& greater wozkes then these shall he do/because I go vnto my father. And whatsoeuer ye axe in my name/that will I do/that the father mpght be glozified by the sonne.

I promise

Mark.xi.a. Mark.xi.c

If ye shall axe eny thinge in my name/I will do it.

If ye loue me kepe my *cõmaundemẽtes/ & I will praye the father/& he shall geue you another cõfozter/that he maye byde with you eue/which is the spzete of truthe whome the wozlde cannot receaue because the wozlde seyth him not/nether knoweth him. But ye knowe him. For he dwelleth with you/& shal be in you. I will not leaue you comfoztlesse: but will come vnto you.

*By the kepynge the commaundementes is a man knowe that he lozueth God.

Yet a litell whyle and the wozlde seith me no moare: but ye shall se me. For I liue & ye shall liue. That daye shall ye knowe that I am in my father/& you in me/& I in you.

He that hath my cõmaundemẽtes & kepeth them/the same is he that loueth me. And he that loueth me shalbe loued of my father: & I will loue him/& will shewe myne awne selfe to him. Judas sayde vnto him (not Judas Iscarioth) Lozde what is the cause that thou wilt shewe thy selfe vnto vs/& not vnto the wozlde? Jesus answered and sayde vnto him: yf a man loue me and wyll kepe my sayinges/ my father also will loue him/& we will come vnto him/and will dwell with him. He that loueth me not/kepeth not my sayinges. And the wozdes which ye heare/are not myne/but the fathers which sent me.

who loueth Christ.

who kepeth christes sayinges.

This haue I spoken vnto you beynge yet present with you. But that cõfozter which is the holy goost (whom my father will sende in my name) he shall teache you all thinges/and bzinge all thinges to youre remembzaunce whatsoe-

whatsoeuer I haue tolde you.

Peace I leue with you/my peace I geue vn Peace
to you. Not as the worlde geueth/geue I vn
to you. Let not your hertes be greued/nether
feare ye. Ye haue hearde how I sayde vnto
you: I go & come agayne vnto you. If ye lo-
ued me ye wolde verely reioyce/ because I
sayde I go vnto the father. For the father is
greater then I. And now haue I shewed you/
before it come/that when it is come to passe/
ye myght beleue.

Here after will I not talke many wordes
vnto you. For the rular of this worlde com-
meth/ & hath nought in me. But that the worl
de maye knowe that I loue the father: therfo
re as the father gaue me cõmaundment/ euen
so do I. ✠ Ryse let vs go thence.

¶ The. xv. Chapter ✠

I Am the true vyne/and my father is an Vyne.
husbande man. Euery braunche that
beareth not frute in me/ he wyll take
awaye. And euery braunche that bea-
reth frute/will he pourge/ that it maye bringe
moare frute. Now are ye cleane thorow the
wordes which I haue spokẽ vnto you. Byde
in me/ & let me byde in you. As the braũche cã
not beare frute of it selfe/except it byde in the
vine: no moare can ye except ye abyde in me.

I am the vyne/ & ye are the braunches. He
that abydeth in me/& I in him/ the same bryn
geth forth moche frute. For without me can
ye do nothinge. If a man byde not in me/ he
is cast forthe as a braunche/ and is wydered: Math. xxi.
and men gadder it and cast it into the fyre/& i. Joh. iii. d
it burneth. If ye byde in me and my wordes
also byde in you: aske what ye will/ and it shal
be done to you ✠. Heare in is my father glo Couena-
rified/that ye beare moche frute/and be made unt.
my disciples.

As the

As the father hath loued me euē so haue I loued you. Continue in my loue. ¶ If ye shall kepe* my commaundementes/ ye shall byde in my loue/ euen as I haue kept my fathers commaundementes/ and byde in his loue. These thinges haue I spokē vnto you/ that my ioye might remayne in you/ and that youre ioye might be full.

* To kepe the lawe maketh vs contynew in the loue & fauoure of christ.

Ephes. v. a. i. Thes. iiii. i. Joh. iiii. d.

✠ This is my commaundement: that ye loue to gether as I haue loued you. Greater loue then this hath no man/ then that a man bestowe his lyfe for his frendes. Ye are my frendes/ yf ye do what soeuer I commaunde you. Hence forth call I you not seruaunces: for the seruaunt knoweth not what his Lorde doeth. But you haue I called frendes: for all thinges that I haue herde of my father I haue opened to you.

Ye haue not chosen me, but I haue chosen you & ordeyned you/ that ye go & bringe forth frute/ & that youre frute remayne/ that what soeuer ye shall axe of the father in my name/ he shulde geue it you. ✠

✠ This cōmaunde I you/ that ye loue to gether. ¶ If the worlde hate you/ ye knowe that he hated me before he hated you. ¶ If ye were of the worlde/ the worlde wolde loue his awne. Howbeit because ye are not of the worlde/ but I haue chosen you out of the worlde/ therfore hateth you the worlde. Remēber the sayinge that I sayd vnto you: the seruaūt is not greater then the Lorde. ¶ If they haue persecuted me/ so will they persecute you. ¶ If they haue kept my sayinges/ so will they kepe youres.

1. Joh. iii. d. and iiii. d.

Mark. x. & Mathe. xxiii

But all these thinges will they do vnto you for my names sake/ because they haue not knowen him that sent me. ¶ If I had not come and spoken vnto them they shulde not haue had synne: but now haue they nothinge to cloke their

he their synne with all. He that hateth me/hateth my father. Yf I had not done workes emõge them which none other man dyd/they had not had synne. But now haue they sene/and yet haue hated bothe me and my father: euen that the sayinge myght be fulfilled that is wrytten in their lawe: they hated me without a cause. ¶ Psal. xxxiiii.

¶ But when the comforter is come/whom I will sende vnto you from the father/which is the spyrete of truthe/which proceadeth of the father/he shall testifie of me. And ye shall beare witnes also/because ye haue bene with me from the beginninge. ¶ The. xvj. Chap. Lu. xxiii. g

THese thinges haue I sayde vnto you/ Math. xxiiii.
because ye should not be offended. They
shall excommunicat you: ye the tyme
shall come that whosoeuer killeth you/will
thinke that he doth God seruice. And suche
thinges will they do vnto you/because they
haue not knowen the father nether yet me.
But these thinges haue I told you/that whē
that houre is come/ye myght remember thē/
that I tolde you so. ¶ These thinges sayde
I not vnto you at the beginninge/because
I was present with you.

¶ But now I go my waye to him that
sent me/and none of you areth me: whither
goest thou? But because I haue sayde suche
thinges vnto you/youre hertes are full of sorowe. Neuertheless I tell you the trueth/it
is expedient for you that I go awaye. For yf
I go not awaye/that comforter will not come vnto you. But yf I departe/I will sende
him vnto you. And when he is come/he will
rebuke the worlde of synne/and of righteweines/and of iudgement. Of synne/because they
beleue not on me: of righteweines/because I
go to my father/and ye shall se me no moare: Synne
Ryghteousnes.
of iud-

of iudgement/because the chefe ruler of this
Judgement. worlde/is iudged all ready.

I haue yet many thinges to saye vnto you/
but ye cānot beare them awaye now. How be
it when he is come(I meane the spyrite of tru-
the)he will leade you into all trueth. He shall
not speake of him selfe: but whatsoeuer he
shall heare/that shall he speake/and he will
shewe you thinges to come. He shall glorify
me/for he shall receaue of myne & shall shewe
vnto you. All thinges that the father hath are
myne. Therfore sayde I vnto you/that he
shall take of myne and shewe vnto you. ✠
✠ After a whyle ye shall not se me/& agayne
after a whyle ye shall se me: for I go to the
father. Then sayde some of his disciples bi-
twene them selues: what is this that he sayth
vnto vs/after a whyle ye shall not se me/and
agayne after a whyle ye shall se me: and that
I go to the father. They sayd therfore: what
is this that he sayth after a whyle? we cannot
tell what he sayth. Iesus perceaued that they
wolde axe him/& sayde vnto them: This is it
that ye enquyre of bitwene youre selues/that
I sayde after a whyle ye shall not se me/and
agayne after a whyle ye shall se me. Verely/
verely I saye vnto you: ye shall wepe & lamēt
and the worlde shall reioyce. Ye shall sorowe:
but youre sorowe shalbe turned to ioye.

A woman when she trauayleth hath sorow-
we/because her houre is come: but assone as
she is deliuered of the chylde/she remembreth
no moare the angupsshe/for ioye that a man
is borne into the worlde. And ye now are in
sorowe: but I will se you agayne/and youre
hertes shall reioyce/& youre ioye shall no man
take frō you. ✠ And in that daye shall ye axe
Math. vii. & and. xxi. c me no question. ✠ Verely/verely I saye vnto
you/whatsoeuer ye shall axe the father in my

name

name/ he will geue it you. Hytherto haue ye axed nothinge in my name. Axe and ye shall receaue it: that youre ioye maye be full. Mark. xi. c. Luk. xi. d Jaco. i. a

These thinges haue I spoken vnto you in prouerbes. The tyme will come when I shall no moare speake to you in prouerbes: but I shall shewe you playnly frō my father. At that daye shall ye axe in myne name. And I saye not vnto you that I will speake vnto my father for you. For the father him selfe loueth you/ because ye haue loued me/ and haue beleued that I came out frō God. I went out frō the father/ and came into the worlde: & I leue the worlde agayne/ and go to the father. Promise.

His disciples sayde vnto him: lo now speakest thou playnly & thou vsest no prouerbe. Now knowe we that thou vnderstondest all thinges/ and nedest not that eny man shulde axe the eny question. Therfore beleue we that thou cāmst from God. ¶ Jesus answered the: Now ye do beleue. Beholde the houre draweth nye/ and is all ready come that ye shalbe scatered euery mā his wayes/ and shall leaue me alone. And yet am I not alone. For the father is with me. Math. xxvi. Mark. xiiii.

These wordes haue I spoken vnto you/ that in me ye myght haue peace. For in the worlde shall ye haue tribulacion: but be of good cheare/ I haue ouercome the worlde.

¶ The. xvii. Chapter.

These wordes spake Jesus/ and lyfte vp his eyes to heauen/ & sayde: father the houre is come: glorify thy sonne/ that thy sonne maye glorify the: as thou hast geuen him power ouer all flesshe/ that he shuld geue eternall lyfe to as many as thou hast geue him This is lyfe eternall/ that they myght knowe the that only very God/ and whom thou hast sent Jesus Christ. Eternall lyfe.

I haue

I haue glorified the on the erth. I haue fy-
nyshed the worke which thou gauest me to
do. And now glorify me thou father with
ne awne selfe / with the glory which I had
with the yer the worlde was. I haue decla-
red thy name vnto the men which thou gauest
me out of the worlde. Thyne they were and
thou gauest them me/and they haue kept thy
sayinges. Now they knowe that all things
whatsoeuer thou hast geuē me/are of thee/for
I haue geuen vnto them the wordes which
thou gauest me/& they haue receaued them/&
knowe surely that I came out from the: & do
beleue that thou dyddest send me.

I praye for them/& praye not for the worl-
de: but for them which thou hast geuē me/ for
they are thyne. And all myne are thyne/& thy-
ne are myne/& I am glorified in them. And
now am I no moare in the worlde/ but they
are in the worlde/and come to the. ✠ ✠ Holy
father kepe in thyne awne name/ thē which
thou hast geuen me/that they maye be one/
as we are. whyll I was with thē in the worl-
de/ I kepte thē in thy name. Those that thou
gauest me/haue I kepte/and none of them is
lost/but that lost chylde / that the scripture
Psal.xlii.c. myght be fulfilled.

Now come I to the/& these wordes speake
I in the worlde/ that they myght haue my
ioye fullin thē. I haue geue thē thy wordes/
and the worlde hath hated thē/ because they
are not of the worlde/euē as I am not of the
worlde. I desyre not that thou shuldest take
them out of the worlde: but that thou kepe
them from euyll. ✠ They are not of the worl-
de/as I am not of the worlde. Sanctifye them
with thy truth. Thy sayinge is truth. As thou
dyddest send me in to the worlde/ euen so ha-
ue I sent them into the worlde/ and for their

sake

sakes sanctify I my selfe/that they also might be sanctified thorowe the truthe.

I praye not for them alone: but for them also which shall beleue on me thorowe their preachinge/that they all maye be one/as thou father arte in me/& I in the/that they maye be also one in vs/that the worlde maye beleue that thou hast sent me. And that glory that thou gauest me/I haue geuen them/that they maye be one/as we are one. I in them and thou in me/that they maye be made perfecte in one/and that the worlde maye knowe that thou hast sent me/& hast loued them as thou hast loued me.

Father/I will that they which thou hast geuen me/be with me where I am/that they maye se my glory which thou hast geuen me. For thou louedest me before the makinge of the worlde. O righteous father/the very worlde hath not knowen the: but I haue knowen the/and these haue knowen that thou hast sent me. And I haue declared vnto them thy name/and will declare it/that the loue wherwith thou hast loued me/be in them/and that I be in them.

¶ The. xviij. Chapter.

When Iesus had spoken these wordes/he went forth with his disciples ouer the broke Cedron/where was a garde into the which he entred with his disciples. Iudas also which betrayed him/knewe the place: for Iesus ofte tymes resorted thither with his disciples. Iudas then after he had receaued a bonde of men/and ministers of the hye Priestes and Pharises/came thither with lantemes and fyerbrondes and wepens. Then Iesus knowinge all thinges that shulde come on him/went forth and sayde vnto them: whom seke ye? They answe-

Math. xxvi.
Mark. xiiii.
Luk. xxii.
Iohn. xviii.
Mark. xiiii.
Luk. xxiii.

wed him: Jesus of Nazareth. Jesus sayde vn-
to them: I am he.

Judas also which betrayed him/ stode with
them. But assone as he had sayd vnto them/
I am he/ they went backe warde & fell to the
grounde. And he axed them agayne: whome se-
ke ye? They sayde: Jesus of Nazareth. Jesus
answered: I sayde vnto you / I am he. If ye
seke me/ let these go their waye. That the say-
inge might be fulfilled which he spake: of them
which thou gauest me/ haue I not lost one.

Malchas. Simon Peter had a swearde/ & drue it/ and
smote the hye prestes seruaũt/ and cut of his
ryght eare. The seruauntes name was Mal-
chas. Then sayde Jesus vnto Peter: put vp
thy swarde into the sheath: shall I not drinke
of the cup which my father hath geuen me?
Then the company and the Captayne / and
the ministers of the Jewes toke Jesus & bond
him / & led him awaye to Anna fyrst: for he
was fatherelawe vnto Cayphas which was
the hye Preste that same yeare. Cayphas
was he that gaue counsell to the Jewes/ that
it was expedient that one man shulde dye for
the people.

Mark. xxvi. Mark. xiiii. Luke. xii. f And Simon Peter folowed Jesus & ano-
ther disciple: that disciple was knowen of the
hye preste/ & went in with Jesus into the pa-
lys of the hye preste. But Peter stode at the
dore without. Then went out that other disci-
ple which was knowen vnto the hye preste/ &
spake to the damsell that kept the dore/ and
brought in Peter. Then sayde the dãsell that
kept the dore/ vnto Peter: Arte not thou one
of this mãnes disciples? He sayde: I am not.
The seruauntes & the ministers stode there/ &
had made a fyer of coles: for it was colde: and
they warmed them selues. Peter also stode
amonge them and warmed him selfe.

The

The hye preste ared Jesus of his disciples
& of his doctrine. Jesus answered him: I spa-
ke openly in the worlde. I euer taught in the
synagoge & in the temple whyther all the Je
wes resorted/ & in secrete haue I sayde nothin
ge: Why axest thou me? Axe them which hear-
de me/ what I sayde vnto thē. Beholde they
can tell what I sayde, when he had thus spo- Mark. xv. Gl.
ken/ one of the ministers which stode by/ smo- Mark. xiiii.
te Jesus on the face sayinge: answerest thou Luk. xxii. g.
the hye preste so? Jesus answered him. If I
haue euyll spoken/ beare witnes of the euyll:
& if I haue well spoken/ why smytest thou me?
And Annas sent him bounde vnto Cayphas
the hye preste.

Simon Peter stode and warmed him selfe.
And they sayde vnto him: arte not thou also
one of his disciples? He denyed it/ & sayde: I
am not. One of the seruauntes of the hye pre-
ste (his cosyn whose eare Peter smote of) sayde
vnto him: dyd not I se the in the garde with
him? Peter denyed agayne: and immediatly
the cocke crewe.

Then led they Jesus frō Cayphas into the Math. xxvii.
hall of iudgement. It was in the morninge/ Mar. xv. a.
& they them selues went not into the iudge- Luk. xxiii. g
ment hall lest they shuld be defyled/ but that
they myght eate the paschall lambe. Pylate
then went out vnto them & sayde: what accusa-
cion bringe ye agaynste this man? They an-
swered and sayd vnto him. If he were not an
euyll doar/ we wolde not haue deliuered him
vnto the. Then sayd Pylate vnto thē: take ye
him and iudge him after youre awne lawe.
Then the Jewes sayde vnto him. It is not
lawfull for vs to put eny man to deeth. That
the wordes of Jesus myght be fulfilled which
he spake/ signifyinge what deeth he shuld dye. Mathe. xx. d.

Then Pylate entred into the iudgemēt hall

Mach. xxvii
Mark. xv. b.
Luke. xxiii.

agayne/ & called Jesus/ & sayde vnto him: Art thou the kynge of the Jewes? Jesus answered: sayst thou that of thy selfe/ or dyd other tell it the of me? Pylate answered: Am I a Jewe? Thyne awne nacyō & hye prestes haue deliuered the vnto me. What hast thou done? Jesus answerd: my kyngdome is not of this worlde. Yf my kyngdome were of this worlde/ then wolde my ministers surely fight/ that I shulde not be deliuered to the Jewes/ but now is my kyngdome not from hence. Pylate sayde vnto him: Art thou a kynge then? Jesus answered: Thou sayst that I am a kynge. For this cause was I borne/ and for this cause came I into the worlde/ that I shulde beare witnes vnto the trueth. And all that are of the trueth heare my voyce. Pylate sayd vnto him: what thinge is trueth? And when he had sayd that/ he went out agayne vnto the Jewes/ and sayde vnto them: I fynde in him no cause at all. Ye haue a custome/ that I shulde deliuer you one lowse at ester. Will ye that I lowse vnto you the kynge of the Jewes? Then cryed they all agayne sayinge: Not him/ but Barrabas: that Barrabas was a robber.

Mach. xxvii.
Mark. xv. b.
Luke. xxii.

¶ The. xix. Chapter.

Then Pylate toke Jesus and scourged him. And the soudiers wounde a croune of thornes & put it on his heed. And they dyd on him a purple garment/ and sayd: hayll kynge of the Jewes: & they smote him on the face. Pylate went forth agayne/ & sayde vnto them: beholde I bringe him forth to you/ that ye maye knowe/ that I fynde no faute in him. Then came Jesus forth wearinge a croune of thorne and a robe of purple. And Pylate sayde vnto them: beholde the man. When the hye Prestes and ministers sawe him

Mach. xxvii.
Marke. xv. b.

him/ they cryed sayinge: crucify him/ crucify him. Pylate sayde vnto them. Take ye him and crucify him: for I fynde no cause in him. The Iewes answered him. we haue a lawe/ and by oure lawe he ought to dye: because he made him selfe the sonne of God.

when Pylate hearde that sayinge/ he was the moare afrayde/ & wēt agayne into the iudgment hall/ and sayde vnto Iesus: whence arte thou? But Iesus gaue him none answere. Then sayde Pylate vnto him. Speakest thou not vnto me? knowest thou not that I haue power to crucify the/ and haue power to lowse thee? Iesus answered: Thou couldest haue no power at all agaynst me/ except it were geuen the from aboue. Therfore he that deliuered me vnto the/ is moare in synne. And frō thence forth sought Pylate meanes to lowse him: but the Iewes cryed sayinge: yf thou let him go thou arte not Cesars frende. For whosoeuer maketh him selfe a kynge/ is agaynst Cesar.

whē Pylate heard that sayinge/ he brought Iesus forthe/ and sate doune to gene sentēce/ in a place called the pauement: but in the Hebrue tonge/ Gabbatha. It was the Sabboth euen which falleth in the ester feest/ and aboute the sixte houre. And he sayde vnto the Iewes: beholde youre kynge. They cryed/ awaye with him/ awaye with him/ crucify him. Pylate sayde vnto them: Shall I crucify youre kynge? The hye Priestes answered: we haue no kynge but Cesar. Then deliuered he him vnto them/ to be crucified.

And they tooke Iesus/ and led him awaye. And he bare his crosse/ and went forthe into a place called the place of deed mens sculles/ which is named in Hebrue/ Golgotha. Where they crucified him/ and two other with him/

Mat. xxvii. Mark. xv. b. Luk. xxiii. c.

on ether syde one/and Jesus in the myddes. And Pylate wrote his tytle/and put it on the crosse. The writynge was: Jesus of Nazareth kynge of the Jewes. This tytle reed many of the Jewes. For the place where Jesus was crucified/was nye to the cite. And it was written in Hebrue/Greke & Latyn. Then sayde the hye prestes of the Jewes to Pylate: wryte not/ kynge of the Jewes: but that he sayde/ I am kynge of the Jewes. Pylate answered: what I haue writte/that haue I written.

Math. xxvii. Mark. xv. b. Luk. xxiii.

Then the soudiers/whē they had crucified Jesus/tooke his garmentes & made foure partes/to euery soudier a parte/ & also his coote. The coott was without seme/wrought vpon thorowe out. And they sayde one to another. Let vs not deuyde it/but cast lotes who shall haue it. That the scripture myght be fulfilled which sayth: They departed my raymēt amōge them/and on my coote dyd cast lotes. And the soudiers dyd soche thinges in dede.

Psal. xxi. c.

Then stode by the crosse of Jesus his mother/ & his mothers sister Mary the wyfe of Cleophas & Mary Magdalene. When Jesus sawe his mother/ & the disciple stondinge whō he loued/he sayde vnto his mother: womā beholde thy sonne. Then sayde he to the disciple: beholde thy mother. And from that houre the disciple toke her for his awne.

After that when Jesus perceaued that all thinges were performed: that the scripture myght be fulfilled/he sayde: I thyrst. Ther stode a vessell full of veneger by. And they filled a sponge with veneger & wounde it about with ysope/and put it to his mouth. I ssope as Jesus had receaued of the veniger/he sayde: It is fynesshed/and bowed his heed/and gaue vp the goost.

Psal. lxix ii

The Jewes then beraule it was the sabboth euen/

uen/that the bodyes shuld not remayne vpō the crosse on the saboth daye (for that saboth daye was an hye daye) besought Pylate that their legges might be brokē/ & that they might be taken doune. Then came the soudiers & brake the legges of the fyrst/ & of the other which was crucified with Jesus. But when they came to Jesus/ & sawe that he was deed already they brake not his legges: but one of the soudiers with a speare/ thrust him in to the syde/ & forthwith came ther out blond and watter.

And he that sawe it/ bare recorde/ and his recorde is true. And he knoweth that he sayth true that ye myght beleue also. These thinges were done that the scripture shuld be fulfilled: Ye shall not breake a bone of him. And agayne another scripture sayeth: They shall loke on him/ whom they peatsed. Exod xii. Numer. ix. Zacha. xii.

After that/ Joseph of Aramathia (which was a disciple of Jesus: but secretly for feare of the Jewes) besought Pylate that he might take doune the boddy of Jesus. And Pylate gaue him licēce. And ther cam also Nicodemus which at the beginninge came to Jesus by nyght/ & brought of myrre and aloes mingled togeither aboute an hundred pounde wayght. Then toke they the body of Jesu/ & wounde it in lynnē clothes with the odoures/ as the maner of the Jewes is to bury. And in the place where Jesus was crucified/ was a garden/ & in the garden a newe sepulcre/ wherin was neuer man layde. There layde they Jesus because of the Jewes Saboth euen/ for the sepulcre was nye at honde. Math. xxvii. Mark. xv. b Luke. xxiii. Joh. xii. c.

¶ The. xx. Chapter.

THe morow after the Saboth daye/ cā Mary Magdalene erly/ when it was yet darcke/ vnto the sepulcre/ and sawe the stone taken awaye from the toumbe. Mathe. xxviii. Luk. xxiiii.

Then she ranne/ & came to Simon Peter & to the other disciple whom Jesus loued/ & sayde vnto them. They haue take awaye the Lorde out of the toumbe/ & we cānot tell where they haue layde him. Peter wēt forth & that other disciple & came vnto the sepulcre. They ranne bothe to gether/ and that other disciple did out runne Peter/ & came fyrst to the sepulcre. And he stouped doune & sawe the lynnen clothes lyinge/ yet wēt he not in. Then came Simon Peter folowinge him/ & wēt into the sepulcre/ & sawe the lynnen clothes lye/ and the naphyn that was aboute his heed/ not lyinge with the lynnē clothe/ but wrapped to gether in a place by it selfe. Then went in also that other disciple which came fyrst to the sepulcre/ and he sawe & beleued. For as yet they knewe not the scriptures that he shulde ryse agayne from deeth. ¶ And the disciples went awaye agayne vnto their awne home.

Mat. xxviii. Mark. xvi. b

¶ Mary stode without at the sepulcre wepinge. And as she wept/ she bowed her selfe into the sepulcre and sawe two angels in whyte sittinge/ the one at the heed and the other at the fete/ where they had layde the body of Jesus. And they sayde vnto her: woman why wepest thou? She sayde vnto them: For they haue taken awaye my Lorde/ and I wote not where they haue layde him. When she had thus sayde/ she turned her selfe backe & sawe Jesus stondinge/ & knewe not that it was Jesus. Jesus sayde vnto her: woman why wepest thou? whom seekest thou? She supposinge that he had bene the gardener/ sayde vnto him. Syr yf thou haue borne him hēce tell me where thou hast layde him/ that I maye fet him. Jesus sayde vnto her: Mary. She turned her selfe/ and sayde vnto him: Rabboni/ which is to saye master. Jesus sayde vnto her/ touche me

not/

not/for I am not yet ascended to my father. But go to my brethen and saye vnto them/ I ascende vnto my father and youre father: to my God and youre God. Mary Magdalene came and tolde the disciples that she had sene the Lorde/ and that he had spoken soche thinges vnto her. ✠

✠ The same daye at nyght/which was the morowe after the Saboth daye/when the doores were shut/ where the disciples were assembled to geder for feare of the Jewes/came Jesus and stode in the myddes/and sayd to them: peace be with you. And when he had so sayde/he shewed vnto them his hondes/ and his syde. Then were the disciples glad when they sawe the Lorde. Then sayde Jesus to them agayne: peace be with you. As my father sent me/euen so sende I you. And when he had sayde that/he brethed on them and sayde vnto them: Receaue the holy ✠ goost. Whosoeuers synnes ye remyt they are remitted vnto them. And whosoeuers synnes ye retayne/they are retayned. ✠

Mar. xvi. Mark xvi. c. Luk. xxiiii. i. Cor. xv. a.

✠ Here is payed that is promised Math v. Ri.

✠ But Thomas one of the twelue/called Didymus/was not with them when Jesus came. The other disciples sayd vnto him: we haue sene the Lorde. And he sayde vnto the: except I se in his hondes the prynt of the nayles/ & thrust my honde into his syde/ I will not beleue.

A couenaut spoken bytwixte ge and iowes synge.

And after. viij. dayes agayne his disciples were with in/and Thomas with them. Then came Jesus when the dores were shut/and stode in the myddes and sayde: peace be with you. After that sayde he to Thomas: bringe thy synger hether & se my hondes/and bringe thy honde and thrust it into my syde/ & be not faythlesse/but beleuynge. Thomas answered & sayde vnto him: my Lorde and my God. Jesus sayde vnto him. Thomas/ because thou hast sene me/ therfore thou beleuest: happy are they

that haue not sene/and yet beleue.

And many other tignes dyd Jesus in the pre-
sence of his disciples/which are not written in
this boke. These are written that ye myght be-
leue/that Jesus is Christ the sonne of God/
and that in beleuynge ye myght haue lyfe thor-
rowe his name. ¶

¶ The .xxi. Chapter. ¶

After that Jesus shewed him selfe agayne/at the see of Tyberias. And on this wyse shewed he him selfe. There were to-geder Simon Peter and Thomas/which is called Didymus: & Nathanael of Cana a cite of Galile/& the sonnes of zebedei/& two other of the disciples. Simon Peter sayde vnto them: I go a fyschynge. They sayde vnto him: we also will go with the. They wet their wayes and entred into a shippe straycht waye/& that nyght caught they nothinge. But when the morynge was now come/Jesus stode on the shore: neuertheles the disciples knewe not that it was Jesus. Jesus sayde vnto them: syrs/haue ye eny meate? They answered him/ no. And he saye vnto them: cast out the net on the eyght syde of the ship/and ye shall fynde. They cast out/and anone they were not able to drawe it for the multitude of fysshes.

Then sayde the disciple whom Jesus loued/ vnto Peter: It is the Lorde. When Simon Peter hearde that it was the Lorde/he gyrde his mantell to him (for he was naked) and sprange into the see. The other disciples came by ship: for they were not farre from londe/but as it were two hondred cubites/and they drewe the net with fysshes. Assone as they were came to londe/they sawe hoot coles and fysshe layd ther on/and breed. Jesus sayde vnto them: bringe of the fysshe which ye haue now caught. Simon Peter stepped forth and drewe the net to londe

to londe full of greate fyshes/ an hondred .liij. and for all ther were so many / yet was not the net broken. Jesus sayde vnto them: come and dyne. And none of the disciples durste axe him: what arte thou? For they knewe that it was the lorde. Jesus then came and toke breed/ and gaue them/ and fysshe lykewyse. And this is now the thyrde tyme that Jesus appered to his disciples / after that he was rysen agayne from deeth. ¶

When they had dyned / Jesus sayde to Simon Peter: Simon Joãna/ louest thou me more then these? He sayde vnto him: ye Lorde/ thou knowest/ that I loue the. He sayde vnto him: fede my *lambes. He sayde to him agayne the seconde tyme: Simon Joanna/ louest thou me? He sayde vnto him: ye Lorde thou knowest that I loue the. He sayde vnto him: fede my shepe. He sayde vnto him the thyrde tyme: Simon Joanna/ louest thou me? And Peter sorowed because he sayde to him the thyrde tyme/ louest thou me/ and sayde vnto him: Lorde/ thou knowest all thinge/ thou knowest that I loue the. Jesus sayde vnto him: fede my shepe.

*ye loueth Christ that fedeth his lãbes & shepe.

Uerely verely I saye vnto the/ when thou wast ponge/ thou gerdedst thy selfe/ & walkedst whyther thou woldest: but when thou arte olde/ thou shalt stretche forth thy hondes / and a nother shall gyrde the/ and leade the whyther thou woldest not. That spake he signifyinge by what deeth he should glorify God. ii. Pet. i.

And when he had sayde thus/ he sayd to him: Folowe me. Peter turned about & sawe that disciple whom Jesus loued folowynge: which also lened on his brest at supper & sayde: Lorde which is he that shall betraye the? When Peter sawe him / he sayde to Jesus: Lorde what shall he here do? Jesus sayd vnto him: If I will haue him to tary tyll I come/ what is

that

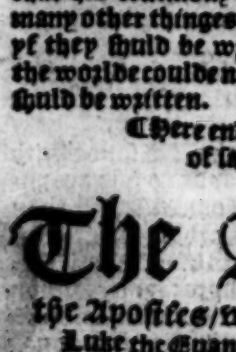
that to the: folowe thou me. Then went this
sayinge a broode amonge the brethren/that
disciple shulde not dye. Yet Jesus sayde
to him/he shall not dye: but yf I will that
tary tyll I come/what is that to the? The
me disciple is he/which testifieth of these
ges/and wrote these thinges. And we know
that his testimony is true. ¶ There are also
many other thinges which Jesus dyd: the which
yf they shuld be written every one I suppose
the worlde coulde not contayne the bokes that
shuld be written.

Here endeth the Gospell
of sayncte John.

The Actes of

the Apostles/written by Sayncte Luke the Euangelist/which was present at the doynges of them.

¶ The fyrst Chapter.



IN the former treatise (Deare frende Theophilus) I haue written of all that Jesus beganne to do and teache/ vntyll the daye in which he was taken vp/ after that he/ thorowe the holy goost/ had geuen commaundementes vnto the Apostles/ which he had chosen: to whom also he shewed him selfe alyue after his passion by many tokens/ apperynge vnto them fourty dayes/ and speakynge of the kyngdome of God/ and dered them to geder/ and commaunded them/

that

that they shuld not departe from Jerusalem: but to wayte for the promys of the father whe of ye haue herde of me. For John baptised with water: but ye shalbe baptised with the holy goost / and that with in this fewe dayes. Luk. xxiiii.

When they were come to gether / they axed of him sayinge: Lorde wilt thou at this tyme / restore agayne the kyngdome to Israel? And he sayde vnto them: It is not for you to knowe the tymes / or the seasons which the father hath put in his awne power: but ye shall receaue power of the holy goost which shall come on you. And ye shall be witnesses vnto me in Jerusalem / and in all Jewrye and in Samary / & euen vnto the worldes ende.

And when he had spoken these thinges / whyll they behelde / he was taken vp / and a cloude receaued him vp oute of their syght. And whyle they looked stedfastly vp to heuen as he went / beholde two men stode by the in whyte apparell / which also sayde: ye men of Galile / why stonde ye gasinge vp into heauen? This same Jesus which is taken vp from you into heuen / shall so come / euen as ye haue sene him go into heuen.

Then returned they vnto Jerusalem from mount Olyuete / which is nye to Jerusalem / a iourneyninge a Saboth dayes iorney. And when they were come in / they went vp into a parler / where aboode both Peter and James / John and Andrew / Philip and Thomas / Bartlemew and Mathew / James the sonne of Alpheus / and Symon zelotes / and Judas James sonne. These all contynued with one accorde in prayer and supplication with the wemen and Mary the mother of Jesu / and with his brethren. Luk. xxiiii.

The fyrst sermō of Peter.

And in those dayes Peter stode vp in the myddes of the disciples and sayde (the noumbre of names that were to gether / were aboute an hondred and twenty) Ye men and brethren this

this scripture must haue nedes ben fulfi-
which the holy goost thorow the mouth of
vid spake before of Judas / which was gy-
to them that toke Jesus. For he was nom-
bred with vs and had obtayned fellowship in
this ministracion. And the same hath now pos-
sessed a plot of grounde with the rewarde of
iniquite / and when he was hanged / brast a sun-
der in the myddes / and all his bowels gusshed
oute. And it is knowen vnto all the inhabiters
of Jerusalem: in so moche that that felde is cal-
led in their mother tonge / Acheldama / that is
to saye / the bloud felde.

Psalm. xl. c
Joh. xviii.
Math. xxvii.

Psal. lxviii.
Psal. cviii.

It is written in the boke of Psalmes: His ha-
bitacion be voyde / and no man be dwellinge
therin: and his Bishoprycke let another take.
wherfore of these men which haue companyed
with vs / all the tyme that the Lorde Jesus
went in and out amonge vs / beginnynge at the
baptime of John vnto that same daye that he
was taken vp from vs / must one be ordeyned to
beare witnes with vs of his resurrecion.

And they apoynted two / Joseph called Bar
sabas (whose syr name was Justus) and Ma-
thias. And they prayed sayinge: thou Lorde
which knowest the hertes of all men / shewe whe
ther of these two thou hast chosen / that the one
maye take the roume of this ministracion and
Apostleshippe / from which Judas by trans-
gression fell / that he myght go to his awne pla-
ce. And they gaue forth their lottes / and the
lot fell on Mathias / and he was counted with
the eleuen Apostles. ✠

Mathias.

The seconde Chapter. ✠

When the fyftith daye was come / they
were all with one accorde to geder in
one place. And sodenly ther came a
sounde from heauen / as it had bene
the commynge of a myghty wynde / and it fil-
led all

ed all the houſſe where they ſate. And ther ap-
ered vnto them clouen tonges / lyke as they
d bene fyer/and it ſate vpon eache of them:
nd they were all filled with the holy Goost/
nd beganne to speake with other tonges/euen
as the spyrete gaue them vtteraunce:

Tonges.

And ther were dwelling at Jerusalem / Je-
wes/deuoute men which were of all nations
nder heauen. When this was noyſed aboute/
the multitude came to gether and were aſto-
yed/because that euery man hearde them spea
ke his awne tounge. They wondred all & mar-
veyled sayinge amonge them selues: Behol-
de/are not all these which speake / of Galile?
And how heare we euery man his awne toun-
ge wherin we were bozen? Parthians/Medes
and Elamytes and the inhabiters of Mesopo-
tamia/of Jury / & of Capadocia/of Ponthus
and Asia/Phrigia/Pamphilia/ and of Egypte/
and of the parties of Lybia which is beſyde
Syrene/and straungers of Rome / Jewes and
*conuertes / Grekes & Arabians: we haue herde
them speake with oure awne tonges the gre-
te wozkes of God. ✠ They were all amased/
& wondred sayinge one to another: what mea-
neth this? Other mocked them sayinge: they
are full of newe wyne.

*Conuer-
tes that is
bozhen & gē
tyles conuer
ted to the Je
wes fayth.

✠ But Peter stepped fozth with the eleuen/
and lyft vp his voyce / and sayde vnto them:
Ye men of Jewrye/ & all ye that inhabite Jeru
salem: be this knowen vnto you and with youre
eares heare my wozdes. These are not dzon-
ken/as ye suppose: foz it is yet but the thyrde
houre of the daye. But this is that which was
spoken by the prophete Johel: It shalbe in the
last dayes sayth God: of my spyrete I will po-
wre out vpon all flesshe. And youre sonnes
& youre doughters shall prophesy & youre yon
ge men shall se visions/ & youre olde men shall
dzeme

The seconde sermon of Peter.

Johel.ii.c

dzeme dzemes. And on my seruaunts/and
my honde maydens I will powze out of
spzete in those dayes/and they shall proph
And I will shewe wonders in heauen abo
and tokens in the erth beneth / bloud and f
and the vapour of smoke. The sunne shalbe
ned into darckenes/and the mone into bloud
fozе that greate and notable daye of the Lo
come. And it shalbe/that whosoeuer shall
on the name of the Lozde/shalbe saued. ¶

Rome. p.c. ✠ Ye men of Israel heare these wozdes.
Jesus of Nazareth/a man approued of God
amonge you with miracles/wondzes and sig-
nes which God dyd by him in the myddes of
you/as ye youre selues knowe: him haue ye ta-
ken by the hondes of vnryghtewes persones/
after he was deliuered by the determinat coun
sell and fozeknoweledge of God/and haue cru-
cified and slayne: whom God hath rayled vp
Deathe. & lowsed the sozowes of deeth/bycause it was
vnpossible that he shuld be holden of it. For Da-
Psal.15.c. vid speaketh of him: I fozе honde I sawe God
alwayes befoze me: fozе he is on my ryght hon
de/that I shuld not be moued. Therfoze dyd
my hert triopce/and my tonge was glad. Moze
ouer also my flesshe shall rest in hope/because
Hell. thou wilt not leue my soule in hell/neyther wilt
suffre thyne holye/to se corzruption. Thou hast
shewed me the wayes of lyfe / and shalt make
me full of ioye with thy countenaunce. ¶

Men and bzethzen/let me frely speake vnto
you of the patriarke Dauid: fozе he is both dede
and buryed/& his sepulcre remayneth with vs
vnto this daye. Therfoze seinge he was a Pzo-
phet/and knewe that God had swozne with an
Ii.Re.6.8 othe to him/that the frute of his loynes shuld
sytt on his seat (in that Christ shulde ryse ageyn
Resurrec- ne in the flesshe) he sawe befoze: and spake of
tion. the resurrection of Christ/that his soule shal-

de not

be not be left in hell: nether his flesshe shall se
corrupcion. This Jesus hath God raysyd vp
wherof we all are witnesses.

Hence now that he by the ryght honde of
God exalted is/and hath receaued of the father
the promyse of the holy Goost/he hath sheed
forth that which ye now and heare. For Dauid
is not ascendyd into heuen: but he sayde. The
Lorde sayde to my Lorde syt on my ryght honde/
vntyl I make thy foes thy fote stole. So ther- Psal.cix.a.
fore let all the house of Israel knowe for a
suerty/that God hath made the same Jesus
whom ye haue crucified/Lorde and Christ.

When they hearde this/they were pricked in
their hertes/and sayd vnto Peter and vnto the
other Apostles: Ye men and brethren/what
shall we do? Peter sayde vnto them: repent
and be baptised euery one of you in the name
of Jesus Christ for the remission of synnes/
and ye shall receaue the gyfte of the holy goost.
For the promyse was made vnto you and to
youre chyldren/& to all that are afarre/euen as
many as the lorde oure God shall call. And with
many other wordes bare he witnes and exhor-
ted them sayinge: Saue youre selues from this
vntowarde generacion. Then they that gladly
receaued his preachynge/were baptised: and the
same daye/there were added vnto them aboute
thre thousande soules.

And they contynued in the Apostles doctrine
and felloushippe/and in breakynge of breed/& in
prayer. And feare came ouer euery soule. And
many wondres and signes were shewed by the
Apostles. And all that beleued kept them selues
to geder/and had thinges commen/and solde
their possessions and goodes/& departed them Commen
to all men/as euery man had nede. And they co-
tynued dayly with one accorde in the temple/
and brake breed in euery house/& dyd eate their

mynde to gether/with gladnes and singlenes of hert prayinge God/and had fauour with all the people. And the Lorde added to the congregacion dayly soche as shuld be saued.

¶ The.iij. Chapter.

The halt is cured.

PEter and John went vp to gether into the temple at the nynthe houre of prayer. And ther was a certayne man halt from his mothers wombe/who they brought and layde at the gate of the temple called beautyfull/to aske almes of them that entred into the temple. which same when he sawe Peter and John/that they wolde into the temple/desyred to receaue an almes. And Peter fastened his eyes on him with John and sayde: loke on vs. And he gaue hede vnto them/trustynge to receaue some thinge of them. Then sayd Peter: Siluer and golde haue I none/suche as I haue/geue I the. In the name of Iesus Christ of Nazareth/ryse vp and walke. And he toke him by the ryght honde/& lyfte him vp. And immediatly his fete & ancledones receaued strenght. And he sprange/stode and also walked/& entred with them into the temple/walkynge and leappynge and laudynge God.

And all the people sawe him walke and laude God. And they knewe him/that it was he which sate and begged at the beutyfull gate of the temple. And they wondred and were sore astonyed at that which had happened vnto him. And as the halt which was healed helde Peter and John/all the people ranne amased vnto them in Salomons porche.

When Peter sawe that/he answered vnto the people. ✠ Ye men of Israel/ why maruayle ye at this/or why looke ye so stedfastly on vs/as though by oure awne power or holynes/we had made this man go? The God of Abraham/Isaac and Jacob/the God of oure fathers

hath

hath glorified his sonne Jesus/whom ye de-
lyuered/and denyed in the presence of Pylate/ Math. xxvii.
when he had iudged him to belowsed. But ye Mark. xv.
denyed the holy and iust/and desyred a mur- Luk. xxiii.
therar to be geuen you and kylled the Lorde of John. xviii.
lyfe/whom God hath rayled from death/of the
which we are witnesses. And his name thor-
tow the fayth of his name/hath made this
man sound/whom ye se and knowe. And the
fayth which is by him/hath geuen to him this
health in the presence of you all.

And now brethren I wote well that thorow
ignorannce ye dyd it/as dyd also youre heddes.
But those thinges which God before had she-
wed/by the mouth of all his Prophetes/how
that Christ should suffre/he hath thus wyse ful-
filled. Repent ye therfore and turne/that youre
synnes maye be done awaye/ & when the ty-
me of refreshynge commeth/ which we shall
haue of the presence of the Lorde/& when God
shall sende him/which before was preached vn-
to you/ that is to wit Jesus Christ/ which
must receaue heauen vntyll the tyme that all
thinges/which God hath spoken by the mouth
of all his holy Prophetes sence the worlde be-
gan/be restored agayne.

For Moses sayd vnto the fathers: A Pro- Deute. xviii
phet shall the Lorde youre God rayse vp vnto
you/euen of youre brethren lyke vnto me: him
shall ye heare in all thinges whatsoeuer he shall
saye vnto you. For the tyme will come/that
euery soule which shall not heare that same pro
phet/shalbe destroyed from amonge the people.
Also all the prophetes from Samuel and then-
ce forth as many as haue spoken/haue in lyke-
wyse tolde of these dayes.

Ye are the chyldren of the Prophetes and of
the couenaunt/ which God hath made vnto
youre fathers/saying to Abraham: Euen in thy

seede shall all the kynredes of the erth be blessed. Fyrst vnto you hath God rayssed vp his sonne Jesus/& him he hath sent to blysse you/ that euery one of you shuld turne from your wickednes. ¶ The. iiij. Chapter.

Saduces

AS they spake vnto the people/the Prestes and the rular of the temple/and the Saduces came vpon them/takynge it greuously that they taught the people and preached* in Jesus the resurrection from deeth. And they layde hondes on them and put them in holde vntyll the nexte daye: for it was now euen tyde. How be it many of them which hearde the wordes/beleued/and the noumbre of the men was aboute fyue thousande.

* In iesu that he was risen & shuld rise by him.

And it chaunsed on the morowe that their rulars and elders and Scribes/as Annas the chefe Prest and Cayphas and John and Alexander & as many as were of the kynred of the hye Prestes gadred to gether at Jerusalem/and set the other before them/& axed: by what power or in what name haue ye done this syrs? ✠ Then Peter full of the holy goost sayd vnto them: perulars of the people/& elders of Jsrael/yf we this daye are examined of the good dede done to the sicke man/by what meanes he is made whole: be it knowen vnto you all/and to the people of Jsrael/that in the name of Jesus Christ of Nazareth/whom ye crucified/and whom God rayssed agayne from deeth: euen by him doth this man stonde here present before you whole. This is the stone cast a syde of you bylders/ which is set in the chefe place of the corner. Nether is ther saluacion in eny other. Nor yet also is ther eny other name geuen to men wherin we must be saued. ✠

Peter.

Esa. c viii. Ayaib. xxi. Mark. xii. a. Luk. xx. c

Saluacio

Rom. ix. g

When they sawe the boldnes of Peter and John and vnderstode that they were vnlerned men and laye people/they maruey led/and they knew

knew them/that they were with Jesu: and beholdinge also the man which was healed stondinge with them/they coulde not saye agaynst it But they commaunded them to go a syde out of the counsell / and counceled amonge themselues sayinge: what shall we do to these men? For a manifest signe is done by them/ and is openly knowen to all them that dwell in Jerusalem/and we cannot denye it. But that it be noysed no farther amonge the people/ let us threaten and charge them that they speake henceforth to no man in this name.

And they called them/and cõmaunded them that in no wyse they shuld speake or teache in the name of Jesu. But Peter and John answered vnto them and sayde: whether it be right in the syght of God/to obeye you moare then God/iudge ye. For we cannot but speake that which we haue sene and heard. So threatened they them and let them go/ and founde nothinge how to punyshe them / because of the people. For all men lauded God for the myracle which was done: for the man was aboue fourty yeare olde/on whom this miracle of healinge was shewed. God is more to obeyed then man.

Assone as they were let go/they came to their felowes / and shewed all that the hye Prestes and elders had sayde to them. And when they hearde that/ they lyfte vp their voyces to God with one accorde/ and sayde: Lorde/ thou arte God which hast made heauen and erth the see and all that in them is/which by the mouth of thy seruaunt Dauid hast sayd: Why dyd the hethen rage/and the people immagen vayne thinges. The kynges of the erth stode vp and the rulars came to geder/agaynst the Lorde & agaynst his Christ. Psal. ii. a

For of a trueth/agaynst thy holy childe Jesus whom thou hast anoynted/ bothe Herode

and also Poncius Pylate / with the Gentyls and the people of Israel gadered them selues to geder / for to do whatsoeuer thy hondes and thy counsell determined before to be done. And now Lorde / beholde their threatenynges / and graunte vnto thy seruauntes with all confidence to speake thy worde. So that thou stretche forth thyne honde / that healynge and signes and wonders be done by the name of thy holy chylde Jesus. And assone as they had prayed the place moued wheare they were assembled to geder / and they were all filled with the Holy Goost / and they spake the worde of God boldely.

✠ And the multitude of them that beleued / were of one hert / and of one soule. Also none of them sayde / that eny of the thinges which he possessed / was his awne: but had all thinges commen. And with greate power gaue the Apostles witnes of the resurrection of the Lorde Jesu. And greate grace was with them all. Nether was ther eny amonge them / that lacked. For as many as were possessers of londes or houses / solde them and brought the pryce of the thinges that were solde / and layed it doune at the Apostles fete. And distribucion was made vnto eury man accordynge as he had nede. ✠

Commen

Loue.

And Joses which was also called of the Apostles / Barnabas (that is to saye / the sonne of consolacion) beynge a Leuite / and of the countre of Cypers had londe / and solde it and layde the pryce doune at the Apostles fete.

¶ The .v. Chapter.

A certayne man named Ananias with Saphira his wyfe solde a possession / & kepte awaye parte of the pryce (his wyfe also beyng of counsell) & brought a certayne parte / and layde it doune at the Apostles

Ananias. Saphira.

fete.

fete. Then sayde Peter: Ananias/ how is it
that Sathan hath filled thyne hert/ that thou
shuldest lye vnto the holy goost/ & kepe awaye
parte of the pryce of the lyuelod? Pertayned it
not vnto the only/ & after it was solde/was not
the pryce in thyne awne power? How is it that
thou hast conceaued this thinge in thyne herte?
Thou hast not lyed vnto men/but vnto God.
When Ananias herde these wordes/ he fell dou
ne and gaue vp the goost. And great feare came
B on all them that these thinges hearde. And the
ponge men roose vp/and put him a parte/ & ca-
ryed him out/and buryed him.

And it fortuned as it were aboute the space
of .iij. houres after that his wyfe came in/igno
raunt of that which was done. And Peter say
de vnto her: Tell me/gaue ye the londe for so
moche? And she sayde: ye/for so moche. Then
Peter sayde vnto her: why haue ye agreed to ge
ther/to tempt the spryte of the Lorde? Behol-
de the fete of them which haue buryed thy hus-
bande/are at the doze/ and shall cary the out.
Then she fell doune strayght waye at his fete
and yelded vp the goost. And the ponge men ca-
me in/and founde her ded/and caryed her out/
and buryed her by her husbande. And great fea-
re came on all the congregacion/and on as ma-
C ny as hearde it.

By the hondes of the Apostles were many
signes and wondres shewed amonge the people.
And they were all to gether with one accorde in
Salomons porche. And of other durst no man
ioyne him selfe to them: neuerthelater the peo-
ple magnified them. The noumbre of them
that beleued in the Lorde bothe of men and we-
men/grewe moare and moare: in so moche that
they brought the sicke into the stretes/ & laye
de them on beddes and palettes/that at the leest
waye the shadowe of Peter when he came by/

The sha-
dow of
Peter.

myght shadowe some of them. There came also a multitude out of the cities round about vnto Jerusalem/bringynge sicke folkes/& them which were vexed with vncleane spyrites. And they were healed euery one.

Then the cheefe Preste rose vp & all they that were with him (which is the secte of the Saduces) & were full of indignacion/and layde hondes on the Apostles/& put them in the comen prison. But the angell of the Lorde by nyght opened the prison dores/& brought them forth/ and sayde: go/steppe forth/and speake in the temple to the people all the wordes of this lyfe. When they herde that/they entred into the temple erly in the mornynge and taught.

Saduces.

The cheefe Prest came & they that were with him/& called a counsell to gether/& all the elders of the chyldren of Israel/& sent to the prison to fet them. When the ministres came and founde them not in the prison/they returned and tolde sayinge: the prison founde we shut as sure as was possible/& the keepers stondynge with out before the dores. But when we had opened/we founde no man with in. when the cheefe Prest of all and the ruler of the temple and the hye Prestes herde these thinges/they douted of them/ wher vnto this worde growe.

Then came one and shewed them: beholde the men that ye put in prison/stonde in the temple/and teache the people. Then went the ruler of the temple with ministres/and brought the with out violence. For they feared the people/ lest they shuld haue bene stoned. And when they had brought them/they set the before the counsell. And the cheefe Preste axed them sayinge: dyd not we straytely commaunde you that ye shuld not teache in this name? And beholde ye haue filled Jerusalem with youre doctrine/and ye entende to bringe this mans bloud vpon vs.

Petre

Peter and the other Apostles answered & sayde: We ought moare to obey God then men. The God of oure fathers rayled vp Iesus/whom ye slewe and hanged on tre. Him hath God lyfte vp with his right hand/to be a ruler and a sauiour/for to geue repentaunce to Israel & forgeuenes of synnes. And we are his recordes concerninge these thinges & also the holy goost whom God hath geuen to the that obey him. When they hearde that/they clave a sunder: & sought meanes to slee them. Then stode ther vp one in the counsell/a Pharisey named Gamaliel/a doctoure of lawe/had in auctorite amonge all the people & commaunded to put the Apostles a syde a lytell whace/& sayde vnto them: Men of Israel take hede to youre selues what ye entende to do as touchinge these men. Before these dayes rose vp one Theudas boostinge him selfe/to whom reforted a nombre of men/about a foure hondred which was slayn/& they all which beleued him were scatred & brought to nought. After this man/arose ther vp one Iudas of Galile/in the tyme when tribute began/& drewe awaye moche people after him. He also perished: & all euē as many as harkened to him are scattered abrood.

God must be obeyed

Gamaliel

Theudas

Iudas the Galileā.

And now I saye vnto you: refrayne youre selues from these men/let them alone. For yf the counsell of this worke be of men/it will come to nought. But & yf it be of God ye cānot destroye it/lest haply ye be founde to stryue agaynst God. And to him they agreed/and called the Apostles/and bet them/& cōmaunded that they shulde not speake in the name of Iesu/and let them go.

And they departed from the counsell/reioysynge that they were counted worthy to sofre rebuke for his name. And dayly in the tēple

and in euery houſſe they ceaſed not/teachinge and preachinge Jeſus Chriſt.

¶ The.vj. Chapter.

IN thoſe dayes as the nombre of the diſciples grewe/ther aroſe a grudge amõge the Grekes agaynſt the Hebrues/because their * wyddowes were deſpyſed in the dayly miniſtreige. Then the twelue called the multitude of the diſciples to gether & layde: it is not mete that we ſhuld leaue the worde of God and ſerue at the tables. Wherfore brethren loke ye out amõge you ſeuen men of honeſt reporte & full of the holy gooſt & wyſdome/which we maye apoynte to this nedfull buſynes. But we will geue oure ſelues cõtinually to prayer & to the miniſtraciõ of the worde. And the ſayinge pleaſed the whoale multitude. And they chose Steuen a man full of fayth & of the holy gooſt/& Philip/& Prochorus/and Nichanor/and Timon/and Permenas/and Nicholas a conuerte of Antioche. which they ſet before the Apoſtles/and they prayed and layde their * hondes on them.

* Becauſe their wedoweſ were not indifferẽtly loked on in the dayly diſtributynge the cõmẽ goodes.

* Layinge on of hõdes is here: but adminyſtracion or office.

And the worde of God encreaſed/& the nõbre of the diſciples multiplied in Jeruſalem greatly/and a great company of the prieſtes were obedient to the fayth. ✠ And Steuen full of fayth and power/dyd great wondres & myracles amõge the people. Then ther aroſe certayne of the ſynagoge/which are called Libertines & Cyrenites/& of Alexandria/and of Cilicia and Aſia and diſputed with Steuen. And they coulde not reſiſt the wyſdome/& the ſpyrete/with which he ſpake. Then ſent they in men/which ſayde: we haue hearde him ſpeake blaſphemous wordes agaynſt Moſes/and agaynſt God. And they moued the people & the elders & the ſcribes: and came vpon him and caught him/and brought him to the counſell/

Steuen.

& brought

& brought forth false witnesses which sayde. This man ceaseth not to speake blasphemous wordes agaynst this holy place & the lawe: for we hearde him saye: this Jesus of Nazareth shall destroye this place / and shall chaunge the ordinaunces which Moses gaue vs. And all that sate in the counsell / loked stedfastly on him / and sawe his face as it had bene the face of an angell.

¶ The. vij. Chapter

Then sayde the chefe preest: is it even so? And he sayde: ye men / brethren and fathers / harke to. The God of glory appered vnto oure father Abraham whyll he was yet in Mesopotamia / before he dwelt in Charran / & sayd vnto him: come out of thy contre / & from thy kynred / & come into the londe / which I shall shewe the. Then came he out of the londe of Chaldey / & dwelt in Charran. And after that / allone as his father was deed / he brought him into this lande / in which ye now dwell / & he gaue him none inheritaunce in it / no not the bredeth of a fote: but promised that he wolde geue it to him to possesse & to his seed after him / when as yet he had no chylde. The sermon of Stephen. Gene. xii. a.

God verely spake on this wyse / that his seade shuld be a dweller in a straunge londe & that they shuld kepe the in bondage & entreate the euill. iiij. C. yeares. But the nacion to whom they shalbe in bondage will I iudge / sayde God. And after that shall they come forth and serue me in this place. And he gaue him the couenaunt of circumcision. And he begat Isaac / & circumcised him the. viij. daye / & Isaac begat Jacob / and Jacob the twelue Patriarkes. Gen. xvii. Gen. xxi. Gen. xxv. Gen. xxix.

And the Patriarkes hauinge indignacio solde Joseph into Egypte. And God was with him / and deliuered him out of all his aduersities / Patriarkes.

Genes. xxx. and. xxxvi. Gen. xxxviii. Genes. xli. c

ties/ and gaue him fauoure and wysdome in the sight of Pharao kynge of Egypte which made him gouerner ouer Egypte/ and ouer all his housholde.

Then came there a derth ouer all the lond of Egypt & Canaan/ and great affliccion/ that our fathers founde no sustenaunce. But when Jacob hearde that ther was corne in Egypte/ he sent oure fathers fyrst. And at the seconde tyme/ Joseph was knowen of his brethren/ & Josephs kinred was made knowne vnto Pharao. Then sent Joseph & caused his father to be brought and all his kynne/ thre score and xv. soules. And Jacob deserended into Egypt/ and dyed both he and oure fathers/ and were translated into Sichem/ & were put in the sepulcre that Abraham bought for money of the sonnes of Emor/ at Sichem.

Gen. xliii. Gene. xlvi.

Gene. xlvi. Gene. xlix Genesi. li. b

Exod. i. a

When the tyme of the promes drue nye (which God had swore to Abraham) the people grewe & multiplied in Egypte/ till another kynge arose which knewe not of Joseph. The same dealte suttely with oure kynred & euyll intreated oure fathers and made them to cast oute their younge children/ that they shulde not remayne alyue. The same tyme was Moses borne/ and was a proper childe in the sight of God/ which was norisshed vp in his fathers houlse thre monethes. When he was cast out/ Pharoes doughter toke him vp/ and norisshed him vp for her awne sonne. And Moses was learned in all maner wysdome of the Egyptians/ and was mighty in dedes and in wordes.

Exodi. ii a

And when he was full forty yeare olde/ it came into his hert to visit his brethren/ the children of Israel. And when he sawe one of them suffre wronge/ he defended him & auenged his quarell that had the harme done to him/

him/and smote the Egyptian. For he supposed his brethren wolde haue vnderstonde/ how that God by his hōdes shulde saue them. But they vnderstode not.

And the next daye he shewed him selfe vnto thē as they stroue/ & wolde haue set them at one agayne sayinge: Syrs/ye are brethren/ why hurte ye one another? But he that dyd his neighbour wronge/thrust him awaye sayinge: who made the a ruler & a iudge amonge vs? what/wilt thou kyll me/as thou dyddest the Egyptian yester daye? Then fleed Moses at that sayinge/& was a straunger in the londe of Madian/where he begat two sonnes. Exodi.ii.c

D

And when .xl. yeares were expired/ther appered to him in the wyldernes of mounte Syna/an angell of the Lorde in a flamme of fyre in a bushe. When Moses sawe it/ he wondred at the sight. And as he drue neare to beholde/ the voyce of the Lorde came vnto him: I am the God of thy fathers/the God of Abraham/ the God of Isaac/& the God of Iacob. Moses trembled & durst not beholde. Then sayde the Lorde to him: Put of thy showes from thy fete/for the place where thou stondest is holy grounde. I haue perfectly sene the affliction of my people which is in Egypte and I haue herde their groninge/ and am come doune to deliuer them. And now come and I will sende the into Egypte. Exodi.iii.a.

This Moses whom they forsoke sayinge: who made the a ruler and a iudge: the same God sente bothe a ruler and a deliuerer/ by the hondes of the angell which appered to him in the bushe. And the same brought them out shewinge wondres & signes in Egypt/& in the reed see & in the wyldernes .xl. yeares. This is that Moses which sayde vnto the chyldre of Israel: A Prophet shall the Lorde youre God

E

Exodi.vii. and.viii.ix. x.xi.xii. Exod.xv. Deut.xviii. Exod.xi.

God rayse vp vnto you of youre brethren/lyke vnto me/him shall ye heare.

This is he that was in the congregacō/in the wyldernes with the angell which spake to him in the mounte Syna/and with oure fathers. This mā receaued the wordes of lyse to geue vnto vs/to whō oure fathers coulde not obeye/but cast it frō thē/& in their hertes turned backe agayne into Egypte/sayinge vnto Aron: Make vs goddes to go before vs. For this Moses that brought vs out of the londe of Egypte/we wote not what is become of him. And they made a calfe in those dayes/& offered sacrifice vnto the ymage/and reioyced in the workes of their awne hondes.

Exodi. xxxii.

Then God turned him selfe & gaue them vp/that they shulde worshyp the starres of the skye/as it is written in the boke of the Prophetes. O ye of the houlle of Israel/gaue ye to me sacrifices & meate offeringes by the space of.xl. yeares in the wyldernes? And ye toke vnto you the tabernacle of Moloch/& the starre of youre god Remphan/figures which ye made to worshippe them. And I will translate you beyonde Babylon.

Amo.v.g.

Exodi. xxv.d Le.viii.b. Josu.iii.e

Oure fathers had the tabernacle of witnes in the wyldernes/as he had apoynted them speakinge vnto Moses/that he shuld make it accordinge to the fassion that he had sene. Which tabernacle oure fathers receaued/and brought it in with Josue into the possession of the Gentyls which God drawe out before the face of oure fathers vnto the tyme of Dauid.

i.Reg.xvi. Psal.cxxxi.

which founde fauour before God/& wolde fayne haue made a tabernacle for the God of Jacob. But Salomon bylt him an houle.

a God dwelleth not in temples or churches made with handes.

How beit he that is hyest of all/dwelleth not in tēples* made with hondes/as sayth the Prophete: Heauē is my seate/and erth is my

fote

sore stole / what house will ye bylde for me sayth the Lorde? or what place is it that I shulde rest in? hath not my honde made all these thinges?

Ye stiffenecked & of vncircumcised hertes and eares: ye haue all wayes resisted the holy goost: as youre fathers dyd / so do ye. which of the Prophetes haue not youre fathers persecuted? And they haue slayne them / which
G shewed before of the commynge of that iust / whom ye haue now betrayed and murdred. And ye also haue receaued a lawe by the ordinaunce of angels / and haue not kept it.

When they hearde these thinges / their hertes claue a sunder and they gnasshed on him with their tethe. But he beinge full of the holy goost / loked vp stedfastly with his eyes into heauen / & sawe the glorie of God / & Jesus stondinge on the ryght honde of God & sayde: beholde / I se the heaues open / & the sonne of man stondinge on the ryght honde of God. Then they gaue a shute with a loude voyce / & stopped their eares and ranne vpon him all at once / & cast him out of the cite / & stoned him. And the witnesses layde doune their clothes at a ponge manes fete named Saul. And they Saul.
stoned Steuen callinge on & sayinge: Lorde Jesu receaue my spyrete. And he kneled doune and cryed with a loude voyce: Lorde laye not this synne to their charge. And when he had thus spoken / he fell a slepe. ¶

¶ The. viij. Chapter.

¶ Saul had pleasure in his deeth. And at Saul.
that tyme ther was a great persecucion agaynst the congregacion which was at Jerusalem / and they were all scattered abroade thorowout the regions of Jury & Samaria / except the Apostles. Then deuout men dyrelled Steuen / and made great

lamen

lamentacio ouer him. But Saul made hauocke of the congregacion/and entred into euery houlse & drewe out bothe man & woman/and thrust them into prison. Howbeit they that were scattered abroade/wēt euery where preachinge the worde. Then came Philip into a cite of Samaria/and preached Christ vnto them. And the people gaue hede vnto those thinges which Philip spake/with one accorde/ in that they hearde and sawe the myracles which he did. For vnclene spretes crienge with loude voyce/came out of many that were possessed of them. And many taken with palsies/ and many that halted/were healed. And ther was great ioye in that cite. And there was a certayne man called Simon/which before tyme in the same cite/vsed witche crafte & bewitched the people of Samarie/sayinge that he was a man that coulde do greate thinges. whom they regarded/frō the lest to the greatest/sayinge: this felow is the great power of God. And him they set moche by/because that of longe tyme he had mocked them with sorcery. But assone as they beleued Philippes preachinge of the kyngdome of God & of the name of Jesu Christ/they were baptised both men and wemen. Then Simon him selfe beleued also/and was baptised/and cōtinued with Philip/& wondred beholdinge the myracles and signes/which were shewed.

Philip.

Simon magus.

¶ When the Apostles which were at Jerusalem hearde saye that Samaria had receaued the worde of God: they sent vnto the Peter & John. which whē they were come/prayed for them that they might receaue the holy goost. For as yet he was come on none of them: But they were baptised only in the name of Christ Jesu. Then layde they their hondes on them/& they receaued the holy goost. ¶

When

when Simon sawe/that thorowe layinge on of the Apostles hondes on them/ the holy goost was geuen: he offered thē money sayinge: Geue me also this power / that on whom soeuer I put the hondes/he maye receaue the holy goost. Then sayde Peter vnto him: thy monye perysh with the / because thou wenest that the gifte of God maye be obteyned with money. Thou hast nether parte nor fellowshippe in this busines. For thy hert is not ryght in the sight of God. Repent therfore of this thy wickednes/ & praye God that the thought of thyne hert maye be forgeuen the. For I perceaue that thou arte full of bitter gall/and wrapped in iniquite.

Layenge on of hōde

Then answered Simon & sayd: praye ye to the Lorde for me/that none of these thinges which ye haue spokē/fall on me. And they whē they had testified & preached the worde of the Lorde/returned toward Jerusalē/& preached the gospell in many cities of the Samaritās.

✠ Then the angell of the Lorde spake vnto Philip sayinge: aryse and go towarde mid daye vnto the waye that goeth doune frō Jerusalem vnto Gaza which is in the desert. And he arose and wēt on. And beholde a man of Ethiopia which was a chamberlayne/ & of greate auctorite vnder Candace quene of the Ethiopians/and had the rule of all her treasure/ came to Jerusalem for to praye. And as he returned home agayne sittinge in his charet/ he rede Esay the Prophete.

Then the spyrite sayde vnto Philip: go nere & ioyne thy selfe to yonder charet. And Philip rāne to him/& herde him rede the prophet Esayas/and sayde: Understondest thou what thou redest? And he sayd: how can I / except I had a gyde? And he desyred Philip that he wolde come vp & sit with him. The tenoure of

the scripture which he redde was this. He was
ledde as a shepe to be slayne: & lyke a lambe
dome before his sherer/ so opened he not his
mouth. * Because of his humblenes/ he was
not estemed: who shall declare his generacion?
for his lyfe is taken frō the erthe. The cham-
berlayne answered Philip and sayde: I praye
the/ of whom speaketh the Prophet this? of
him selfe/ or of some other man? F

And Philip opened his mouth/ & beganne
at the same scripture/ & preached vnto him Je-
sus. And as they went on their waye/ they ca-
me vnto a certayne water & the chamberlay
ne sayde: See here is water/ what shall let me
to be baptised? Philip sayde vnto him: If
thou beleuest with all thyne hert/ thou mayst.
He answered and sayde: I beleue that Jesus
Christ is the sonne of God. And he commaun
ded the charet to stonde still. And they went
doune bothe into the water: bothe Philip & al
so the chamberlayne/ and he baptised him.
And assone as they were come out of the wa-
ter/ the spirite of the Lorde caught awaye Phi
lip/ that the chāberlayne sawe him no moore.
And he went on his waye reioysinge: but Phi
lip was founde at Azotus. And he walked tho
rowout the countre preachinge in their cities/
till he came to Cesarea. ✠

Because
he was of
so lowe de-
gree in this
worlde: but
a poore car
penter/ and
humbled
him selfe vn
to all men
and was o-
bedient euē
vnto the mo
ste lyke de-
the of the
crosse: wher-
fore can not
the Jewes
esteme him
for the verie
Messias.

¶ The .ix. Chapter. ✠

Gala. 1.8

AND Saul yet brethinge oute threatnin
ges & slaughter agaynst the disciples of
the Lorde/ wēt onto the hye preste/ & de
sired of him lettres to Damasco/ to the
synagoges: that yf he founde eny of this waye
whether they were men or wemen/ he myght
bringe them bounde vnto Jerusalem. But as
he iorneyed & was come nye to Damasco/ so-
denly there shyned rounde about him a lyght
from heauen/ and he fell to the erth/ & heard
a voyce

a voyce sayinge to him: Saul/ Saul/ why per- i. Cor. xv.
secutest thou me? And he sayd: what arte thou ii. Cor. xii.
Lorde? And the Lorde sayd: I am Jesus who
thou persecutest/ it shalbe harde for the to kyc Saul is con-
he agaynst the pricke. And he bothe tremblin- uerted.
ge and astonyed sayde: Lorde what wilt thou
haue me to do? And the Lorde sayd vnto him:
aryse and go into the cite/ and it shalbe tolde
the what thou shalt do.

8 The men which iorneyed with him/ stode
amased/ for they hearde a voyce/ but sawe no
man. And Saul arose from the erth/ and ope
ned his eyes/ but sawe no man. Then ledde
they him by the honde/ and brought him into
Damasco. And he was .iij. dayes without
syght/ & nether ate nor dranke. And ther was
a certayne disciple at Damasco named Ana- Ananias.
nias/ & to him sayde the Lorde in a visiō: Ana
nias? And he sayde: beholde I am here Lorde.
And the Lorde sayde vnto him: aryse & go into
the strete which is called straight/ and seke in
the house of Judas/ after one called Saul of
Tharsus. For beholde he prayeth/ and hath
sene in a vision a man named Ananias comin
ge into him/ and puttinge his hondes on him/
that he myght receaue his syght.

Then Ananias answered: Lorde/ I haue
heard by many of this man/ how moche euyll
he hath done to thy sainctes at Jerusalem &
here he hath auctorite of the hye prestes to
bynde all that call on thy name. The Lorde
sayde vnto him: go thy wayes: for he is a cho
sen vessell vnto me/ to beare my name before
the gentyls & kynges/ and the chyldren of Is-
rael. For I will shewe him how great thin-
ges he must suffre for my names sake.

Ananias wēt his waye and entred into the
house/ and put his hondes on him and sayde:
brother Saul/ the lorde that apperyd vnto the

in the waye as thou camst /hath sent me/that thou myghtest receaue thy syght and be filled with the holy goost. And immediatly ther fell from his eyes as it had bene scales/and he receaued sight and arose and was baptised/and receaued meate and was comforted.

Then was Saul a certayne dayes with the disciples which were at Damasco. And streyght waye he preached Christ in the Synagoges/ how that he was the sonne of God. All that hearde him/were amased & sayde: is not this he that spoyled them which called on this name in Jerusalem/ & came hyther for the entēt that he shuld bringe thē bounde vnto the hye prestes? But Saul encreased in strēgth/ & confounded the Jewes which dwelte at Damasco affirminge that this was very Christ.

Paule preacheth Christ.

And after a good whyle/ the Jewes toke counsell to gether/to kyll him. But their layinge awayte was knowen of Saul. And they watched at the gates daye and nyght to kyll him. Then the disciples toke hi by night & put him thorow the wall & let him doune in a basket.

Paule is persecured. ii. Cor. xi.

And when Saul was come to Jerusalem/ he assayde to ioyne him selfe with the disciples and they were all afrayde of him/and beleued not that he was a disciple. But Barnabas toke him & brought him to the Apostles & declared to them how he had sene the Lorde in the waye/& had spokē with him: & how he had done boldely at Damasco in the name of Jesu. And he had his conuersaciō with them at Jerusalem/& quit him selfe boldly in the name of the Lorde Jesu. And he spake and disputed with the Grekes: and they went about to slee him. But when the brethren knewe of that/ they brought him to Cesarea/ and sent him forth to Tharsus. Then had the congregacios rest thorowoute all Jewry and Galile and

Samari

Samary/and were edified/and walked in the feare of the Lorde/and multiplied by the cõforte of the holy goost.

And it chaunsed as Peter walked throughoute all quarters/he cam to the saynctes which dwelt at Lydda. And there he founde a certayne man named Eneas/which had kepte his beed. viij. yeres sicke of the palsie. Then sayde Peter vnto him: Eneas Jesus Christ make the whole; aryse and make thy beed. And he arose immediatly. And all that dwelt at Lydda and Sharon/sawe him/and tourned to the Lorde. Eneas.

Ther was at Joppe a certayne womã (whiche was a disciple named Tabitha/which by interpretaciõ is called Dorcas) the same was full of good workes and almes dedes/which she dyd. And it chaunsed in those dayes/that she was sicke and dyed. When they had weshed her and layd her in a chamber: Because Lydda was nye to Joppa/& the disciples had hearde that Peter was there/they sent vnto him/desiringe him that he wolde not be greued to come vnto them. Tabitha. dorcas.

Peter arose & came with them. And when he was come/they brought him in to the chamber. And all the wyddowes stode round about him wepinge & shewinge the cotes & garmentes which Dorcas made whill she was with thẽ. And Peter put thẽ all forth & kneled doune & prayde & turned him to the body & sayde: Tabitha/arise. And she opened her eyes/and when she sawe Peter/sat vp. And he gaue her the honde & lyft her vp/& called the saynctes & wydowes/and shewed her alyue. And it was knowne throwout all Joppa/& many beleued on the Lorde. And it fortuned that he taryed many dayes in Joppa with one Simon a tanner. ¶ The. x. Chapter.

Cornelius.

THer was a certayne man in Cesarea called Cornelius/a captayne of the soudiers of Italy/a deuoute mā/ and one that feared God with all his housholde/which gaue moche almes to the people/ & prayde god alwaye. The same sawe in a vision euidently aboute the nynthe houre of the daye/ an angell of God comynge into him/& sayinge vnto him: Cornelius. When he loked on him/he was afrayde & sayde what is it lorde? He sayde vnto him. Thy prayers & thy almeses are come vp into remembraunce before God. And now sende men to Joppa/ & call for one Simon named also Peter. He lodgeth with one Simon a tāner/whose house is by the see syde. He shall tell the/what thou oughtest to do. When the angell which spake vnto Cornelius/was departed/he called two of his housholde seruauntes/ and a deuoute soudier of them that wayted on him/and tolde them all the mater/and sent them to Joppa.

*The howses are flatroofed in those countres.

On the morowe as they wēt on their iorney & drewe nye vnto the cite/Peter went vp vpō the toppe of the house to praye about the.vj. houre. Then wexed he an hongred/ & wolde haue eatē. But whyll they made redy. He fell into a traūce/& sawe heauen opened & a certayne vessell come doune vnto him/as it had bene a greate shete/ knyt at the. iiij. corners/ and was let doune to the erth/where in were all maner of. iiij. foted beastes of the erth/and vermen and wormes/and foules of the ayer. And ther came a voyce to him: ryse Peter/ kyll & eate. But Peter sayde. God forbyd lorde/for I haue neuer eaten eny thinge that is comen or vnclene. And the voyce spake vnto him agayne the seconde tyme: what God hath clensed/that make thou not comen. This was done thryse/and the vessell was receaued vp agayne

Peters Visi on.

agayne into heauen.

Whyle Peter mused in him selfe what this vision which he had sene meant: beholde/the men which were sent from Cornelius / had made inquirance for Simons house/ and stode before the dore. And called out one & axed whether Simon which was also called Peter were lodged there. whyll Peter thought on this vision/the spyrete sayde vnto him: beholde/men seke the: aryse therfore/get the doune/ & go with them/ & doute not: for I haue sent them. Peter went doune to the men which were sent vnto him from Cornelius/ and sayde. Beholde/ I am he whom ye seke/what is the cause wherfore ye are come? And they sayde vnto him: Cornelius the captayne a iust man/ and one that feareth God/and of good reporte amonge all the people of the Iewes was warned by an holy angell to sende for the into his house and to heare wordes of the. Then called he them in/and lodged them.

And on the morowe Peter went awaye with them/ & certayne brethren from Ioppa accompanyed him. And the thyrd daye entred they into Cesaria. And Cornelius wayted for them/ and had called to gether his kynsmen/ and speciall frendes. And as it chaunsed Peter to come in/ Cornelius met him/ & fell doune at his fete/and worshipped him. But Peter toke him vp sayinge: stonde vp: for eupn I my selfe am a mā. And as he talked with him he cam in/ and founde many that were come to gether. And he sayde vnto them: Ye knowe how that it is an vnlawfull thinge for a man that is a Iewe/to company or come vnto an alient: but God hath shewed me that I shulde not call eny man commen or vncliene: therfore came I vnto you without sayinge nay/ allone as I was sent for. I axe therfore/for

what intent haue ye sent for me?

And Cornelius sayde: This daye now .iiij. yedas I fasted & at the nynthe houre I prayde in my house: & beholde/a mã stode before me in bright clothinge & sayde: Cornelius/ thy prayer is heard & thyne almes dedes are had in remembraunce in the sight of God. Sende therfore to Joppa/ & call for Simon which is also called Peter. He is lodged in the house of one Simon a tanner by the see syde/ the which assone as he is come/ shall speake vnto the. Then sent I for the immediatly: & thou hast well done for to come. Now are we all here present before God/ to heare all thinges that are commaunded vnto the of God.

Then Peter opened his mouth & sayde: Of a trueth I perceaue/ that God is not partiall/ but in all people he that feareth him and worketh righteweslnes/ is accepted with him.

We knowe the preachinge that God sent vnto the chyldren of Israel/ preachinge peace by Jesus Christ/ which is Lorde ouer all thinges: ✠ which preachinge was published throw oute all Jewrye/ and beganne in Galile/ after the baptyme which John preached/ how God had annoynted Jesus of Nazareth with the holy goost/ & with power. which Jesus went aboute doinge good/ and healinge all that were oppressed of the deuels/ for God was with him. And we are witnesses of all thinges which he dyd in the londe of the Jewes & at Jerusalem: whom they slew/ & honge on tree. Him God reysed vp the thyrde daye/ & shewed him openly/ not to all the people/ but vnto vs witnes chosin before of God/ which ate & droncke with him/ after he arose from deeth. ✠ And he commaunded vnto vs to preache vnto the people & testifie/ that it is he that is ordened of God a iudge of quycke & deed.

To him

tent.x.d. Dar.xix. b.xxxiiii. api.vi.b. ecle.xxxb. oma.ii.b. lat.ii.b. phe.vi.b kko.iii.d. Deut.i.c

Thy this remissiõ synnes. er.x.xi. Phe.vii.

To him geue all the Prophetes witnes / that thorowe his name/all that beleue in him/shall receaue remission of synnes. ✠

Whyle Peter yet spake these wordes / the holy goost fell on all thē which heardē the preachynge. And they of the circumcision which beleued / were astonyed / as many as came with Peter / because that on the Gentyls also was sheed oute the gyfte of the holy goost. For they heardē them speake with tonges and magnify God. Then answered Peter: can eny man forbyd water / that these shuld not be baptised / which haue receaued the holy goost as well as we? And he commaunded them to be baptised in the name of the Lorde. ✠ Then prayde they him / to tary a feawe dayes.

✠ The holy ghoost com meth with oute layng on of hōdes

¶ The. xi. Chapter.

AND the Apostles and the brethren that were thorowout Jewry / harde saye that the hethen had also receaued the worde of God. And when Peter was come vp to Jerusalem / they of the circumcision reasoned with him sayinge: Thou wentest into men vncircumcised / and atest with them.

The Apostles were hyrre fyrst re ughte cer fied by the holy ghost of the cōuersion of the gentyles

Then Peter began and expounded the thinge in order to them sayinge: I was in the cite of Joppa prayinge / and in a traunce I sawe a vision / a certen vessell descende / as it had bene a large lynnyn clothe / let doune from heuen by the fower cornes / and it cam to me. Into the which when I had fastened myne eyes / I consydered and sawe fowerfoted beastes of the erth / and vermen and wormes / & foules of the ayer. And I herde a voyce sayinge vnto me: aryse Peter / sley and eate. And I sayd: God forbyd Lorde / for nothinge comen or vnclene / hath at eny tyme entred into my mouth. But the voyce answered me agayne from heuen / count not thou those thinges comen / which God hath

clensed. And this was done thre tymes. And all were taken vp agayne into heauen.

And beholde immediatly ther were thre men come vnto the houſſe where I was ſent from Ceſarea vnto me. And the ſpyrete ſayde vnto me/that I ſhuld go with them/with out doutynge. Moreouer theſe lixe brethren accompanyed me: and we entred into the mans houſſe. And he ſhewed vs/how he had ſene an angel in his houſſe/which ſtod and ſayde to him: Send men to Joppa/and call for Simon/named alſo Peter: he ſhall tell the wordes/wher by both thou and all thyne houſſe ſhalbe ſaued. And as I beganne to preache/the holy gooſt fell on them/as he dyd on vs at the beginnynge. Then came to my remembraunce the wordes of the Lorde/how he ſayde: John baptiſed with water but ye ſhalbe baptiſed with the holy gooſt. For as moche then as God gaue them lyke gyftes/as he dyd vnto vs/when we beleued on the Lorde Jeſus Chriſt: what was I/that I ſhuld haue withſtonde God? when they hearde this/they held their peace and glorified God/ſayinge: then hath God alſo to the Gentyls graunted repentaunce vnto lyfe. L

They which were ſcattryd abroade thorow the affliction that aroſe about Steuen walked thorow oute tyll they came vnto Phenices and Cypers and Antioche preachynge the worde to no man/but vnto the Jewes only. Some of them were men of Cypers and Syrene/which when they were come into Antioche/ſpake vnto the Grekes/and preched the Lorde Jeſus. And the honde of the Lorde was with them and a greate nombre beleued and turned vnto the Lorde. D

Barnabas ſent to Antioche.

Tydinges of theſe thinges came vnto the eares of the congregacion/which was in Jeruſalem. And they ſente forth Barnabas that he ſhuld

he shuld go vnto Antioche. Which when he was come and had sene the grace of God/was glad/and exhorted them all/that with purpose of hert/ they wolde continually cleaue vnto the Lorde. For he was a good man/and full of the Holy goost and of fayth: and moche people was added vnto the Lorde. Then departed Barnabas to Tarsus/for to seke Saul. And when he had founde him/he brought him vnto Antioche. And it chaunsed that a whole yere they had their conuersacion with the congregacion there/and taught moche people: in so moche that the disciples of Antioche were the fyrst that were called Christen. Barnabas seketh Paul.

In those dayes came Prophetes from Ierusalem vnto Antioche. And ther stode vp one of them named Agabus/and signified by the spyrite/that ther shuld be great derth throughoute all the worlde/which came to passe in the Emprours Claudius dayes. Then the disciples euery man accordynge to his abylite/purposed to sende socoure vnto the brethrē which dwelt in Iewry. Which thinge they also dyd/ and sent it to the elders/by the hondes of Barnabas and Saul.

¶ The xij. Chapter. ✠

AT that tyme Herode the kynge stretched forth his handes to vexe certayne of the congregacion. And he killed James the brother of John with the swerde: and because he sawe that it pleased the Iewes/he proceded forther/and toke Peter also. Then were the dayes of swete breed. And when he had caught him/he put him in prison/& deliuered him to .iiij. *quaternions of soudiers to be kepte/entendinge after ester to bringe him forth to the people. Then was Peter kepte in prison. But prayer was made with out ceasynge of the congregacion/vnto God/for him. James brother John is led. Peter is taken. *Quaternion is four

And when

And when Herode wolde haue brought him oute vnto the people/the same nyght slepte Peter bitwene two soudiers/bounde with two chaynes / and the kepers before the doze kepte the pzeson.

And beholde the angel of the Lozde was there pzesent / and a lyght shyned in the lodge. And he smote Peter on the syde / & steryd him vp sayinge: aryse vp quickly. And his cheynes fell of from his hondes. And the Angel sayd vnto him: gyrde thy selfe and bynde on thy *sandales. And so he dyd. And he sayde vnto him: cast thy mantle aboute the/and folowe me. And he came oute and folowed him/and wist not/that it was truthe which was done by the angel/but thought he had sene a vision. When they were past the fyrst and the seconde watche/they came vnto the yron gate / that ledeth vnto the cite/which opened to them by his awne accorde. And they went out and passed thorowe one strete/and by and by the angel departed from him.

And when Peter was come to him selfe/he sayde: now I knowe of a surety/that the Lozde hath sent his angel/ & hath deliuered me out of the honde of Herode/and from all the waytyngfor of the people of the Jewes. And as he consydred the thinge/he came to the houlse of Mary the mother of one *John/which was called Marke also/where many were gaddered to geder in prayer. As Peter knocked at the entry doze/a damsell came forth to herken/named Rhoda. And when she knew Peters voyce/she opened not the entre for gladnes / but ran in and told how Peter stode before the entre. And they sayde vnto her: thou arte mad. And she bare them doune that it was euen so. Then sayde they: it is his angel. But Peter contynued knockynge: And when they had opened

the

peter is lor
sed.

Sadales
e soles to
bounde
der the fe

his Iohn
he same
rke/that
er the
ett of
rke.

the doze / and sawe him / they were astonyed. And he beckened vnto them with the honde/to holde their peace/and tolde them by what meanes the Lozde had brought him oute of the pzeson. And he sayde:go shew these thinges vnto James and to the brethzen. And he departed and went into a nother place.

D Assone as it was daye ther was no lyttell a do amonge the soudiers / what was becum of Peter. When Herode had called foz him/& found him not/he examined the kepers/and commaunded to departe. And he descended from Jewzy to Cesarea / and ther abode. Herode was displeased with them of Tyze and Sidon. And they came all at once / and made intercession vnto Blastus the kynges chamberlen/and desyzed peace/ because their countrey was norysshed by the kynges londe. And vpon a daye appoynted Herode arayed him in royall apparell/and set him in his seate/and made an ozacion vnto them. And the people gaue a shoute/ sayinge:it is the voyce of a God and not of a man. And immediatly the angel of the Lozde *smote him/because he gaue not God the honoure/and he was eaten of wozmes/and gaue vp the goost.

* Herode stryne and eaten of wormes.

And the wozde of God grewe and multiplied. And Barnabas and Paul returned to Jerusalem/when they had fulfilled their office/ and toke with them *John/which was also called Marcus.

* John is Marke the Euangelist.

¶ The .xiij. Chapter.

A There were at Antioche/in the congregacion certayne pzophetes and teachers: as Barnabas and Simon called Niger/ and Lucius of Cerene / and Manahen Herode the Tetrarkes norysselowe/and Saul. As they ministred to the Lozde and fasted/the holy goost sayde:separate me Barnabas & Saul/ foz the wozke where vnto I haue called them.

Barnabas and Paul are sente to preache.

Then

Then fasted they and prayed/& put their hondes on them/& let them go. And they after they were sent of the holy goost/ came vnto Seleucia/ and from thence they sayled to Cyprus. And when they were come to Salamine/they shewed the worde of God in the synagoges of the Iewes. And they had *John to their minister

This Jo-
n is Mar
e the euan
elist.

When they had gone thorowout the yle vnto the cite of Paphos/they founde a certayne sorcerer/ a false prophet which was a Iewe/named Barieſu/which was with the ruler of the countre one Sergius Paulus a prudent man. The same ruler called vnto him Barnabas and Saul/and desyred to heare the worde of God. But Elemas the sorcerar (for so was his name by interpretacion) withstode them/& sought to turne awaye the ruler from the fayth. Then Saul which also is called Paul beinge full of the holy goost set his eyes on him/ and sayde: O full of all sutteltie and disceptfulnes the chylde of the deuyll/& the enemye of all ryghteousnes/thou ceasest not to peruert the straight wayes of the Lorde. And now beholde the honde of the Lorde is vpon the/and thou shalt be blynde and not se the sunne for a season And immediatly ther fell on him a myste and a darknes/& he went aboute seekinge them that shuld leade him by the honde. Then the rular when he sawe what had happened/beleued/and wondred at the doctrine of the Lorde.

Barieſu.
ergius
aulus.

Elemas

Saul.

When they that were with Paule/were departed by shippe from Paphus/ they came to Perga a cite of Pamphilia: and there John departed from them/and returned to Jerusalem. But they wandred thorowe the countres/from Perga to Antioche a cite of the countre of Pisidia/and went into the synagoge on the Sabboth daye and sate doune. And after the lawe and the Prophetes were redde/ the rulers of the sy-

arke the
uangelist
herwyse
alled John
reaketh cō
anye.

the synagoge sent vnto them sayinge: Ye men and brethren/yf ye haue eny sermon to exhorte the people/saye on.

Then Paul stode vp and beckened with the honde/& sayde: Men of Israel/and ye that feare God/geue audience. The God of this people chose oure fathers/& exalted the people when they dwelt as straungers in the londe of Egypt/& with a myghty arme brought them oute of it/& aboute the tyme of .xl. yeares suffred he their maners in the wildernes. And he destroyed .vij. nacions in the londe of Canaan/ and deuided their londe to them by lot. And after warde he gaue vnto them iudges aboute the space of .iiij.C. and .l. yeres vnto the tyme of Samuel the prophet. And after that/they desyred a kynge/and God gaue vnto them Saul the sonne of Cis/a man of the tribe of Beniamin/ by the space of .xl. yeres. And after he had put him doune/he set vp Dauid to be their kynge/ of whome he repoted sayinge: I haue founde Dauid the sonne of Jesse/ a man after myne awne hert/he shall fulfill all my will.

Exod.i.a
Exod.xiii.
Exod.xvi.a.
Josu.xiiii.
Judi.iii.d
i.Reg.viii.c
.Reg.x.c
and.x.a.
Psa.lxxxviii.
i.Reg.xvi.
Esai.xi.c

Of this mannes seed hath God (accordynge to his promes) brought forth to the people of Israel/a sauiour/ one Jesus/ when John had fyrst preached before his commynge the baptime of repentaunce to Israel. And when John had fulfilled his course/ he sayde: whome ye thinke that I am/the same am I not. But beholde ther cometh one after me/whose shewes of his fete I am not worthy to lowse.

Matth.iii.a
Mark.i.a
Luke.iii.a.
Mark.i.a

Ye men and brethren/ chyldren of the generacion of Abraham/& whosoeuer amonge you feareth God/to you is this worde of saluacion sent. The inhabiters of Jerusalem and their rulers/because they knewe him not/nor yet the voyces of the prophetes which are redde euery Saboth daye/they haue fulfilled them in condempnyn

dempnynge him. And when they founde no cause of deeth in him/yet desyred they Pylate to kyll him. And when they had fulfilled all that were wrytten of him/they toke hm doune from the tree and put him in a sepulcre. But God rayled him agayne from deeth/ and he was seene many dayes of them which came with him from Galile to Jerusalem. Which are his witnesses vnto the people.

Mark. xvbii
Mark. xv.
Luk. xxiii.
Joh. xix.
Math. xvbiii
Mark. xvi.
Luk. xxiiii.
Jehu. xx

And we declare vnto you/how that the promes made vnto the fathers/God hath fulfilled vnto vs their chyldren/in that he reysed vp Jesus agayne. Euen as it is wrytten in the fyrste psalme: Thou arte my sonne/ this same daye begat I the. As cõcernynge that he reysed him vp from deeth/now no more to returne to corrupcion/he sayde on this wyse: The holy promyses made to Dauid/ I will geue them sayth fully to you. Wherfore he saith also in another place: Thou shalt not soffre thyne holye to se corrupcion. Howbeit Dauid after he had in his tyme fulfilled the will of God he slepte/ & was layde with his fathers/ and sawe corrupcion. But he whom God reysed agayne/sawe no corrupcion.

Psalm. ii.b
Hebreo. i.b

Esa. lv.b
Psalm. xvi.d
Reg. i.b

Be it knowne vnto you therfore ye men and brethren/that thorow this man is preached vnto you the forgeuenes of synnes/and that by him/all that beleue/are iustified from all thinges from which ye coulde not be iustified by the lawe of Moses. Beware therfore lest that fall on you/which is spoke of in the prophetes: Beholde ye despysers and wonder/& perysshe ye: for I do a worke in youre dayes/which ye shall not beleue/yf a man wolde declare it you.

Iustified signifieth made righteous and pardoned the law.
Habb. i.b.

When they were come out of the Synagoge of the Jewes/the Gentyls besought that they wolde preache the worde to them betwene the Saboth dayes. When the congregacion was

spoken vp/ many of the Jewes and verteous
worshippers folowed Paul and Barnabas/ which
spake to them and exhorted them to contynue
in the grace of God. And the nexte saboth daye
came almoste the whole cite together/ to heare
the worde of God. when the Jewes sawe the
people/ they were full of indignacion and spake
against those thinges which were spoken of
Paul speakynge against it/ and raylinge on it.
Then Paul and Barnabas waxed bolde/ & sayde
it was mete that the worde of God shulde
fyrst haue bene preached to you. But seinge ye
put it from you/ and thinke youre selfes vnwor
thy of euerlastynge lyfe: lo/ we turne to the
Gentyls. For so hath the lorde cõmaunded vs:
I haue made the a lyght to the Gentyls/ that
thou be saluacion vnto the ende of the worlde.

The Gentyls hearde and were glad and glo-
rified the worde of the Lorde/ and beleued: euen
as many as were ordeyned vnto eternall lyfe.
And the worde of the Lorde was published
thorowe oute all the region. But the Jewes
moued the worshypfull and honorable wo-
men and the chefe men of the cite/ & reysed per-
secucion against Paul and Barnabas and ex-
pelled them oute of their costes. And they shoo
ke of the duste of their fete against them/ & ca-
me vnto Iconium. And the disciples were fil-
led with ioye and with the holy goost. ✠

Esai.xlix.

Mathe.x.
Mark.vi.
Luk.ix.

¶ The.xiiii. Chapter.

AND it fortuned in Iconium that they
went both to gether into the synagoge of
the Jewes/ & so spake/ that a great multi-
tude both of the Jewes and also of the Grekes
beleued. But the vnbeleuinge Jewes/ stered vp
& onquieted the myndes of the Gentyls against
the brethren. Longe tyme a bode they there
and quyt them selues boldly with the helpe of
the Lorde/ which gaue testimony vnto the

de of his grace/and caused signes and wondres to be done by their hondes. The people of the cite were deuided: and parte helde with the Iewes/and parte with the Apostles.

when ther was a saulte made both of the Gentyls and also of the Iewes with their rulers/to put them to shame and to stone them/ they were ware of it/& fled vnto Lystra & Derba/cities of Lycaonia/and vnto the region that lyeth round aboute/& there preached the Gospell. And ther sate a certayne man at Lystra weake in his fete/beinge creple from his mothers wombe/and neuer walkyd. The same hearde Paul preache. Which beheldē him and perceaued that he had fayth to be whole/and sayd with a loude voyce: stond vpryght on thy fete. And he stert vp/and walked. And when the people sawe/what Paul had done/ they lyfte vp their voyces/sayinge in the speache of Lycaonia: Goddes are come doune to vs in the lykenes of men. And they called Barnabas Jupiter/and Paul Mercurius/ because he was the preacher. Then Jupiters Preste/which dwelt before their cite/brought oxen and garlondes vnto the churche porche/and wolde haue done sacrifise with the people.

A creple is healed.

Goddes.

But when the Apostles/Barnabas and Paul herde that/they rent their clothes/ and ran in amonge the people/ cryinge and sayinge: Syrs/ why do ye this? we are moztall men lyke vnto you and preache vnto you/that ye shuld turne from these vanyties vnto the lyuinge God/ which made heauen and erth and the see and all that in them is: the which in tymes past suffred all nacions to walke in their awne wayes. Neuertheles he lefte not him selfe with oute witnes/ in that he shewed his benefites/ in geuynge vs rayne from heauen and frutefull seasons/fyllinge oure hertes with fode & gladnes. And

Psal. cxlv. Apoc. xiiii.

nes. And with these sayinges scase restrayned they the people/that they had not done sacrifice vnto them.

Thyther came certayne Jewes from Antioche and Iconium/and optayned the peoples cõsent/and stoned Paul/and drewe him oute of the cite/supposynge he had bene dede. How be it as the disciples stode rounde about him he arose vp and came into the cite. And the nexte daye he departed with Barnabas to Derba. After they had preached to that cite/and had taught many/they returned agayne to Lystra/and to Iconium and Antioche/and strengthed the disciples soules/exhortynge them to contynue in the fayth/affirmynge that we must thorowe moche tribulacion/entre into the kyngdome of God. And they ordened them elders by election in euery congregacion/and prayde and fasted/and comended them to God on whom they beleued.

Paule is stoned.

Tribulacion.

Prayer and fastynge go to gether.

And they went thorow out Pisidia and came to Pamphilia/and when they had preached the wurde of God in Perga/they descended into Atralia/& thence departed by shippe to Antioche/from whence they were deliuered vnto the grace of God/to the worke which they had fulfilled. When they were come and had gadde red the congregacion to geder/they rehersed all that God had done by them/& how he had opened the doze of fayth vnto the Gentyls. And ther they abode longe tyme with the disciples.

¶ The .xv. Chapter.

Then came certayne from Jewrie/and taught the brethren: except ye be circumcised after the maner of Moses/ye cannot be saued. And when ther was rysen dissenciõ & disputinge not a litell vnto Paul and Barnabas agaynst them. They determined that Paul and Barnabas/and certayne other

Circumcision.

of them shuld ascende to Jerusalem vnto the Apostles & elders aboute this question. And after they were brought on their waye by the congregacion/ they passed ouer Phenices and Samaria/ declarynge the conuersion of the Gentyls/ and they brought great ioye vnto all the brethren. And when they were come to Jerusalem/ they were receaued of the congregacion & of the Apostles and elders. And they declared what thinges God had done by the. Then rose vp certayne of the secte of the Phariseis/ which dyd beleue/ sayinge/ that it was nedfull to circumcise them and to enioyne them to kepe the lawe of Moses. And the Apostles and elders came to geder to reason of this matter.

Councell

And when ther was moche disputinge/ Peter rose vp and sayde vnto them: Ye men and brethren/ ye knowe how that a good whyle agoo/ God chose amonge vs that the Gentyls by my mouth shuld heare the worde of the Gospell and beleue. And God which knoweth the herte/ bare them witnes/ and gaue vnto them the holy goost/ euen as he dyd vnto vs and he put no difference betwene them and vs/ but with * fayth purified their hertes. Now therfore why tempte ye God/ that ye wolde put a yoke on the disciples neckes/ which nether oure fathers nor we were able to beare. But we beleue that thorowe the * grace of the Lorde Jesu Christ/ we shalbe saued/ as they do. Then all the multitude was peased and gaue audience to Barnabas and Paul/ which tolde what signes and wondres God had shewed amonge the Gentyls/ by them.

* Fayth purifieth the heart.

* The grace of Christ sauith.

And when they helde their peace James answered sayinge: Men and brethren herken vnto me. Simeon tolde how God at the beginnynge dyd visit the Gentyls/ & receaued of thē/ people vnto his name. And to this agreeth the wor-

des of

des of the prophetes/as it is writte. After this I will returne/& will bylde agayne the tabernacle of Dauid which is fallen doune/and that which is fallen in dekey of it/will I bylde agayne/and I will set it vp/that the residue of men myght seke after the Lorde/& also the Gentyls vpon whom my name is named sayth the Lorde/which doth all these thinges: knowen vnto God are all his workes from the beginnynge of the worlde. Wherfore my sentence is/ that we trouble not thē which from amonge the Gentyls/are turned to God: but that we write vnto them/that they abstayne thē selues from filthynes of ymages from fornicacion/ from *stranglyd & from bloude. For Moses of olde tyme hath in euery cite that preache hym/& he is rede in the synagoges euery Saboth daye. Amo. ix. *strangle that whichdieth & hath not his Bloudshed.

Then pleased it the Apostles & elders with the whole congregacion/to sende chosyn men of their owne company to Antioche with Paul and Barnabas. They sent Judas called also Barsabas/and Sylas/which were chefe men amonge the brethren/and gaue them letters in their hondes after this maner.

The Apostles/elders and brethren send gretynges vnto the brethren which are of the Gentyls in Antioche/Syria and Celicia. For asmoche as we haue heard that certayne which departed from vs/haue troubled you with wordes/& combred youre myndes sayinge: Ye must be circumcised and kepe the lawe/to whom we gaue no soche commaundement. It semed therfore to vs a good thinge/when we were come to geder with one accorde/to sende chosyn men vnto you/with oure beloued Barnabas and Paul/men that haue ieoperded their lyues for the name of oure Lorde Jesu Christ. We haue sent therfore Judas and Sylas/which shall also tell you the same thinges by mouth. For it

semed good to the holy goost and to vs/to put no greuous thinge to you / more then these necessary thinges: that is to saye / that ye abstayne from thinges offered to ymages / from bloud/ from strangled and fornicacion. From which yf ye kepe youre selues/ye shall do well. So fare ye well.

When they were departed/they came to Anthioche and gadred the multitude to geder/ and deliuered the pistle. When they had rede it/ they reioysed of that consolacion. And Judas & Silas beinge *Prophetes/exhorted the brethren with moche preachynge/ and strengthed them. And after they had tarped there a space/ they were let go in peace of the brethren vnto the Apostles. Not with stondynge it pleased Silas to abyde there styll. Paul & Barnabas contynued in Anthioche teachynge & preachynge the worde of the Lorde with other many.

*Prophetes are here taken & in diuerse places of the new testament/for expounders of the scripture.

But after a certayne space/Paul sayde vnto Barnabas: Let vs go agayne and visite oure brethre in euery cite where we haue shewed the worde of the Lorde/ & se how they do. And Barnabas gaue counsell to take with them John/ called also Marke. But Paul thought it not mete to take him vnto their company whiche departed from them at Pamphilia/ and went not with them to the worke. And the dissencion was so sharpe betwene them/that they departed a sunder one from the other: so that Barnabas toke Marke and sayled vnto Cypers. And Paul chose Silas and departed/deliuered of the brethren vnto the grace of God. And he went thorowe all Cyria and Cylicia/ stablishynge the congregations.

Marke the euangelist.

¶ The.xvj. Chapter.

Timotheus.

Then came he to Derba and to Lystra. And beholde a certayne disciple was there named Timotheus / a womans sonne

sonne which was a Jewes and beleued: but his father was a Greke. Of whom reported well/ the brethren of Lystra and of Iconium. The same Paul wolde that he shuld go forth with him/and toke and circumcised him because of the Jewes which were in those quarters: for they knewe all/that his father was a Greke. As they went thorow the cities/they deliuered them the decrees for to kepe/ ordeyned of the Apostles and elders/which were at Jerusalem. And so were the congregacions stablysshed in the fayth/and encreased in noumbre dayly.

When they had goone thorow out Phrigia/ & the region of Galacia/and were forbydden of the holy goost to preach the worde in Asia/they came to Mysia/& sought to go into Bethynia. But the spyrete sofferd them not. Then they went ouer Mysia/and came doune to Troada. And a vision appered to Paul in the nyght. There stode a man of Macedonia and prayed him sayinge: come into Macedonia & helpe vs. After he had sene the vision/immediatly we prepared to go into Macedonia/certified that the lorde had called vs/for to preache the gospell vnto them. Then lowsed we forth from Troada/ and with a strayght course came to Samothracia/and the nexte daye to Neapolim/and from thence to Philippos/which is the chefe citie in the partes of Macedonia/and a free cite.

We were in that cite abydynge a certayne dayes. And on the Sabboth dayes we went out of the cite beside a ryuer where men were wont to praye. And we sate doune and spake vnto the wemen which resorted thyther. And a certayne woman named Lydia a seller of purple/ of the cite of Thyatira/ which worshipped God/ gaue vs audience. Whose hert the Lorde opened that she attended vnto the thinges/which Paul spake. when she was baptised Lydia.

and her houſholde / ſhe beſought vs ſayinge: If ye thinke that I beleue on the Lorde/come into my houſſe/and abyde there. And ſhe cõſtrayned vs.

And it foꝛtuned as we went to pꝛayer/ a certayn damſell poſſeſſed with a ſpꝛete that pꝛophelied/met vs/which bꝛought her maſter and maſters moche vauntage with pꝛophelyinge. The ſame kolowed Paul and vs and cryed ſayinge: theſe men are the ſeruauntes of the moſt hye God /which ſhewe vnto vs the waye of ſaluacion. And this dyd ſhe many dayes. But Paul not content / turned about and ſayd to the ſpꝛete. I commaunde the in the name of Ieſu Chꝛiſt /that thou come out of her. And he came out the ſame houre.

A ſpirite is caſt oute:

And when her maſter and maſtres ſawe that the hope of their gaynes was gone/they caught Paul and Sylas /and dꝛue them into the maꝛket place vnto the rulars/and bꝛought them to the officers ſayinge: Theſe men trouble oure cite/which are Iewes and pꝛeache oꝛdinaunces / which are not laufull koꝛ vs to receaue/ nether to obſerue/ ſeinge we are Romayns. And the people ranne on them/and the officers rent their clothes/ and cõmaunded them to be beaten with roddes. And when they had beaten them ſoꝛe/they caſt them into pꝛeſon/commaundynge the iayler to kepe them ſurely. Which iayler when he had receaued ſuche commmundement / thꝛuſt them into the ynner pꝛeſon/and made their fete faſt in the ſtockes.

Vauntage.

1. Cor. 11. f

At mydnyght Paul & Sylas pꝛayed/& lauded God. And the pꝛeſoners hearde them. And ſodenly ther was a greate erthquake /ſo that the foundacion of the pꝛeſon was ſhaken/& by & by all the doꝛes opened/& euery mannes bondes were lowſed. When the keper of the pꝛeſon waked out of his ſlepe & ſawe the pꝛeſon doꝛes opẽ he dꝛue

he drue out his swearde & wolde haue kylled him selfe/ supposinge the presoners had bene fledde. But Paul cried with a lude voice saying: do thy selfe no harme/ for we are all heare

Then he called for a lyght & sprãge in & came trẽblinge/ & fell doune before Paul & Sylas/ & brought them out & sayde: Syrs what must I do to be saued? And they sayde: beleue on the Lorde Jesus & thou shalt be saued & they housholde. And they preached vnto him the worde of the Lorde/ & to all that were in his house. And he toke thẽ the same houre of the nyght & washed their woũdes/ & was baptised with all that belõged vnto him straycht waye. when he had brought thẽ into his house/ he set meate before them/ & ioyed that he with all his housholde/ beleued on God.

And when it was daye/ the officers sent the ministers sayinge: let those men go. The keper of the prison tolde this sayinge to Paul/ the officiers haue sent worde to lowse you. Now therfore get you hẽce & go in peace. Then sayd Paul vnto them: they haue beaten vs openly vncondẽpned/ for all that we are Romayns/ & haue cast vs into prison: & now wolde they sende vs awaye preuely? Naye not so/ but let them come thẽ selues & fet vs out. When the ministers tolde these wordes vnto the officers/ they feared when they heard that they were Romayns/ & came & besought them/ and brought them out/ & desyred them to departe out of the cite. And they went out of the prison & entred into the house of Lidia/ & when they had sene the brethren/ they comforted them & departed. ¶ The. xvij. Chapter.

NOw they made their iorney thorow Amphipolis/ and Appolonia/ they came to Thessalonica where was a Synagoge of the Jewes. And Paul as his maner was/

went in vnto them/ & thre saboth dayes reas
red oute of the scripture vnto them/ openinge
& allegynge that Christ must nedes haue suf-
fred & ryen agayne from deeth/ and that this
Jesus was Christ/ whom (sayde he) I preache
to you. And some of them beleued and ca-
me and companyed with Paul and Sylas: al
so of the honourable Grekes a greate multi-
tude and of the chefe wemen/ not a feawe.

But the Jewes which beleued not/ hauin- B
ge indignacio/ toke vnto the euyll men which
were vagabondes/ and gadered a company/
and set all the cite on a rooze/ and made assaute
vnto the houlle of Jason/ & sought to bringe
them out to the people. But when they foun-
de them not/ they drue Jason and certayne
brethren vnto the heedes of the cite cryinge:
these/ that trouble the worlde are come hyd-
der also which Jason hath receaued prively.
And these all do contrary to the decrees of Ce
sar/ affirmige another kynge/ one Jesus. And
they troubled the people & the officers of the
cite/ when they hearde these thinges. And whē
they were sufficiently answered of Jason &
of the other/ they let them go.

And the brethren immediatly sent awaye C
Paul & Sylas by nyght vnto Berrea. which
when they were come thither/ they entred in-
to the synagoge of the Jewes. These were the
noblest of byrthe amōge them of Thessalonis
which receaued the worde with all diligēce of
mynde/ & searched the scriptures dayly whe-
ther those thinges were euen so. And many of
thē beleued: also of worshipfull wemē which
were Grekes/ & of men not a feawe. When the
Jewes of Thessalonia had knowledge that
the worde of God was preached of Paul at
Berrea/ they came & moued the people there.
And then by and by the brethren sent awaye

Paul

a Searche the scriptures for by them maye ye trye all doctrine.

Paul to go as it were to the see: but Sylas & Timotheus abode there still. And they that gyded Paul/ brought him vnto Attens/ and receaued a commaundement vnto Sylas and Timotheus for to come to him atonce and came their waye.

Attens.

whyll Paul wayted for them at Attens/ his spyrite was moued in him/ to se the cite gen to worshippinge of ymages. Then he disputed in the synagoge with the Jewes/ & with the deuout persones/ and in the market dayly with thē that came vnto him. Certayne Philosophers of the Epicures & of the Stoyckes/ disputed with him. And some ther were which sayd: what will this babler saye? Other sayd: he semeth to be a tydinges bringer of newe deuyls/ because he preached vnto them Jesus & the resurrectiō. And they toke him/ & brought him into Marsestrete sayinge: maye we not knowe what this newe doctrine wherof thou speakest/ is? For thou bringest straunge tydinges to oure eares. We wolde knowe therfore what these thinges meane. For all the Attenians and straungers which were there/ gaue them selues to nothinge els/ but ether to tell or to heare newe tydinges.

Paul stode in the myddes of Marsestrete & sayde: ye men of Attens I perceaue that in all thinges ye are to superstitious. For as I passed by and behelde the maner how ye worship youre goddes/ I founde an aultre wherin was writtē: vnto the vnknowē god. whom ye then ignorātly worship him shewe I vnto you. God that made the worlde & all that are in it/ seynge that he is Lorde of heauē & erth/ he dwelleth not in temples made with hondes/ nether is worshipped with mennes hondes/ as though he neded of eny thinge/ seinge he him selfe geueth lyfe and breeth to all men

Vnknowen God.

God dwelleth not in the temple.

euery

euery where/ & hath made of one bloud all nacions of mē/ for to dwell on all the face of the erth/ & hath alligned before/ how longe tyme/ & also the endes of their inhabitacion/ that they shuld seke God/ yf they myght fele & fynde him though he be not farre frō euery one of vs. For in him we liue/ moue & haue oure beinge/ as certayne of youre awne Poetes sayde. For we are also his generacion. For as moche then as we are the generacio of God/ we ought not to thinke that the godhed is lyke vnto golde/ siluer or stone/ grauen by crafte & ymaginacion of man.

*Fayth is here taken for the promises of mercie which throw fayth saue vs/ which ptomises after the resurrection of Christ god comaūded be preached vnto all nacions & not to the Jues onlye/ as before.

And the tyme of this ignorannce God regarded not. But now he byddeth all men euery where repent/ because he hath apoynted a daye/ in the which he will iudge the worlde accordinge to ryghtewesse/ by that man whom he hath apoynted/ & hath offered fayth* to all men/ after that he had rayled him frō deeth.

When they hearde of the resurrection from deeth/ some mocked/ and other sayde we will heare the agayne of this matter. So Paul departed from amonge them. Howbeit certayne men claue vnto Paul and beleued/ amōge the which was Dionysius a senatour/ and a woman named Damaris/ & other with them.

Dionysius.

Damaris

¶ The. xvij. Chapter.

Corinthum.

AFter that Paul departed from Athens & came to Corinthū/ & founde a certayne Jewe named Aquila borne in Pontus/ lately come frō Italie with his wyfe Priscilla (because that the Emperour Claudius had cōmaunded all Jewes to departe frō Rome) & he drewe vnto them. And because he was of the same crafte/ he abode with them & wrought: their crafte was to make tētes. And he preached in the synagoge euery Saboth daye/ & exhorted the Jewes and the gentyls.

Tentes.

When

When Silas and Timotheus were come from Macedonia/ Paul was constrayned by the spirite to testifie to the Jewes that Jesus was very Christ. And when they sayde cõtrary & blaspheamed/ he shoke his raymẽt & sayde vnto thẽ: youre blood vpõ youre awne heedes/ & from hence forth I go blameles vnto the gentyls. And he departed thence/ & entred into a certayne mãnes houlse named Justus a worshipper of God/ whose houlse ioyned harde to the synagoge. Howbeit one Crispus the F cheefe ruler of the synagoge beleued on the Lorde with all his houlsholde/ and many of the Corinthians gaue audience/ and beleued and were baptised. Paul shoke his raymẽt.

Then spake the Lorde to Paul in the nyght by a vision: be not afrayde/ but speake/ & holde not thy peace: for I am with the/ & noman shall inuade the that shall hurte the. For I haue moche people in this cite. And he continued there a yeare and sire monethes/ and taught them the worde of God.

When Gallio was ruler of the countre of Acaia/ the Jewes made insurrection with one accorde agaynst Paul/ & brought him to the iudgement seate sayinge: this felow counceleth mẽ to worship God cõtrary to the lawe. And as Paul was about to open his mouth/ Gallio sayde vnto the Jewes: yf it were a matter of wrõge/ or an euyll dede (o ye Jewes) reason wolde that I shulde heare you: but yf it be a question of wordes/ or of names/ or of G youre lawe/ loke ye to it youre selues. For I wilbe no iudge in soche matters/ and he draue them from the seate. Then toke all the Grekes Sostenes the cheefe ruler of the Synagoge/ and smote him before the iudges seate. And Gallio cared for none of tho thinges.

Paul after this/ taried there yet a good whyle/

whyle / & then toke his leaue of the brethren, & sayled thence into Syria / Priscilla and Aquila at cõpanyinge him. And he shore his heed in Cenchrea / for he had a vowe. And he came to Ephesus. Ephesus and lefte them there: but he him self entred into the Synagoge / and reasoned with the Iewes. when they desyred him to tary longer tyme with them / he consented not / but bad them fare well sayinge. I must nedes at this feast that cometh / be in Ierusalem: but I will returne agayne vnto you / yf God will. And he departed from Ephesus & came vnto Here went Paule to Ierusalem. Cesarea: & ascended and saluted the cõgregacion / & departed vnto Antioche / & when he had taryed there a whyle he departed. And went ouer all the countre of Galacia and Phrigia by order / strengthinge all the disciples.

Apollos. And a certayne Iewe named Apollos / borne at Alexandria / came to Ephesus / an eloquent man / & myghty in the scriptures. The same was enformed in the waye of the Lorde / and he spake feruently in the spyrete / & taught diligently the thinges of the Lorde / & knewe but the baptime of John only. And the same begã to speake boldely in the Synagoge. And when Aquila and Priscilla had hearde him / they toke him vnto them / and expounded vnto him the waye of God more perfectly.

And when he was disposed to go into Acaia / the brethren wrote exhortinge the disciples to receaue him. After he was come thyther / he holpe them moche which had beleued thorow grace. And mightely he ouercame the Iewes / and that openly / shewinge by the scriptures that Iesus was Christ.

¶ The. xix. Chapter.

Ephesus. It fortuned whyll Apollo was at Corinthum / that Paul passed thorow the vpper costes and came to Ephesus / and foun-

founde certayne disciples/and sayd vnto them haue ye receaued the holy goost sence ye beleued? And they sayde vnto him: no we haue not hearde whether ther be eny holy goost or no. And he sayde vnto them: wherwith were ye then baptised? And they sayd: with Johns baptim. Then sayd Paul: John verely baptised with the baptim of repentaunce/sayinge vnto the people that they shuld beleue on him/which shulde come after him: that is on Christ Jesus. when they hearde that/they were baptised in the name of the Lorde Jesu. And Paul layde his hondes vpon them/and the holy goost came on them/and they spake with thonges/and prophesied/and all the men were about.xij. Mathe.iii.c Layenge on of hōdes

And he went into the synagoge/& behaued him selfe boldely for the space of thre monethes/disputinge and geuinge them exhortacions of the kyngdome of God. ¶ When diuers wexed harde herted & beleued not/but spake euyll of the waye/and that before the multitude: he departed from them/and seperated the disciples. And he disputed dayly in the scole of one called Tyrānus. And this continued by the space of two yeares: so that all they which dwelt in Asia/hearde the worde of the Lorde Jesu/bothe Jewes & Grekes. And God wrought no smalle myracles by the hondes of Paul: so that frō his body/were brought vnto the sicke/napkyns or partelettes/& the diseases departed from them/and the euyll spretes went out of them. Napkyn. partlet.

Then certayne of the vagabounde Jewes exorcistes/toke apon them to call ouer them which had euyll spretes/the name of the lorde Jesus sayinge: We adiure you by Jesu whom Paul preacheth. And ther were seuen sonnes of one Sceua a Jewe and chefe of the prestes

which

which dyd so. And the euyll spyrete answered & sayde: Jesus I knowe & Paul I knowe: but who are ye? And the man in whom the euyll spyrete was / ranne on them / & ouercame them and preuayled agaynst them / so that they fled out of that house naked & wounded. And this was knowen to all the Jewes & Grekes also / which dwelt at Ephesus and feare came on them all and they magnified the name of the Lorde Jesus.

And many that beleued / came & confessed & shewed their workes. Many of them which vsed curious crafftes / brought their bokes & burned them before all men / & they counted the price of them / and founde it fifty thousande *siluerlinges. So mightely grewe the worde of God / and preuayled. After these thinges were ended / Paul purposed in the spyrete / to passe ouer Macedonia & Achaia / and to go to Jerusalem saying: After I haue benethere / I must also se Rome. So sent he into Macedonia two of them that ministred vnto him Timotheus and Erastus: but he him selfe remayned in Asia for a season.

*These syluerlinges which we now & then call pence / the Jues call sickes / & are worth a. x. pence sterlynge the peyce.

The same tyme ther arose no lytell a do about that waye. For a certayne man named Demetrius / a siluersmyth / which made siluer schrynes for Diana / was not a lytell beneficiall vnto the craftes men. Which he called to gether with the workemen of lyke occupacio / & sayde: Syrs / ye knowe that by this craffte we haue vauntage. Moreouer ye se & heare that not alone at Ephesus / but almost thorowe oute all Asia / this Paul hath perswaded & turned awaye moche people / sayinge that they be not goddes which are made with hondes. So that not only this oure craffte cometh into perell to be set a nought: but also that the temple of the greate goddas Diana shulde be delyp-

Demetrius.

sed /

sed/and her magnificence shulde be destroyed which all Asia/and the worlde worshipeth.

When they hearde these sayinges/they were full of wrathe/& cried out sayinge: Greate is Diana of the Ephesians. And all the cite was on a roore/& they rushed into the comē hall with one assent/& caught Gayus & Aristarcus/men of Macedonia/Pauls companions. When Paul wolde have entred in vnto the people/the disciples suffered him not. Certayne also of the chefe of Asia which were his frēdes/sent vnto him/desyringe him that he wolde not preace into the comen hall. Some cried one thinge/some another/& the cōgregacion was all out of quiet/& the moare parte knew not wherfore they were come together.

Some of the company drue forth Alexander/the Jewes thrustinge him forwardes. Alexander beckened with the honde/& wolde have geuen the people an answer. When they knewe that he was a Jewe/ther arose a shoute almost for the space of two houres/of all mē crytinge: greate is Diana of the Ephesians.

When the tounesclarcke had ceased the people/he sayd: ye men of Ephesus/what man is it that knoweth not how that the cite of the Ephesians is a worshipper of the great goddas Diana/and of the ymage which came frō heauen. Seinge then that no man sayth here agaynst/ye ought to be content/and to do nothinge rashly. For ye have brought hyther these men which are nether robbers of churches/nor yet despilers of youre goodas. wherfore yf Demetrius & the craftes mē which are with him/have eny laynge to eny man/the lawe is open & ther are rulers/let them accuse one another. If ye go about eny other thinge/it maye be determined in a lawfull congregacion. For we are in ieoperdy to be accused of this dayes

busines: for as moche as ther is no cause wher by we maye geue a rekeninge of his concourse of people. And when he had thus spoken he let the congregacion departe.

¶ The .xx. Chapter.

After the rage was ceased / Paul called the disciples vnto him / & toke his leaue of the / & departed for to go into Macedonia. And when he had gone ouer those parties / & geue them large exhortacions / he came into Greece / & there abode .iij. monethes. And when the Jewes layde wayte for him as he was about to sayle into Syria he purposed to returne thorowe Macedonia. Ther accompanied him into Asia / Sopater of Berrea / and of Thessalonia Aristarcus and Secundus / & Gayus of Derba / and Timotheus: and out of Asia Tychicus and Trophimos. These went before / and taried vs at Troas. And we sayled awaye from Philippos after the ester holydayes / and came vnto them to Troas in fyue dayes / where we abode seuen dayes.

And on the morowe after the Saboth daye the Disciples came to gether for to breake breed / & Paul preached vnto them (redy to departe on the morowe) & cõtinued the preachinge vnto midnyght. And ther were many lightes in the chamber where thy were gadbered to gether / and ther sate in a wyndowe a certayne yonge man named Eutichos / fallen into a depe slepe. And as Paul declared / he was the more ourcome with slepe / and fell doune frõ the thyrde lofte / & was taken vp dead. Paul went doune and fell on him / & embraced him / and sayde: make no thinge a do for his lyfe is in him. When he was come vp agayne / he brake breed / and tasted / and comened a longe while euen tyll the morninge / and so departed. And thy brought the younge man a lyue / and

Eutichos

were

were not a lytell comforted.

And we went afore to shyppe/ and lowsed vnto Asson there to receaue Paul. For so had he apoynted/ and wolde him selfe go a fote. when he was come vnto vs to Asson/we toke him in/& came to Mytilenes. And we sayled thence/ and came the nexte daye ouer agaynst Chios. And the nexte daye we arriued at Samos/& taryed at Trogilion. The nexte daye we came to Mileton: for Paul had determined to leaue Ephesus as they sayled/ because he wolde not spende the tyme in Asia. For he hasted to be(yf he coulde possible) at Jerusalem at the daye of Pentecoste. wherfore from Mileton he sent to Ephesus/and called the elders of the congregation. And when they were come to him/ he sayd vnto them: Ye knowe from the fyrst daye that I came into Asia/after what maner I haue bene with you at all seasons/seruinge the Lorde with all humblenes of mynde/& with many teares/ & temptacions which happened vnto me by the layinges awayte of the Iewes/& how I kept backe no thinge that was profitable: but that I haue shewed you & taught you openly and at home in youre houses/witnessinge bothe to the Iewes/& also to the Grekes/ the repentaunce toward God/ & fayth toward oure lorde Jesus.

The sermon of Paule to the Ephesians.

Repentaunce & fayth.

And now beholde I go bounde in the spirite vnto Jerusalem/& knowe not what shall come on me there/ but that the holy goost witnesseth in euery cite sayinge: that bondes and trouble abyde me. But none of those thinges moue me: nether is my lyfe dere vnto my selfe/that I myght fulfill my course with ioye/ and the ministracion which I haue receaued of the Lorde Jesu/ to testifye the gospell of the grace of God.

And now beholde/ I am sure that here forth

ye all (thorow whom I haue gone preachinge the kyngdome of God) shall se my face no more. Wherfore I take you to recorde this same daye/ that I am pure frō the bloude of all me. For I haue kepte nothinge backe: but haue shewed you all the counsell of God. Take hede therfore vnto youre selues & to all the flocke/ where of the holy goost hath made you ouerseares/ to rule the cōgregacio of god/ which he hath purchased with his bloud. For I am sure of this/ that after my departinge shall greueous wolues entre in amōge you/ which will not spare the flocke. Moreouer of youre awne selues shall me aryse speakinge peruerse thinges to drawe disciples after thē. Therfore awake & remember/ that by the space of .iij. yeares I ceased not to warne euery one of you both nyght & daye with teares.

Greuous wolues.

And now brethre I cōmende you to God & to the worde of his grace/ which is able to byl de further/ & to geue you an inheritaūce amō ge all thē which are sanctified. I haue desyred no mans siluer/ golde/ or vesture. Ye knowe well that these hōdes haue ministred vnto my necessities/ & to thē that were with me. I haue shewed you all thinges/ how that so labozinge ye ought to receaue the weake & to remēber the wordes of the Lorde Iesu/ how that he sayde: it is more blessed to geue then to receaue.

i. Cori. xiii. i. Tessa. ii. b. ii. Tessa. iii.

When he had thus spoken/ he kneled doune & prayed with thē all. And they wept all abou dantly & fell on Pauls necke/ & kissed him/ sorowinge most of all for the wordes which he spake/ that they shulde se his face no mooze. And they acompanied him vnto the shyppe.

¶ The. xxi. Chapter.

And it chaunsed that assone as we had launched forth/ & were departed from them/ we came with a straight course vnto

vnto Chyon & the daye folowinge vnto the Rhodes/ & frō thence vnto Patara. And we founde a shippe redy to sayle vnto Phenices/ & wēt a borde & set forthe. Then appered vnto vs Cyprus/ & we lefte it on the lefte honde/ & sayled vnto Syria & came vnto Tyre. For there the shyppe vnladed her burthē. And whē we had founde brethren/ we taryed there. vij. dayes. And they tolde Paul thorowe the spyrite/ that he shuld not go vp to Jerusalem. And when the dayes were ended/ we departed and went oure wayes/ and they all brought vs on oure waye/ with their wyues & chyldren/ tyll we were come out of the cyte. And we kneled doune in the shore & prayde. And whē we had taken oure leaue one of another/ we toke shyppe/ and they returned home agayne.

When we had full ended the course frō Tyre we aryued at Ptolomaida/ & saluted the brethren/ & abode with thē one daye. The nexte daye/ we that were of Pauls company/ departed & came vnto Cesarea. And we entred into the houlse of Philip the Euāgelist/ which was one of the seuē deacones and abode with him. The same man had fower doughters virgens/ which dyd prophesy. And as we taried there a good mayny of dayes/ there came a certayne prophet from Jurie/ named Agabus. When he was come vnto vs/ he toke Pauls gerdell/ and bonde his hondes and fete/ and sayde: Thus sayth the holy goost: so shall the Jewes at Jerusalem bynde the man that oweth this gerdell/ and shall delyuer him into the hondes of the Gentyls. Philip. Agabus.

When we hearde this/ both we and other of the same place/ besought him/ that he wolde not go vp to Jerusalem. Then Paul answered & sayde: what do ye wepinge and breakinge myne hert? I am redy not to be bound on-

ly/but also to dye at Jerusalem for the name of the Lorde Jesu. When we could not turne his mynde/we ceased/sayinge: the will of the Lorde be fulfilled. After those dayes we made oure selfes redy/& went vp to Jerusalē. There went with vs also certayne of the disciples of Cesarea/& brought with them one Mnason of Cyprus/an olde disciple with whom we shulde lodge. And when we were come to Jerusalem/the brethren receaued vs gladly. And on the morowe Paul wēt in with vs vnto James. And all the elders came to gether. And when he had saluted them/he tolde by order all thinges/that God had wrought amōge the gētyls by his ministracion. And when they herde it/they glorified the Lorde/& sayde vnto him: Thou seyst brother/how many thousande Jewes ther are which beleue/and they are all zelous ouer the lawe. And they are informed of the/that thou teachest all the Jewes which are amōge the gentyls/to forsake Moses/and sayst that they ought not to circumcise their chyldren nether to liue after the customes. what is it therfore? The multitude must nedes come to gether. For they shall heare that thou arte come. Do therfore this that we saye to the.

* Zelouse: geloose/as a man is ouer his wyfe.

We haue.iiij. men/which haue a vowe on them. Them take/and purifye thy selfe with them/& do cost on them/that they maye shaue their heddes & all shall knowe that tho thinges which they haue herde cōcerninge the/are nothinge: but that thou thy selfe also walkest & kepest the lawe. For as touchinge the gētyls which beleue/we haue written & concluded that they obserue no soche thinges: but that they kepe them selues from thinges offred to ydoles/from bloud/frō strangled/& frō fornicacion. Then the nexte daye Paul toke the men/

Numeri.vi.

men/ & purified him selfe with them/ & entred into the tẽple/ declaringe that he obserued the dayes of the purificacion/ vntyll that an offeringe shuld be offered for euery one of them.

And as the seuen dayes shuld haue bene ended/ the Iewes which were of Asia when they sawe him in the tẽple/ they moued all the people/ and layde hondes on him cryinge: men of Israel/ helpe. This is the man that teacheth all men euery where agaynst the people & the lawe/ and this place. Moreouer also he hath brought Grekes into the tẽple/ & hath polluted this holy place. For they sawe one Trophimus an Ephesian with him in the cyte. Him they supposed Paul had brought into the tẽple. And all the cyte was moued/ & the people swarmed to gether. And they toke Paul and drue him out of the tẽple/ and forthwith the dores were shut to.

As they went about to kyll him/ tydinges came vnto the hye captayne of the soudiers/ that all Ierusalem was moued. which immediatly toke soudiers & vndercaptaynes/ and ranne doune vnto them. when they sawe the vpper captayne & the soudiers they lefte smytinge of Paul. Then the captayne came neare and toke him/ & cõmaunded him to be bounde with two chaynes/ & demaũded what he was/ & what he had done. And one cried this/ another that amõge the people. And when he could de not knowe the certayntie for the rage/ he commaunded him to be caryed into the castle. And whẽ he came vnto a greece/ it fortuned that he was borne of the soudiers for the violence of the people. For the multitude of the people folowed after crying: awaye with him.

And as Paul shulde haue bene caryed into the castle/ he sayde vnto the hye Captayne: maye I speake vnto the? Which sayde: Cãst

thou speake Grecke? Arte not thou that Egyptian which before these dayes made an vproure/ and ledde out into the wildernes. iiij. thousande men that were mortherers? But Paul sayde: I am a man which am a Jewe of Tharsus a cite in Cicill a Citezin of no vyle cite/ I beseche the sokkre me to speake vnto the people. When he had geuen him licence/ Paul stode on the steppes/ and beckned with the honde vnto the people/ and ther was made a great silence. And he spake vnto them in the Hebrue tonge sayinge.

¶ The. xxij. Chapter.

YE men/ brethren & fathers/ heare myne answeres which I make vnto you. Whē they hearde that he spake in the Ebrue tonge to them/ they kept the mooze silēce. And he sayde: I am verely a man which am a Jewe bozne in Tharsus a cite in Cicill: neuertheles se yet brought vp in this cite/ at the fete of gamaliel/ and inkozmed diligently in the lawe of the fathers/ and was feruent mynded to Godwarde/ as ye all are this same daye/ and I persecuted this waye vnto the deeth bynding and delyueringe into prison bothe men and wemen/ as the chefe prest doth beare me witnes/ and all the elders: of whom also I receaued letters vnto the brethren/ and went to Damasco to bringe them which were there bounde vnto Jerusalem for to be punyshed.

And it fortuned/ as I made my iozney and was come nye vnto Damasco aboute none that sodenly ther shone from heauen a greate lyght rounde aboute me/ and I fell vnto the erth/ and hearde a voyce sayinge vnto me Saul Saul/ why persecutest thou me? And I answered: what arte thou Lorde? And he sayd to me: I am Jesus of nazareth whō thou persecutest. And they that were with me/ sawe verely a lyght

a lyght & were a frayde: but they heard not the voyce of him that spake with me. And I sayde: what shall I do Lorde? And the Lorde sayde vnto me: Aryse and go into Damasco and there it shalbe tolde the of all thinges which are apoynted for the to do. And whē I sawe nothinge for the brightnes of that lyght / I was ledde by the honde of them that were with me / and came into Damasco.

And one Ananias a perfect man / as pertayninge to the lawe hauynge good reporte of all the Iewes which there dwelt / came vnto me and stode and sayd vnto me: Brother Saul / loke vp. And that same houre I receaued my syght and sawe him. And he sayde the God of oure fathers hath ordeyned the before / that thou shuldest knowe his will / & shuldest se that which is ryghtfull / & shuldest heare the voyce of his mouth: for thou shalt be his witnes vnto all men of tho thinges / which thou hast se me and herde. And now: why taryest thou? Aryse and be baptised / and washe awaye thy synnes / in callynge on the name of the Lorde.

And it fortuned / when I was come agayne to Ierusalem & prayde in the temple / that I was in a traunce / & sawe him sayinge vnto me. Make haste / & get the quickly out of Ierusalem: for they will not receaue thy witnes that thou beareste of me. And I sayde: Lorde they knowe that I presoned / & bet in euery synagoge thē that beleued on the. And whē the bloud of thy witnes Steuen was sherd / I also stode by / & consented vnto his deeth & kept the rayment of thē that slewe him. And he sayde vnto me: departe / for I will sende the a farre hence vnto the Gentyls.

They gaue him audience vnto this worde / and then lyfte vp their voyces and sayde: away with soche a felowe from the erth: it is pytie that he shuld lyue. And as they cryed & cast of

their clothes / and threw dust into the ayer. The captayne bad him to be brought into the castle / & cõmaunded him to be scourged / & to be examined / that he myght knowe wherfore they cryed on him. And as they bounde him with thonges / Paul sayd vnto the Centurio that stode by: Is it lawfull for you to scourge a man that is a Romain and vncondempned? When the Centurion hearde that / he went / & tolde the vpper Captayne sayinge: What intendest thou to do? This man is a Romayn.

Then the vpper Captayne came & sayde to him: tell me / art thou a Romayne? He sayde: Yee. And the captayne answered: with a great some obtayned I this fredome. And Paul sayde: I was free borne. Then straycht waye departed from him / they which shulde haue examined him. And the hye captayne also was afrayde / after he knewe that he was a Romayne: because he had bounde him.

On the morowe because he wolde haue knowen the certayntie wherfore he was accused of the Iewes / he lowsed him from his bondes / & commaunded the hye Prestes & all the counsell to come together / and brought Paul and set him before them. ¶ The. xxiij. Cha.

PAul beheld the counsell & sayde: men & brethre / I haue liued in all good cõscience before God vntill this daye. The hye preest Ananias cõmaunded the that stode by / to smyte him on the mouth. Then sayd Paul to him: God smyte the thou paynted wall. Sittest thou & iudgest me after the lawe: & cõmaundest me to be smytten contrary to the lawe? And they that stode by sayde: reuylest thou Godes hye preste? Then sayde Paul: I wist not brethren that he was the hye preste. For it is written: thou shalt not curse the ruler of thy people. Exodi. xxii.

When

when Paul perceaued that the one parte were Saduces/& the other Pharises: he cried out in the counsell. Men & brethrē/I am a Pharisaye/ the sonne of a Pharisaye. Of the hope & resurrectiō frō deth/I am iudged. And whē he had so sayd/ther arose a debate betwene the Pharisayes & the Saduces/ & the multitude was deuided. For the Saduces saye that ther is no resurrection/ nether angell/ nor spyrete. But the Pharisayes graunt bothe. And ther arose a great crie/and the Scribes which were of the Pharisayes parte/ arose and stroue sayinge: we finde none euyll in this man. Though a spyrete or an angell hath apered to him/let vs not stryue agaynst God. Saduces Pharises

Philip. iii. b

And when ther arose greate debate/ the captayne fearige lest Paul shuld haue beneplucht a sondre of them/cōmaunded the soudiers to go doune/& to take him frō amōge them & to bringe him into the castle. The nyght folowing/God stode by him & sayd: be of good chere Paul: for as thou hast testified of me in Ierusalem/so must thou beare witnes at Rome.

When daye was come/certayne of the Iewes gadered them selues to geter/& made a vowe/ sayinge/ that they wolde nether eate nor drinke till they had killed Paul. They were about. xl. which had made this conspiracio. And they came to the chefe prestes & elders/ & sayde: we haue bounde oure selues with a vowe/that we will eate nothinge vntill we haue slayne Paul. Now therfore geue ye knowlege to the vpper captayne and to the counsell/ that he bringe him forth vnto vs to morow/ as though we wolde knowe some thinge more perfectly of him. But we (or euer he come neare) are redy in the meane season to kill him.

When Pauls sisters sonne hearde of their layinge awayte/he wēt & entred into the castle/&

le/and tolde Paul. And Paul called one of the vnder captaynes vnto him/& sayde: bringe this younge man vnto the hye captayne: for he hath a certayne thinge to shewe him. And he toke him & sayd: Paul the presoner called me vnto him/ and prayed me to bringe this younge man vnto the/which hath a certayne matter to shewe the.

The hye captayne toke him by the hond/and went a parte with him out of the waye: & axed him: what hast thou to saye vnto me? And he sayd: the Jewes are determined to desyre the that thou woldest bringe forth Paul to morowe into the counsell/as though they wolde enquire somwhat of him more perfectly. But folowe not their myndes: for ther lye in wayte for him of the/moo then. xl. men/which haue bounde them selues with a vowe/that they will neither eate ner drinke tyll they haue kylled him. And now are they redy/& loke for thy promes.

The vpper captayne let the younge man depart and charged: se thou tell it out to no man that thou hast shewed these thinges to me. And he called vnto him two vnder captaynes sayinge: make redy two hondred soudiers to go to Cesarea & horsmen threscore & ten/& speare men two houndred/at the thyrde houre of the nyght And deliure them beastes that they maye put Paul on/and bringe him safe vnto Felix the hye debite/and wrote a letter in this maner.

Claudius Lysias vnto the most mighty ruler Felix/sendeth gretinges. This man was taken of the Jewes/& shuld haue bene killed of the. Then came I with soudiers/and rescued him/ & perceaued that he was a Romayne. And when I wolde haue knowen the cause/wherfore they accused him/I brought him forth into their counsell. There perceaued I that he was accused of questions of their lawe: but was not gylty of eny thinge worthy of deeth or of bon

des.

des. Afterwarde when it was shewed me how that the Jewes layde wayte for the man/ I sent him straight waye to the/and gaue commaundment to his accusars/ that they had ought agaynst him/to tell it vnto the: fare well.

Then the soudiers as it was cõmaunded the/ toke Paul/& brought him by nyght to Antipatras. On the morowe they lefte the horsmen to go with him/and returned vnto the castle. Which when they came to Cesarea/they deliuered the epistle to the debite/& presented Paul before him. When the debite had redde the letter/he axed of what countre he was/& when he vnderstode that he was of Cicill/ I will heare the (sayde he) when thyne accusars are come also: and cõmaunded him to be kepte in Herodes pallys.

The. xxiiij. Chapter.

After. v. dayes/Ananias the hye Preste descended/with elders and with a certayne Oratour named Tartullus/and enformed the ruelar of Paul. when Paul was called forth/Tartullus beganne to accuse him saying: Seynge that we lyue in great quietnes by the meanes of the/and that many good thinges are done vnto this nacion thorow thy prouidence: that alowe we euer and in all places/most myghty Felix with all thankes. Not withstondyge/that I be not tedeous vnto the/I praye the/that thou woldest heare vs of thy curtesy a feawe wordes.

We haue founde this man a pestilent felowe/and a mouer of debate vnto all the Jewes thorowe out the worlde/and a mayntayner of the secte of the Nazarites/& hath also enforsed to pollute the temple. Whom we toke & wolde haue iudged accordynge to oure lawe: but the hye captayne Lysias came vpon vs/ and with great violence toke him awaye out of oure hondes/commaundinge his accusars to come vnto the.

to the. Of whō thou mayst (yf thou wilt enquyre) knowe the certayne of all these thinges where of we accuse him. The Jewes lyke wyse affermed/ sayinge that it was euen so.

Then Paul (after that the rular him selfe had beckened vnto him that he shuld speake) answered: I shall with a moare quyet mynde answere for my selfe/ for as moche as I vnderstonde that thou hast bene of many yeares a iudge vnto this people/ because that thou mayst knowe that there are yet/ but xii. dayes sence I wēt vp to Jerusalē for to praye/ and that they nether founde me in the temple disputynge with eny man/ ether raysinge vp the people nether in the Synagoges/ nor in the cite: Nether can they proue the thinges wherof they accuse me.

But this I confesse vnto the/ that after that waye (which they call hereſy) so worshippe I the god of my fathers / beleuinge all thinges which are writtē in the lawe & the propheters & haue hope to warde God / that the same resurrection of the dead (which they them selues loke for also) shalbe/ both of iust & vniust. And therfore study I to haue a cleare conscience to warde God/ and toward man also.

But after many yeres I came and brought almes to my people & offeringes/ in the which they founde me purified in the temple/ nether with multitude/ nor yet with vnquietnes/ howbeit there were certayne Jewes out of Asia which ought to be here present before the/ and accuse me/ yf they had ought agaynst me: or els let these same here saye/ yf they haue founde eny cuyll doinge in me/ whyll I stonde here in the counsell: except it be for this one voyce/ that I cryed stōdynge amōge thē / of the resurrectiō frō deeth am I iudged of you this daye.

When Felix hearde these thinges/ he defer-

de the

de them/for he knewe very well of that waye/ & sayde: when Lysias the captayne is come/ I will know the vtmost of youre matters. And he cõmaunded an vndercaptayne to kepe Paul and that he shulde haue rest/and that he shuld forbyd none of his aquaynt aunce to minister vnto him/or to come vnto him.

And after a certayne dayes/cã Felix & his wyfe Drusilla which was a Jewes/& called forth Paul/and hearde him of the fayth which is toward Christ. And as he preached of righteousnes/temperaũce/& iudgemẽt to come/Felix trẽbled & answered: thou hast done ynough at this tyme/departe whẽ I haue a cõueniẽt tyme/ I will sende for the. He hoped also that money shulde haue bene geuen him of Paul/ that he might lowse him: wherfore he called him the oftẽner & cõmened with him. But after .ii. yeare Festus Porcius came into Felix roume. And Felix willinge to shewe the Jewes a pleasure/ lefte Paul in prison bounde. ¶ The .xxv. Cha.

Festus Porcius.

When Festus was come into the prouince/after thre dayes/he ascended frõ Cesarea vnto Jerusalẽ. Then enformed him the hye prestes & the chefe of the Jewes of Paul. And they besought him/and desired fauour agaynst him/that he wold sende for him to Jerusalẽ: & layde awaite for him in the waye/to kyll him. Festus answered that Paul shulde be kept at Cesarea: but that he him selfe wolde shortly departe thither. Let thẽ therfore (sayd he) which amonge you are able to do it/come doune with vs & accuse him/yf ther be eny faute in the man.

when he had taried there moare then ten dayes/he departed vnto Cesarea/& the nexte daye sate doune in the iudgement seate/& cõmaunded Paul to be brought. When he was come/the Jewes which were come frõ Jerusa

lem/

lem/came aboute him and layde many and grie-
vous complaynte agaynst Paul/which they
coulde not proue as longe as he answered for
him selfe/that he had nether agaynst the lawe
of the Jewes/nether agaynst the temple/nor
yet agaynst Cesar offended eny thinge at all.

Festus willinge to do the Jewes a pleasure
answered Paul & sayde: wilt thou go to Jerusa-
lem & there be iudged of these thinges before
me? Then sayd Paul: I stonde at Cesars iudge-
ment seate/where I ought to be iudged. To the
Jewes haue I no harme done as thou beter
well knowest. Yf I haue hurte them/or com-
ted eny thinge worthy of death I refuse not to
dye. Yf none of these thinges are where of
they accuse me/no man ought to deliuer me vn-
to them. I appeale vnto Cesar. Then spake Fe-
stus with deliberacion/& answered. Thou hast
appealed vnto Cesar: vnto Cesar shalt thou go.

Paule ap
pealed

Agrippa.

After a certayne dayes/kynge Agrippa and
Bernice came vnto Cesarea to salute Festus.
And when they had bene there a good season/
Festus rehersed Paulus cause vnto the kynge
sayinge: ther is a certayne man left in preson of
Felix/about whom when I came to Jerusa-
lem the hye Priestes and elders of the Jewes
enformed me/and desyred to haue iudgement
agaynst him. To whom I answered: It is not
the maner of the Romayns to deliuer eny man/
that he shuld perishe/before that he which is
accused/haue the accusers before him/and haue
licence to answer for him selfe/concernynge the
crime layde agaynst him: when they were come
hydder/with out delaye on the morowe I sate
to gene iudgement/& commaunded the man to
be brought forthe. Agaynst whom when the ac-
cusers stode vp/they brought none accusation
of suche thinges as I supposed: but had cer-
tayne questions agaynst him of their awne su-

perstition

perstícion / and of one Jesus which was deed whom Paul affirmed to be alyue. And because I douted of soche maner questions / I ared him whether he wolde go to Jerusalem / & there be iudged of these matters. The whe Paul had appealed to be kept vnto the knowledge of Cesar / I cõmaunded him to be kept / tyll I myght sende him to Cesar.

6 Agrippa sayd vnto Festus: I wolde also heare the man my selfe. To morowe (sayde he) thou shalt heare him. And on the morowe whe Agrippa was come and Bernice with greate pompe / & were entred into the counsell houlse with the captaynes & chefe men of the cite / at Festus cõmaundemẽt Paul was brought forth. And Festus sayde: kynge Agrippa / & all men which are here represent with vs: yese this mã about who all the multitude of the Jewes haue bene with me / both at Jerusalem / & also here / cryinge that he ought not to lyue eny lẽger. Yet founde I nothinge worthy of deeth that he had committed. Neuertheleslle seinge that he hath appealed to Cesar / I haue determined to sende him. Of whom I haue no certayne thinge to write vnto my lorde. wherfore I haue brought him vnto you / and specially vnto the / kynge Agrippa / that after examinacion had / I myght haue sumwhat to write. For me thinketh it vnreasonable / for to sende a presoner / and not to shewe the causes which are layde agaynst him.

¶ The. xxvj. Chapter.

Agrippa sayde vnto Paul: thou arte permitted to speake for thyselfe. Then Paul 1 stretched forth the honde / and answered for him selfe. I thinke my selfe happy kynge Agrippa / because I shall answere this daye before the / of all the thinges wherof I am accused of the Jewes namely because thou arte experte in all customes & questions / which

are amonge the Jewes. wherfore I beseche the to heare me pacientlye.

My liuinge of a chylde / which was at the fyrst amõge myne awne nacion at Jerusalem knowe all the Jewes which knew me frõ the beginninge / yf they wolde testifie it. For after the most straytest secte of oure lawe / lyued I a Pharisaye. And now I stond & am iudged for the hope of the promes made of God vnto oure fathers: vnto which promes oure .xij. tribes instantly seruinge God daye & nyght hope to come. For which hopes sake / kynge Agrippa / am I accused of the Jewes. Why shuld it be thought a thinge vncredible vnto you / that God shuld rayse agayne the deed?

I also verely thought in my selfe / that I ought to do many contrary thinges / clene agaynst the name of Jesus of Nazareth: which thinge I also dyd in Jerusalem. where many of the sayncte I shut vp in prison / & had receaued auctorite of the hye prestes. And when they were put to deeth / I gaue the sentence. And I punisshed them ofte in euery synagoge / and compelled them to blaspheme: & was yet more mad vpon them / & persecuted them / euẽ vnto straũge cities. About which thinges as I went to Damasco with auctorite & licence of the hye prestes / euẽ at middaye (o kinge) I sawe in the waye a light from heauen / aboue the brightnes of the sunne / shyne roũde about me and them which iorneyed with me.

When we were all fallen to the erth / I hearde a voyce speakinge vnto me & sayinge in the hebrue tonge: Saul / Saul / why persecutest thou me? It is harde for the to kicke agaynst the pricke. And I sayde: Who arte thou Lorde? And he sayde I am Jesus whom thou persecutest / but ryse & stond vp on thy fete. For I haue apered vnto the for this purpose / to make the

he thr̄ minister & a witnes/ both of tho thin-
ges which thou hast sene/ & of tho thinges in
the which I will appere vnto the/ delyuerin
ge the frō the people/ & frō the gentyls/ vnto
which nowe I sende the/ to opē their eyes/ that
they myght turne frō darcknes to lyght/ & frō
the power of Satā vnto God/ that they maye
receaue forgeuenes of synnes and inheritaūce Fayth.
D amōge thē which are sanctified by faith in me.
wherfore kynge Agrippa/ I was not diso-
bedient vnto the heauenly vision: but shewed
fyrst vnto them of Damasco/ and at Jerusa-
lem/ & thorowout all the costes of Jewry/ &
to the gētyls/ that they shuld repēt/ & tourne
to God/ & do the ryght workes of repentaūce
For this cause the Jewes caught me in the tē
ple & wēt about to kyll me. Neuertheles I
obtayned helpe of God & cōtynew vnto this
daye wytnessing bothe to small & to greate say
inge none other thinges/ then those which the
prophetes & Moses dyd saye shuld come/ that
Christ shulde suffre/ and that he shulde be the
fyrst that shulde ryse frō deeth and shulde
shewe lyght vnto the people/ & to the gentyls.
As he thus answered for him selfe: Festus say
de with a lowde voyce. Paul/ thou arte beside
thy selfe. Moche learnige hath made the mad.
And Paul sayd: I am not mad/ most vere Fe-
stus: but speake the wordes of trueth & sober-
nes. The kinge knoweth of these thinges/ be-
fore whō I spehe frely: nether thinke I that
eny of these thinges are hydden frō him. For
this thinge was not done in a corner. Kynge
E Agrippa beleuest thou the Prophetes? I wote
well thou beleuest. Agrippa sayde vnto Paul:
Sumwhat thou bringest me in mynde for to
become a Christen. And Paul sayde: I wolde
to God that not only thou: but also all that
heare me to daye/ were/ not sumwhat only

but altogeder soche as I am/except these bondes. And when he had thus spoken/the kynge rose vp/& the debite/& Bernice/& they that sate with them. And when they were gone aparte/ they talked betwene them selues sayinge: This man doeth nothinge worthy of deeth/nor of bōdes. Then sayde Agrippa vnto Festus: This man myght haue bene lowsed/yf he had not appealed vnto Cesar. ¶The.xxvij.Chapt.

WHen it was concluded that we shuld sayle into Italy they deliuered Paul & certayne other presoners vnto one named Julius/an vnder captayne of Cesars soudiars. And we entred into a ship of Adramicium/and lowsed from lond/apoynted to sayle by the costes of Asia/one Aristarcus out of Macedonia/of the contre of Thessalia/ beinge with vs. And the nexte daye we came to Sidon. And Julius courteously entreated Paul/and gaue him liberte to go vnto his frendes/and to refreshe him selfe. And from thence lanched we/and sayled harde by Cypers/because the wyndes were contrarye. Then sayled we ouer the see of Cylicia/and Pamphilia/ and came to Myra a cite in Lycia.

And there the vnder captayne founde a shippe of Alexandre/redy to sayle into Italy/& put vs therin. And when we had sayled slowly many dayes/& scace were come ouer agaynst Gnydon (because the wynde withstode vs) we sayled harde by the costes of Candy/ ouer agaynste Salmo/& with moche worke sayled beyonde it/and came vnto a place called goodporte. Nye whervnto was a citie called Lasea. When moche tyme was spent and saylinge was now ieoperdeous/because also that we had ouerlonge fasted/Paul put them in remembraunce & sayde vnto them. Syrs/I perceaue that this voyage wilbe with hurte and moche domage/not of the la

the ladynge & ship only: but also of ourelyues. Neuerthelather the vnder captayne beleued the gouerner and the master/better then to thinges which were spoken of Paul. And because the hauen was not cōmodius to wynter in/ many toke counsell to departe thence/yf by eny meanes they myght attayne to Phenices and there to wynter/ which is an hauen of Candy/ and scruith to the southwest and northwest wynde. When the south wynde blewe/ they supposynge to obtayne their purpose lowsed vnto Asson/and sayled paste all Candy.

C But anone after/ther arose agaynst their purpose/ a flawe of wynde out of the northeste. And when the ship was caught & coulde not resist the wynde/we let her go and dryue with the wether. And we came vnto an yle named Clauda/& had moche worke to come by a bote/which they toke vp and vsed helpe/vndergerdynge the shippe/fearynge lest we shuld haue fallen into Syrtes & we let doune a vessell and so were caryed. The nexte daye when we were tossed with an exceadynge tempest/they lyghtened the ship/ & the thyrde daye we cast out with oure awne hondes/the tacklynge of the shippe. when at the last nether sunne nor starre in many dayes appered/and no small tempest laye apon vs/all hope D that we shuld be saued/was then taken awaye.

Then after longe abstinence/ Paul stode forth in the mydes of them & sayde: Syrs ye shulde haue harkened to me/& not haue lowsed from Candy/nether to haue brought vnto vs this harme & losse. And nowe I exhorte you to be of good chere. For ther shalbe no losse of eny mās lyfe amonge you/saue of the ship only. For ther stode by me this nyght the angel of God/whose I am/ & whom I serue/sayinge: feare not Paul for thou must be brought before Cesar. And lo/ God hath geue vnto the all that sayle with the.

Wherfore syrs be of good chere: for I beleue god/that it shalbe euē as it was tolde me. How beit we must be cast into a certayne ylonde.

But when the fourtēth nyght was come/ as we were caried in Adria about mydnyght/ the shipmen demed that ther appered some cōtre vnto them: & sounded/ & founde .xx. feddōs. And when they had gone a lytell further/ they sounded agayne/ & founde xv. feddoms. Then fearinge lest they shuld haue fallen on some roc ke/ they cast .iiij. ancres out of the sterne/ & wyshed for the daye. As the shypmen were about to fle out of the shyp/ & had let doune the bote into the see/ vnder a coloure as though they wolde haue cast ancres out of the forshyppe: Paul sayde vnto the vnder captayne & the soudiers: except these abyde in the shyp/ ye cānot be sake. Then the soudiers cut of the rope of the bote/ and let it fall awaye.

And in the meane tyme betwixt that & daye/ Paul besought them all to take meate/ sayinge: this is the fourtenth daye that ye haue taried and continued fastinge/ receauinge nothinge at all. Wherfore I praye you to take meate: for this no dout is for youre helth: for ther shall not an heere fall from the heed of eny of you. And when he had thus spokē/ he toke breed and gaue thankes to God in presence of them all/ and brake it/ & beganne to eate. Then were they all of good cheare/ & they also toke meate. We were all to gether in the shyp/ two hūdred threscore & sixtene soules. And when they had eaten ynough/ they lightened the shyp/ and cast out the wheate into the see.

When it was daye/ they knew not the lande but they spied a certayne hauen with a banke into the which they were mynded (yf yt were possible) to thrust in the shyp. And when they had taken vp the ancres/ they committed them

selues vnto the see/ and lowsed the rudder bō des & hoysed vp the mayne sayle to the wynde & drue to londe. But they chaunsed on a place/ which had the see on bothe the sydes/ & thrust in the ship. And the foore parte stucke fast and moued not but the hynder brake with the vio lence of the wawes.

The soudears counsell was to kyll the prisoners/ lest eny of them/ when he had swome out shulde fle awaye. But the vnder captayne wil linge to saue Paul kept thē frō their purpose/ and commaunded that they that could swyme shulde cast them selues fyrst into the see/ & scape to londe. And the other he commaunded to goo/ some on bordes/ and some on brokē pe ces of the ship. And so it came to passe/ that they came all safe to londe. The .xxviii. Chapter

A And when they were scaped/ thē they knewe that the yle was called Milete. And the people of the countre shewed vs no lytell kyndnes: for they kyndled a fyre & receaued vs euery one/ because of the present rayne and because of the colde. And when Paul had gadered a bondell of stycks/ and put them in to the fyre/ ther came a viper out of the heet & lept on his honde. when the men of the contre sawe the worme hange on his honde/ they sayde amonge them selues: this man must nedes be a murtherer. whome (though he haue escaped the see) yet vengeaunce suffreth not to ly ue. But he shouke of the vermen into the fyre and felt no harme. Howbeit they wayted whē he shuld haue swolne/ or fallen doune deed sodē B ly. Butt after they had loked a greate whyle/ & sawe no harme come to him/ they chaunged the ir myndes/ and sayde that he was a God.

In the same quarters the cheke man of the yle whose name was Publius/ had a lordshippe: the same receaued vs/ and lodged vs thre

dayes courteously. And it fortuned that the fa-
Layenge on of han deb. ther of Publius laye sicke of a fieuer and of a bluddy flixe. To whom Paul entred in & praye/ & layde his hondes on him and healed him. When this was done/ other also which had diseases in the yle/ came & were healed. And they dyd vs gret honoure. And when we departed/ they laded vs with thinges necessary.

After thre monethes we departed in a ship of Alexandry/ which had wyntred in the yle/ whose badge was Castor & Pollux. And when we came to Syracusa/ we tarped there .iij. dayes And from thence we fet a compasse and came to Regium. And after one daye the south wynde blewe/ and we came the next daye to Putiolus: where we founde brethren/ and were desyred to tary with them seuen dayes/ and so came to Rome. And from thence/ when the brethren hearde of vs/ they came agaynst vs to Appiphorum/ and to the thre tauernes. When Paul sawe them/ he thanked God/ and wexed bolde. And when he came to Rome/ the vnder captayne deliuered the presoners to the chefe captayne of the host: but Paul was suffered to dwell by him selfe with one soudier that kept him.

And it fortuned after thre dayes/ that Paul called the chefe of the Iewes to gether. And whē they were come/ he sayde vnto them. Men & brethren though I haue cōmitted nothinge agaynst the people or lawes of oure fathers: yet was I deliuered presoner from Ierusalem into the hondes of the Romayns. Which when they had examined me/ wolde haue let me go/ because they founde no cause of deeth in me. But when the Iewes cryed contrary/ I was constrayned to appeale vnto Cesar: not because I had ought to accuse my people of. For this cause haue I called for you/ euen to se you/ and to speake with you: because that for the hope of

Israel

Israel/ I am bounde with this chayne.

And they sayde vnto him: We nether receaued lettres out of Iewry partayninge vnto the/nether came eny of the brethren that shewed or spake eny harme of the. But we will heare of the what thou thinkest. For we haue hearde of this secte / that euery where it is spoken agaynst. And when they had apoynted him a daye/ ther came many vnto him into his lodginge. To whom he expounded and testified the kyngdome of God/and preached vnto them of Iesu: both out of the lawe of Moses and also out of the Prophetes/euen from morninge to night. And some beleued the thinges which were spoken/ and some beleued not.

when they agreed not amõge them selues/ they departed/after that Paul had spokē one worde. well spake the holy goost by Esay the Prophet vnto oure fathers/sayinge: Go vnto this people & saye: with youre eares shall ye heare/& shall not vnderstonde: and with youre eyes shall ye se and not perceaue. Esaie. vi. c. Math. xiii. Marck. iiii. Luc. viii. f Joh. xii. f. Rom. xi. b.

For the hert of this people is waxed grosse and their eares were thicke of hearinge/& their eyes haue they closed: lest they shulde se with their eyes/& heare with their eares/ and vnderstonde with their hertes/& shuld be conuerted/& I shulde heale them. Be it knowen therfore vnto you/that this saluarion of God is sent to the gentyls/and they shall heare it. And when he had sayde that/the Iewes departed/& had greate disputiciõs amõge thē selues.

And Paul dwelt two yeares full in his lodginge/and receaued all that came to him/preachinge the kyngdome of God / and teachinge those thinges which concerned the Lorde Iesus with all confidence/vnforboden.

Here endeth the Actes of the Apostles.

¶ A Prologe to the Epistle of saynt Paul to the Romayns.



Or as moche as this Epistle is the principall and mooste excellent part of the newe Testamēt/and mooste pure Euangelion/ that is to saye/glad tydinges and that we call gospell/ and also a lyght and a waye in vnto the hole scripture/ I thinke it mete/that euery Christen man not onely knowe it by rote and without the boke: but also exercise himselfe therin euermore contynually/as with the dayly brede of the soule. No man truely can rede it to ofte or studie it to well: for the moare it is studyed the easier it is/the moare it is chewed/the pleasanter it is/and the moare goundely it is serched the preciofer thinges are founde in it/ so greate treasure of spirituall thinges lyeth hyd therin.

I wil ther fore bestowe my labour and diligence/to rowe this lytell prefate or prologe/to prepare a waye in ther vnto/so farforth as God shall geue me grace/that it maye be the better vnderstonde of euery man. For it hath bene hetherto euyll darckened with glofes a wonder full dreames of Sophisters/that noma cowde spye oute the entente & meaninge of it. which neuertheleffe yet of it selfe/is a bright lighte/ and sufficient to geue geue light vnto all the scripture.

Fyrst we must marke diligently the maner of speakinge of the Apostel/and above all thinge knowe what Paul meaneth by these wordes/ the Lawe/ Synne/ Grace/ Fayth/ Righteousnes/ Flesshe/ Spirite/ and so the lyke/or els rede thou it neuer so ofte/ thou shalt but loose thy labour. This word lawe maye not be vnderstonde here after the cōmune maner/and to vse Pauls terme/after the maner of men or after mans wayes/ that thou woldest saye the lawe here in this place were nothinge but lerninge which teacheth what ought to be done and what oughte not to be done/as it goeth with mannes lawe where the lawe is fulfilled without warde workes only/though the hert be neuer so farre of. But God iudgeth the grounde of the herte/ yee & the thoughtes and the secret mouinges of the mynde/and therfore his lawe requyreth the grounde of the hert and loue from the botome there of/and is not content with the out warde worke only: but rebuketh those workes

most

How Paule vseth certen wordes/must be diligētlie vnderstōde.

The lawe of god requyreth loue.

most of all which springe nor of loue from the ground and lowe botome of the herte/though they appere outwarde neuer so honeste & good. As Christ in the gospell rebuketh the Pharises aboue all other that were open synners/ and calleth them ypocrites/ that is to saye simulars and paynted sepulcres. which Pharises yet liued no men so pure/as perteyninge to the outewarde dedes and workes of the lawe: ye and paulin the third chapter of his epistell vnto the Philippians confesseth of him selfe/ that as touchinge the lawe he was suche a one as no man cowde complayne on/and notwithstondinge was yet a murderer of the Christen/. persecuted them/& tormented the so sore/that he cõpelled them to blaspheme Christ/ & was all to gether mercyelesse/ as many which now fayne outwarde good workes are.

For this cause the. cxlv. Psalme calleth all men lyars/ because that no man kepeth the lawe from the grounde of the herte/nether can kepe it/though he appeare outward full of good workes.

For all men are naturally enclyned vnto euyll & hate the lawe. we fynde in oure selues vnlust and tediousnes to do good/but lust and delectacion to do euyll. Nowe where no fre lust is to do good/there the botome of the herte fulfilleth not the lawe / and there no doute is also synne and wrathe deserued before God/ though there be neuer so greate an outwarde shewe and appearaunce of honestelyuinge.

For this cause concludeth sayne Paul in the seconde Chapter/that the Jewes are all synners and transgressors of the lawe/though they make men beleue/ thorowe ypocrisy of outwarde workes/how that they fulfill the lawe / and sayth that he only which doth the lawe/is righteous before God/ meaninge therby that no man with outwarde workes/ fulfilleth the lawe.

Thou sayth he to the Jewe teachest/ a man shulde not breake wedlocke/and yet breakest wedlocke thy self. wherin thou iudgest an other man/ therin condemnest thou thy selfe/ for thou thy self: doest euen the very same thinges which thou iudgest. As though he wolde saye/thou liuest outwardly well in the workes of the lawe/and iudgest them that liue not so. Thou teachest other men/ and seest a moote in an other mans eye/but art not ware of the beame that is in thyne awne eye.

we eye. For though thou kepe the lawe outwardly with
workes/for feare of rebuke/shame and punisshement/
other for loue of rewarde / vauntage and vayne glo
ry: yet doest thou all without lust and loue towarde the
lawe/and haddest leuer a greate deale other wyse do/
yf thou dyddest not feare the lawe. ye inwardly in thy
ne herte/thou woldest that ther were no lawe / no not
yet God/the auctor and vengear of the lawe/yf it were
possible: so paynefull it is vnto the: to haue thyne ap
petites refrayned/and to be kepte doune.

wherfore then it is a playne conclusion / that thou
from the grounde and botome of thyne herte/ arte an
enymie to the lawe: what preuayleth it now / that thou
teacheest an other man not to steale / when thou thyne
awne selfe arte a thefe in thyne herte/ and outwardly
woldest fayne steale yf thou durst? though that the
outwarde dedes abyde not alwaye behinde with for
the ypocrites and dissimulars/but breake forth amõg
euen as an euyll scabbe or a pocke cannot all wayes
be kept in with violence of medicine.

Thou teacheest an other man / but teacheest not thy
selfe/ye thou wotest not what thou teachest/ for thou
vnderstondest not the lawe a right/how that it cãnot
be fulfilled and satisfied/but with an vnfayned loue &
affection / so greatly it cannot be fulfilled with out
ward dedes & workes only. Moreouer the lawe encrea
seth synne / as he sayth in the vij. Chapter / because
that man is an enimy to the lawe/ for as moche as it re
quireth so many thinges clene contrarie to his nature/
whereof he is not able to fulfill one poynte or title/ as
the lawe requireth it. And therfore are we moare proue
ked/and haue greater lust to breake it.

The lawe encreaseth synne.

For which causes sake he sayth in the seuenth Chap
ter/that the lawe is spirituall: as though he wolde saye/
yf the lawe were flesshly & but mans doctrine/it might
be fulfilled/satisfied & stilled with outwarde dedes.
But nowe is the lawe goostly/ and no man fulfilleth
it/ excepte that all that he doeth/springe of loue from
the botome of the herte. Suche a newe herte and lusty
corage vnto the lawe warde/ canst thou neuer come by
of thyne awne strenght and enforcement / but by the
operacion and workinge of the spirite.

The spirite is required yer we can kepe the lawe

For the spirite of God only maketh a man spirituall
and

and lyke vnto the lawe/so that now henceforth he doeth no thinge of feare or for lucre or vayneges sake or of vayne glorie/but of a fre hert/and of inward lust. The lawe is spirituall and wilbe bothe loued and fulfilled of a spirituall hert/ and therfore of necessite requireth it the sprete that maketh a mannes hert fre/and geueth him lust and courage vnto the lawe warde. where soche a sprite is not/there remayneth synne/ grudginge and hatered agaynst the lawe/which lawe neuertheles is good/ryghtewes and holy.

Acquaynte thy selfe therfore with the maner of spekinge of the Apostel/and let this now stycke faste in thy ne hert/ that it is not bothe one/to do the dedes & workes of the lawe/and to fulfill the lawe. The worke of the lawe/is what soeuer a man doeth or can do of his awne frewill/of his awne proper strenghte and enforsinge. Not withstnndinge though there be ueuer so greate workinge/yet as longe as ther remayneth in the herte/ vnlust/tediousnes/grudging/grief/payne/lothsummes and compulsion toward the lawe; so longe are all the workes vnprofitable/lost/ye & amnable in the sight of God. This meaneth Paul in the thyrde Chapter where he sayth/by the dedes of the lawe shall no flesshe be iustified in the sighte of God. Here by perceaueste thou that those sophisters are but disceauers/ which teache that a man maye/and must prepare him selfe to grace and to the fauour of God/with good workes/before he haue the sprete and true fayth of Christ. How can they prepare them selues vnto the fauoure of God/ and to that which is good/ when they them selues can do no good/no cannot once thinke a good thought or consent to do good/the deuyll possessinge their hertes/myndes and thoughtes captiue at his pleasure? Can those workes please God thinkest thou/ which are done with grefe/payne and tediousnes/with an euyll will/with a contrary and grudginge minde? O holy sayntе prosperus/ how mightely with the scripture of Paul/ dydest thou confounde this heresie/aboute(I trowe) a twelue hondred yeares a goo/ortherapon.

To do the dedes of the lawe & to fulfill the lawe are two thinges.

Prosperus.

To fulfill the lawe what it is.

To fulfill the lawe commaundeth/with loue/ lust and inward affection and deleetacion: and to lyue godly and well/frely/willingly/and without compulcion of the lawe/

we/euen as though there were no lawe at all. Suche lo ste & fre liberte to the lawe/cometh only by the worke inge of the spirite in the herte/as he saith in the.i. Cha.

Now is the spirite none otherwise gruen/ then by fayth only/in that we beleue the promises of God/ with oute waueringe/how that God is true/ & will fulfill all his good promises toward vs/ for Christes bloudes sake/as it is playne in the fyrst Chapter. I am not a shamed sayth Paul/ of Christes gladde tydinges/ for it is the power of God vnto saluacion to as many as be leue. For at ronce and to gedder euen as we beleue the glad tydinges preached to vs/ the holy goost entreth into oure hertes/and lowseth the bondes of the deuyll/ which before possessed oure hertes in captiuite/ & held them that we couldе haue no lust to the will of God in the lawe. And as the spirite commeth by fayth only/ euē so fayth cometh by hearinge the worde of glad tydinges of God/ when Christ is preached/how that he is Gods sonne and man also/ deed and ryssen agayne for oure sakes/as he sayth in the.iii. iiii. and.v Chapters. All oure iustifyinge then cometh of fayth/ and fayth and the spirite come of God and not of vs.

The spirite cometh by fayth.

Fayth cometh by hearynge the glad tydinges.

when we saye/ fayth bringeth the spirite/it is not to be vnderstonde/ that fayth deserueth the spirite/or that the spirite is not present in vs before fayth. For the spirite is euer in vs/and fayth is the gyfte and workinge of the spirite. But thorow preachinge/the spirite beginneth to worke in vs. And as by preachinge the lawe/the worketh the feare of God/so by preachinge the gladtydinges/he worketh faith. And now when we beleue and are come vnder the couenaunt of God/ then are we sure of the spirite/by the promise of God & then the spirite accompanieth faith inseparablie/& we beginne to fele his workinge. And so fayth certifieth vs of the spirite/ and also bringeth the spirite with her/ vnto the workinge of all other gyftes of grace/& to the workinge out of the rest of oure saluacion/ vntill we haue all to gether ouercome synne/deeth/hell and Satan/ and are come vnto the euerlastinge lyfe of glorie. And for this cause saye we fayth bringeth the spirite.

Fayth onlie iustifieth.

Here of cometh it/ that faith only iustifieth/ maketh righteewes/and fulfilleth the lawe/ for it bringeth the spirete thorow Christes deseruinges/ the spirete bringeth iust/

laste/ looseth the hert/maketh him fre/stretteth him at his
herte/and geueth him strēgth to worke the dedes of the
lawe with loue/euē as the lawe requyreth Then at the
last out of the same faith so workinge in the herte/sprin
ge all good workes by there awne accorde. That mea- workes spri
neth he in the thyrde Chapter: for after he hath cast ge of fayth.
awaye the workes of the lawe/so that he soundeth as
though he wolde breake and disanull the lawe thorow
faith: he answereth to that might be layde agaynst/
saying: we destroye not the lawe thorow faith but main
tayne/furder or stablisse he the lawe thorow faith. That
is to saye/we fulfill the lawe thorowe faith.

Synne in the scripture is not called that outeward
worke only committed by the body/but all the whole bu Synne.
sines and what soeuer actōpanieth/moueth or stereth
vnto the outwarde dede/and that whēte the workes
springe: as vnbelefe/ pronenes and redines vnto the
dede in the grounde of the herte/with all the powers/
affeccions & appetites wherwith we can but sinne. So
that we saye/that a man then synneth/when he is ca-
ried awaye hedlonge into synne/ all to gether as mos
che as he is/of that poyson inclinacion & corrupte na
ture wherin he was conceyued & borne. For there is no
ne outwarde synne committed/extepte a man be caried
awaye all to gether/with life/soule/herte/boddy/luste
and mynde therunto. The scripture loketh singularly
vnto the hert/and vnto the rote and originall fountay
ne of all synne/which is vnbelefe in the botome of the
herte. For as fayth only iustifieth & bringeth the spris
te and luste vnto the outwarde good workes/euē so vn Fayth is the
belefe only damneth and kepeth out the spirite/ prou mother of
keth the flesshe and stereth vp luste vnto the euill out all good wo
warde workes/as happened to Adam and Eua in Pa rkes/and vn
radise. Genesis. iii. belefe of e
uell.

For this cause Christ calleth synne vnbelefe/ & that
notably in the. xvi. Chapter of sayn̄t John. The spirite
sayth he/shall rebuke the worlde of synne/because they
beleue not in me. And John. viii. he sayth: I am the
light of the worlde. And therfore in the. xii. of John he
biddeth them/ whyle they haue light/ to beleue in the
light/ that ye maye be the chyldren of light: for he that
walketh in darckenes woteth not whether he goeth.
Now as Christ is the light/ so is the ignoraunce of

Christ

Christ that darcknes wherof he speaketh/in which
that walketh/woteth not whyther he goeth: that is/
knoweth not how to worke a good worke in the sight
God/or what a good worke is. And therfore in the
he sayth as lōge as I am in the worlde/I am the lig
of the worlde: but there cometh nyght when no mā ca
worke: which nyght is but the ignoraunce of Christ
which no mā can se to do any worke that pleaseth God.
And Paul exhorteth Ephesi. iiii. that they walke not as
other hethen which are straūgers frō the lyfe of God/
throwe the ygnoraunce that is in them. And agayne
in the same Chapter. Put of (sayth he) the olde man
wheb is corrupt throwe the lustes of errour/ that
is to saye ignoraūce. And Rom. xiii. Let vs cast awaye
the dedes of darcknes: that is to saye/of ignoraunce and
vnbelief. And. i. Petr. i. Fassion not youre selues vnto
youre olde lustes of ignoraunce. And. i. Joh. ii. He that
loueth his brother dwelleth in light: and he that hateth
his brother walketh in darcknes/ and woteth not whyt
he goeth/for darcknes hath blinded his eyes. By
light he meaneth the knowledge of Christ/ and by darck
nes/the ignoraunce of Christ. For it is impossible that
he that knoweth Christ truly/shulde hate his brother.

Furthermore/to perceaueth a thinge moare clearly/
thou shalt vnderstonde/that it is impossible to synne ag
nyfynne at all/except a man breake the fyrst commaun
demeūt before. Now is the fyrst commaundemēt dryv
ed into two verses: Thy Lorde God is one God: thou
shalt loue thy Lorde God with all thyne herte/ with all
th: soule/ with all thy power and with all thy myght.
And the whoale cause why I synne agaynst any infer
oure precept/is that this loue is not in myne herte: for
were this lowe wayten in my herte and were full and
perfect in my soule/it wolde kepe myne herte from cons
senteinge vnto any synne. And the whoale and only cau
se why this loue is not written in oure hertes/is that we
beleue not the fyrste parte/that oure Lorde God/is one
God. For wist I what these wordes/one Lorde and one
God meaneth: that is to saye/if I vnderstode that he
made all/& ruleth all/& that whatsoeuer is done to me/
whether it be good or bad/is yet his will/ and that he
onlyes the lorde that ruleth/ doth it: and wist herto
what this worde myne meaneth: that is to saye/yf myne

herte

hert beleued and fekte the infinite benefites & kindenes of God to me warde/ & vnderstode & erneistlye beleued the many folde couenauntes of mercie wherwith God hath bounde himselfe to be myne wholye and altogether/ with all his power/ loue/ mercie/ and might/ then ought I loue him with all myne hert/ soule/ power/ and myght/ & of that loue euer kepe his commaundemētes. So se ye now that as fayth is the mother of all goodnes and of all good workes/ so is vnbelefe the grounde and rote of all euyll and all euyll workes.

Finally ye/ yf any man hath forsaken synne & is ronne to put his trust in Christ/ & to kepe the lawe of God/ doth fall a gayne: the cause is/ that the flesshe therowe negligence hath choked the spirite & oppressed hir and taken from hir the fode of hir strength which fode of hir meditacion in God & in his wonderfull dedes/ & in the many folde couenatūrs of his mercie.

wherfore then before all good workes as good frutes/ there must nedes be fayth in the herte whence they spring. And before all bad dedes as bad frutes/ there must be vnbelefe in the hert as in the rote/ fountayne/ pith & strenghe of all synne. which vnbelefe & ignorauce is called the heed of the serpent & of the olde dragō/ which the womās seed Christ/ must treade vnder fote/ as it was promysed vnto Adam.

Grace & gifte haue this difference. Grace properly is Goddes fauoure/ benevolence or kindnind/ which of his awne selfe/ with out deseruinge of vs/ he beareth to vs/ wherby he was moued & enclined to geue Christ vnto vs/ with all his other gyftes of grace. Gyftes the holy goost and his working whom he powreth in to the herres of them/ on whom he hath mercy/ and whom he fauoreth. Though the gyftes of the spirite encreace in vs dayly e/ and haue not yet their full perfection: ye and though there remayne in vs yet euyll lustes and synne which fighte agaynst the spirite/ as he sayth here in the. vii. Chapter/ and in the. 5. to the Galathians/ and as it was spoken before in the. iii. chap. of Gene. of the debate betwene the womās seed/ & the seed of the serpent: yet neuertheles se Goddes fauoure is so greate/ & so stroge ouer vs for Christes sake/ that we are counted for full hole & perfecte before God. For Goddes fauoure toward vs/ deuydeth not hym selfe/ encreasinge & lytell & lytell/ as do the gyftes but rema-

Grace. Gyftes.

ueth vs hole & all to gether in full lone for Christes sake oure interecessor & mediator/ & because that the giftes of the spirite & the batayle betwene the spirite and euyll lustes/ are begonne in vs all ready.

Of this now vnderstödest thou the. vii. Chap. where Paul accuseth hi selfe as a synner/ & yet in the. viii. chapter sayeth/ there is no dãnacion to them that are in Christ/ & that because of the spirite/ & because the giftes of the spirite are begõne in vs. Synners we are because the flesshe is not full kylled & mortified. Neuertheleese in as moche as we beleue in Christ/ & haue the erneste begynninge of the spirite/ & wold fayne be perfecte/ God is so louinge & fauorable vnto vs/ that he will not loke on so the synne/ nether will coũte it as synne/ but will deale with vs accordinge to oure beleefe in Christ/ & accordinge to his promises/ which he hath sworne to vs/ Vntill the synne be full slayne and mortified by dethe.

Fayth is not the worke of man.

Fayth is not mãs opinion & dreame/ as some ymagin & fayne/ whe they heare the storie of the gospell. which when they se that there folowe no good workes nor mẽdement of liuinge/ though they heare/ & yet can babyll many thinges of fayth/ then they falk from the righte waye & saye/ fayth only iustifieth not/ a man must haue good workes also/ yf he will be righteous & safe. The cause is when they heare the Gospell or gladtydinges/ they fayne of their awne strength certayne ymaginacions & thoughtes in their herres sayinge: I haue heard the Gospell/ I remẽber the storie/ so I beleeue. And that they counte righte fayth/ which neuertheleese as it is but mãs ymagination and fayninge/ euen so profiteth it nor/ nether folowe there any good workes or mendement of liuinge.

Ryght fayth is of the workinge of the spirite of God.

But righte fayth is a thinge wroughte by the holy gooste in vs/ which chaungeth vs/ turneth vs in to a newe nature & begetteth vs a newe in God/ & maketh vs the sonnes of God as thou redest in the first of John/ & killeth the olde Adam/ & maketh vs all to gether newe in the herte/ mynde/ will/ lust & in all oure affeccions and powers of the soule/ the holy gooste euer accõpanynge hir and rulinge the herte. Fayth is a liuely thinge/ mighty in workinge/ Baliaunte & stronge/ euer doinge/ euer frutefull/ so that it is vnpossible that he which is endued there with/ shulde not worke all wayes good workes with out ceasinge. He axeth not whether good workes are to be done or not/ but hath done them all redy/

yet

yer mencion be made of them/ & is all waye doinge/ for
soche is his nature: nowe quycke fayth in his herte &
liuely mouinge of the spirite driue him & stere him ther
vnto. whosoeuer doeth not good workes / is an vnbeli
inge person & faythlesse/ & loketh roundabout gropin
ge after fayth & good workes/ & wot not what fayth
or good workes meane/ though he babill neuer so many
thinges of fayth & good workes.

Fayth is then a liuely & stedfast truste in the fauon
re of God/ wherwith we cõmitte oure selues all to ge- Fayth wh
ther vnto God/ & that truste is so surely groũded & ste at it is.
keth so fastin oure hertes/ that a man wolde not once
doute of it/ though he shuld dye a thousand tymes ther
for. And suche truste wrought by the holy goost through
fayth/ maketh a man glad/ lusty/ cherefull & true her
ted vnto God & to all creatures. By the meanes where
of/ willingly & with out cõpulsion he is glad & redy to
do good to euery man/ to do seruice to euery man/ to sof
fre all thinges / that God may be loued and praysed/
which hath geuen him suche grace: so that it is impossi
ble to separat good workes from fayth / euen as it is
impossible to separat heete & burninge from fyre.

Therfore take hede to thy selfe/ & beware of thyne aw
ne fantasies & ymaginaciõs/ which to iudge of fayth
and good workes will seme wyse/ when in deade they
are sterke blind & of all thinges most folysshe. Praye
God that he will witsafe to worke fayth in thyne her
te/ or elles shalt thou remayne euermore faythlesse/ fayne
thou/ ymagin thou/ enforce thou/ wraistyle with thy selfe/
and do what thou wilte or canst.

Righteousnes is euẽ suche fayth/ & is called Godes Fayth is
righteousnes/ or righteousnes that is of valoure before ryghteouss
God. For it is Goddes gyfte/ & it altereth a mã & chaun nes,
geth him to a newe spirituall nature/ & maketh him fre &
liberall to paye euery mã his dutie. For thorow fayth is
a man purged of his synnes/ & obteyneth luste vnto the
lawe of God/ wherby he geueth God his honoure/ & pay
eth him that he owyth him/ and vnto men he doeth ser
uis willingly wherwith soeuer he can / & payeth euery
man his dutie. Suche righteousnes can nature/ fre will
& oure awne strẽgth neuer bringe to passe. For as nomã
can geue him selfe fayth/ so can he not take awaye vn
belefe/ how then can he take awaye eny alt. wherfore
all his false ypocrisy & sinne/ what soeuer is done with
out fayth or in vnbelefe / as it is euident in the. xiiii.

Chapter Vnto the Romayns/though it appere neuer so glorious or beautifull outwardes.

Flesshe and spirite mayste thou not here vnderstode as though flesshe were only that which perrayneth vnto vnchastite/and the spirite that which inwardly perrayneth to the herre: but Paul calleth flesshe here as Christ doth John. iii. All that is borne of flesshe/that is to were/the whole man with lyfe/soule/body/wirte/will/reason and whatsoeuer he is or doth with in and with out: because that these all/& all that is in men/study after the worlde and the flesshe. Call flesshe therfore whatsoeuer as longe as we are without the spirite of God) we thinke or speke/of God/ of fayth of good workes & of spirituall matters. Call flesshe also all workes which are done with oute grace & with out the wetkinge of the spirite/how soeuer good/ holy & spirituall thy seme to be/as thou mayst proue by the. 5. Chapter vnto the Galathyans/where Paul numbreth worshippinge of ydols/witchecrafte/enuy and hate/ amõge the dedes of the flesshe/& by the. viii. vnto the Romayns/where he sayth that the lawe by the reason of the flesshe is weake. which is not vnderstonde of vnchastite only/ but of all synnes/and most specially/of vnbelefe which is a vice most spirituall and ground of all synnes.

Flesshe what it is.

And as thou callest him: which is not renewed with the spirite & borne agayne in Christ/flesshe/ and all his dedes/euen the very mocyõs of his hert & mynd/his lerninge/doctrine and contemplacion of hye thinges/his preachinge/teachinge and study in the scripture/buildinge of churches/foundinge of abbeyes/ geuinge of almes/masse/matence & what soeuer he doeth/though it seme spirituall & after the lawes of God. So contrary wyse call him spirituall which is renewed in Christ/ and all his dedes which springe of fayth/seme they neuer so grose/as the washinge of the disciples fete/done by Christ/and Peters fisshinge after the resurrection/ye and all the dedes of matrimony are pure spirituall/yf they procede of fayth/and what soeuer is done with in the lawes of God/ though it be wrought by the body/as the very wypinge of shewes & soche lyke/how soeuer grose they appere outwarde. with out suche vnderstondinge of these wordes/ canst thou neuer vnderstonde this epistell of Paul/ nether any other place in the holy scripture. Take hede therfore/ for whosoeuer

Spirituall.

Vnder

vnderstondeth these wordes other wyse / the same vn
derstondeth not Paul / what soeuer he be. Now will we
prepare oure selues vnto the epistle.

For as moche as it becōmeth the preacher of Christes glad tydinges / fyrst thorow openinge of the lawe: to re
buke all thinges / and to proue all thinges synne / that
procede not of the spirite and of fayth in Christ / & to pro
ue all men synners and chyldren of wrath by inheritaū
ce / and how that to synne is their nature / and that by
nature they can none other wyse do than to synne / and
therwith to abate the pryde of man / and to bringe him
vnto the knowledge of him selfe / and of his miserye and
wretchednes / that he might desyre helpe. Euen so doeth
sanct Paul / and beginneth in the fyrst Chapter to re
buke vnbelefe and grose synnes which all men se / as
ydolatrie / and as the grose synnes of the hethen were /
and as the synnes now are of all them which liue in
ignorance with out fayth / and with out the fauoure of
God: & sayth. The wrath of God of heauen appereth
thorow the Gospell vpon all men for their vngodlyn
nes and vnholy liuinge. For though it be knowen and
dayly vnderstonde by the creatures / that ther is but
one God / yet is nature of hyr selfe with out the spirite
and grace / so corrupte & so poysoned / that men nether
can thāke him / nether worshippe him / nether geue him
his due honoure / but blinde them selues and fauke wird
out ceasinge in to worse case / euen vntyll they come vn
to worshippinge of ymages & workinge of shamefull
synnes which are abhominable and agaynst nature / &
more ouer soffre the same vnrebuked in other / hauinge
delectacion and pleasure therin. The fyrst Chapter.

In the .ii. Chapt. he proceadeth further / & rebuketh
all those holy people also which with out lustе clouе
to the lawe / liue well outwardly in the face of the worl
de and condemne other gladly / as the nature of all hy
crites is / to thinke them selues pure in respecte of opē
synners / & yet hate the lawe inwardly / & are full of
couetousnes & enuie & of all vnkennes / Mat. xxiii. The
se are they which despise the goodnes of God / & ac
cordinge to the hardenes of their hertes / hepe to ge
ther for them selues the wrath of God. Furthermore
sayth Paul as a true expoūder of the lawe / suffreth
noman to be with out synne / but declareth that all
they are vnder synne which of frewill and of nature Seconde Chapter.

wilklue welk/ & ſuffereth them not to be better then the open ſynners/ ye he calleth them harde herted and ſuche as cannot repente.

Thyrde chapter. In the.iii. Chapt. he mingleth both to gether/ both the Jewes & the gentyles/ & ſayth that the one is as the other/ both ſynners/ & no difference betwene them/ ſaue in this only/ that the Jewes had the worde of God committed vnto them. And though many of them beleued not therō/ yet is Goddes truth & promiſe therby nether hurte ner miniſſhed: the talketh in his waye & allegeth the ſayinge of the.l. Pſal. that God might ouercome when he is iudged. After that he returneth to his purpoſe agayne & proueth by the ſcripture/ that all men with out difference or exception are ſynners/ & that by the workes of the lawe no man is iuſtified: but that the lawe was geuen to bringe & to declare ſynne only. Then he beginneth & ſheweth the right waye vnto righteweſnes/ by what meanes mē muſt be made righteous & ſafe/ & ſayth: They are all ſynners & with out prayſe before God/ & muſt with out their awne deſeruinge be made righteous thorow fayth in Chriſt/ which hath deſerued for the righteweſnes for vs/ & is become vnto vs Goddes mercy ſtole for the remiſſiō of ſynnes that are paſt/ thereby prouinge that Chriſtes righteouſnes which cōmeth on vs thorow fayth/ helpeth vs only. which righteouſnes/ ſayth he is now declared thorow the goſpell/ & was teſtified of before by the lawe & the Prophetes. Furthermore (ſayth he) the lawe is holpe & fordered thorow fayth/ though that the workes therofwith all their boaſte are brought to nought and proued not to iuſtifie.

The lawe iuſtifieth not/ but bringeth the ſynne only and cōdemneth.

Fourthe chapter. In the.iiii. Chapter (after that now by the.iii. firſt Chapters/ the ſynnes are opened/ & the waye of fayth vnto righteouſnes layde) he beginneth to anſwere vnto certayne obiectiōs & cauillaciōs. And firſt he putteth forth thoſe blind reaſons/ which commenly they that wilbe iuſtified by their awne workes/ are wōt to make when they heare that fayth only with out workes iuſtifieth/ ſayinge: ſhall men do no good workes/ ye & yf fayth only iuſtifieth/ what nedeth a mā to ſtody for to do good workes? he putteth forth therfore Abraham for an enſample/ ſayinge: what dyd Abrahā with his workes? was all in vayne? came his workes to no profet? And ſo concludeth that Abrahā with out & be

fore

fore all workes was iustified & made righteous. In so moche that before the worke of circumcision he was prayssed of the scripture and called righteous by his fayth onely/Gene.xv. So that he dyd not the worke of circumcision for to be holpe therby vnto righteousnes/ which yet god cõmaũded him to do/& was a good worke of obedience. So in lyke wyse no doute none other workes helpe any thinge at all vnto a mãs iustifyinge: but as Abrahams circumcision was an outewarde signe whereby he declared his righteousnes which he had by fayth/& his obedience & redynes vnto the will of God/ euen so are all other good workes outeward signes and outward frutes of fayth & of the spirite/ which iustifie not a man/ but that a man is iustified all redy before God inwardly in the hert/ thorow fayth & thorow the spirite purchased by Christes bloud. Outward workes are signes and wituesses of the inward fayth.

Here with now stablisseth sayn Paul his doctrine of fayth afore reherssed in the.iii. Chap.& bringeth also testimony of Dauid in the.xiii. Psal. which calleth/ a man blessed not of workes/but in that his synne is not rekened and in that fayth is imputed for righteousnes/ though he abyde not afterwarde without good workes/when he is once iustified. Blessed is he that hath his synnes forgeuen him.

For we are iustified and receaue the spirite for to do good workes/nether were it other wyse possible to do good workes/excepte we had fyrst the spirite.

For how is it possible to do any thinge well in the sight of God/ whyle we are yet in captiuite & bondage vnder the deuill/& the deuill possesseth vs all to gether & holdeth oure hertes/so that we cãnot once consent vnto the will of God. No mã therfore can preuent the spirite in doinge good: but the spirite must fyrst come & wake him out of his slepe & with the thunder of the lawe feare him/& shewe him his miserable estate & wretchednes/ and make him abhore and hate him selfe and to desyre helpe/ and then comforte him agayne with the pleassant rayne of the Gospell/ that is to saye/ with the swete promyses of God in Christ/ and stere vp fayth in him to beleue the promises. Then when he beleueth the promises/ as God was mercyfull to promyse/ so is he true to fulfill them/and will geue him the spirite and strength/ both to loue the will of God and to worke there after. So se we that God only which according to the scripture worketh all in all thinges)

worketh a mans iustifyinge / saluacion and healthye and poweth fayth and beleue / lust to loue godds will / & strength to fulfill the same / into vs / euen as water is powred into a vessell / & that of his good will and purpose / & not of oure deseruinges & merites. Godds mercy in promisinge / & trueth in fulfillinge his promises sauyth vs & not we oure selues. And therfore is all laude / prayse / & glory / to be geuen vnto God for his mercy and trueth / & not vnto vs for oure merites & deseruinges. After that he stretcheth his ensample out agaynst all other good workes of the lawe / & concludeth that the Jewes cānot be Abrahams heyres because of blonde & kinred only / & mochе lesse by the workes of the lawe / but must inheret Abrahams fayth / yf they wilbe the right heyres of Abraham: for as mochе as Abraham before the lawe / bothe of Moses and also of circumcision / was thorow fayth made righteous / & called the father of all them that beleue / & not of them that worke. Moreouer the lawe causeth wrath / in as mochе as no man can fulfill it with loue and lust. And as longe as suche grudginge / hate & indignacio agaynst the lawe remayneth in the herte: and is not taken awaye by the sprete that cōmeth by fayth / so longe (no doute) the workes of the lawe / declare euidently that the wrath of God is vpon vs & not fauoure. wherfore fayth only receyueth the grace promised vnto Abrahā. And these ensamples were not written for Abrahams sake only (sayth he) but for oures also to whom yf we beleue / fayth shalbe reckened lyke wyse for righteousnes / as he sayth in the ende of the Chapter.

The. 5. Chapter.

In the. 5. Chapter he cōmendeth the frutes & workes of fayth / as are peace / reioysinge in the conscience / inwarde loue to God / & mans: moreouer boldnes / trust / cōfidence / a stronge & a lusty mynd & stedfaste hope in tribulacion & sufferinge. For all suche folowe / where the right fayth is / for the aboundaunce graces sake and giftes of the sprete / which God hath geuen vs in Jesu Christe / in that he gaue him to dye for vs yet his enymies. Now haue we then / that fayth only before all workes iustifieth: and that it foloweth not yet therfore that a man shulde do no good workes: but that the right shapen workes abyde not behinde / but accompanye fayth / euen as brightenes doth the sunne / and are called of Paul the frutes of the sprete where the sprete is / ther

Good workes are the frutes of the sprite.

ther it is alwayes somer/& ther are all wayes good frutes/that is to saye: good workes. This is Pauls order/that good workes/springe of the spirite/the spirite cometh by fayth & fayth cõmeth by hearynge the worde of God/when the glad tydynges and promises which God hath made to vs in Christe/are preached truly/& receaued in the grounde of the herte without wauerynge or doutynge/after that the lawe hath passed vpon vs & hath damned consciences: where the worde of God is preached purely and receaued in the herte/there is fayth & the spirite of God/& ther are also good workes of necessite when soeuer occasion is geuen: where goddis worde is not purely preached/but mens dreames/traditions/ymaginacions inuencions/ceremonies & superstition/there is no fayth and consequently no spirite that cometh of God. And where Goddis spirite is not/ there can be no good workes/euen as where an appell tre is not/ there can growe no appels/but there is vnbelefe/the deuels spirite & euyll workes. Of this Goddis spirite and his frutes/haue oure holy ypocrites not once knowen/nether yet tasted how swete they are/ though they fayne many good workes of their awne ymaginaciõs/to be iustified with all/in which is not one crome of true fayth or spirituall loue/or of inward ioye/peace and quyetnes of conscience/for as mochе as they haue not the worde of God for them/that suche workes please God/but they are euen the roten frutes of a roten tre.

After that he breaketh forth/& runneth at large/shewеth whence both synne & ryghteousnes/deeth & lyfe come. And he cõpareth Adam & Christ to gether/thus wyse reasonynge & disputynge/that Christ must neades come as a second Adam to make vs heyres of his ryghtewesnes/thorow a newe spirituall byrth/without oure deseruynges: euen as the fyrst Adam made vs heyres of synne/thorowe the bodelye generation/ without oure deseruynge. wherby is euidently knowen & proued to the bytermoste/that no man can bringe him selfe oute of synne vnto ryghtewesnes/nomore then he coulde haue withstonde that he was borne bodely. And that is proued herewith/for as mochе as the very lawe of God/which of ryghte shulde haue holpe/yf any thinge coulde haue holpen/not only came & brought no helpe with hyr/but also encreased synne/because that the euyll & poysoned nature is offended & vtterly displeased with

the la-

the lawe/& themore she is forbed by the lawe/themore is she prouoked & set a fyre to fulfill & satisfie hyr lustes. By the lawe then we se clerely that we muste nedes haue Christe to iustifie vs with his grace/& to helpe nature.

The.vi. Chapter.

In the.vi. he setteth forth the chefe and principall worke of fayth/the batayll of the spirite agaynst the flesshe/ how the spirite labourith and enforseth to kyll the remenaunte of synne and luste which remayne in the flesshe/ after oure iustifyinge. And this chapter teacheth vs/ that we are not so fre from synne thorowe fayth/that we shulde hence forth go vp and doune ydle carlesse and sure of oure selues/as though there were nowe no more synne in vs: yes there is synne remayninge in vs/but it is not rekened/because of fayth and of the spirite/which fyghte agaynst it. Wherfore we haue ynough to do all oure lyues longe/to tame oure bodyes/and to compell the membres to obeye the spirite and not the appetites/ that therby we myghte be lyke vnto Christes deeth and resurreccion/and myghte fulfill oure baptime/which signifieth the mortifyinge of synnes/and the newe lyfe of grace. For this batayle ceaseth not in vs vntyll the laste breth/and vntyll that synne be vtterly slayne by the deeth of the bodye.

Baptyme is a witnesse betwene god and vs that we haue promised to mortifie the lustes & synne that remayneth in the flesshe. &c.

This thinge (I meane to tame the body and so forth) we are able to do (sayth he) seynge we are vnder grace/& not vnder the lawe/what it is/not to be vnder the lawe/he himselfe expoundeth. For not to be vnder the lawe is not so to be vnderstond/that euery man may do what him lusteth. But not to be vnder the lawe/is to haue a fre herte renewed with the spirite/so that thou haste luste inwardly of thyne awne accorde to do that which the lawe commaundeth/with oute compulcion/ ye though there were no lawe. For grace that is to saye Goddis fauoure bringeth vs the spirite/and maketh vs leue the lawe/so is there nowe no moare synne/nether is the lawe nowe any moare agaynst vs/but at one/ and agreed with vs and we with it.

Not to be vnder the lawe what it meaneth.

But to be vnder the lawe/is to deale with the workes of the lawe/and to worke without the spirite and grace: for so longe no doute synne rayneth in vs thorowe the lawe/that is to saye/the lawe declareth that we are vnder synne and that synne hath power and dominion ouer vs/seynge we cannot fulfill the lawe/namely with in the hert/for as moche as no man of nature fauoureth

To be vnder the lawe what it is.

reth the lawe/consenteth there vnto and delyteth therin. Which thinge is exceadynge greate synne/that we cannot consent to the lawe/which lawe is nothinge else saue the will of God.

This is the ryght fredome and liberte from synne/ and from the lawe where of he wryteth vnto the ende of this Chapter/ that it is a fredome to do good only with luste/& to lyue well without compulcion of the lawe: wherfore this fredome is spirituall fredome/which destroyeth not the lawe/but ministreth that which the lawe requyreth/ and where with the lawe is fulfilled/ that is to vnderstond/luste and loue/where with the lawe is stylled and accuseth vs no moare/compelleth vs no moare/nether hath oughte to craue of vs any moare. Euen as though thou were in dette to an other man/and were not able to paye/two maner wayes myghtest thou be losed. One waye/yf he wold requyre nothinge of the/ and breke thyne obligacion. An other waye/yf some other good man wolde paye for the/and geue the as moche as thou myghtest satisfie thyne obligacion with all. Of this wyse hath Christe made fre from the lawe: and therfore is this no wilde flesshely liberte/that shulde do nought/but that doeth all thinges/and is fre from the crauynge and dette of the lawe.

In the. vii. he confirmeth the same with a similitude of the state of matrimony. As when the husbonde dyeth/the wyfe is at hyr liberte/& the one lowsed & departed from the other/not that the woman shulde not haue power to marye vnto an other man/but rather now fyrste of all is she fre/and hath power to marye vnto an other man/ which she coulde not do before/tyll she was lowsed from hyr fyrst husbond. Euen so are oure consciences bound vnder daunger to the lawe vnder olde Adã the flesh/as longe as he lyueth in vs. For the lawe declareth that oure hertes are bounde & that we cannot dissõsent frõ him. But when he is mortified & kylled by the spirite/then is the conscience fre & at liberte: not so that the conscience shall nowe nought do/but now fyrst of all cleuyth vnto an other/ that is to wete Christ/& bringeth forth the fruites of lyfe. To nowe to be vnder the lawe/is/not to be able to fulfill the lawe/but to be detter to it/& not able to paye that which the lawe requyreth. And to be lowse from the lawe/is to fulfill it and to paye that which the lawe demaundeth/so that it can now hence forth axe the nought

The. vii. Chapter.

To be vnder the lawe.

To be lowse from the lawe.

Conse

Consequently Paul declareth more largely the nature of synne and of the lawe/how that thorowe the lawe synne reuyueth/mouyth hyr selfe/& gadereth strength. For the oldman & corrupte nature/the moare he is forbode & kepte vnder of the lawe/is the moare offended & displeased there with/for as mothe as he cannot paye that which is required of the lawe. For synne is his nature & of him selfe/he cannot but synne. Therfore is the lawe deeth to him/tormēte & marterdome. Not that the lawe is euyll/but because that the euyll nature cannot soffre that which is good/cānot abyde that the lawe shulde require of him any good thinge. Lyke as a sicke man can not suffre that a man shulde desyre of him to runne/to lepe and to do other dedes of an whole man.

For which cause S. Paul cōcludeth/that where the lawe is vnderstonde & perceaued of the beste wyse/there it doeth no moare but vtter synne/& bringe vs vnto the knowledge of oure selues/& therby kylle vs & make vs bonde vnto eternall dānacion & detters of the euerlastinge wrath of God/euen as he well fealeth & vnderstondeth whose conscience is truely touched of the lawe. In suche daunger were we yet the lawe came/that we knewe not what synne mente/nether yet knowe we the wrath of god apō synners/tyll the lawe had vttered it. So seest thou that a mā must haue some other thinge/ye & a gretter & a moare myghty thinge then the lawe/to make him ryghteous & safe. They that vnderstonde not the lawe on this wyse/are blind & go to worke presumptuously/supposinge to satisfie the lawe with workes. For they knowe not that the lawe requireth a fre/a willinge/a lusty & a louinge herte. Therfore they se not Moses ryght in the face/the bayle hangeth betwene & hydeth his face/so that they cānot behold the glorie of his countenaūce/how that the lawe is spirituall & requireth the herte. I maye of myne awne strength refrayne that I do myne enimye no hurte/but to loue him with all myne herte/& to put awaye wrathe ckene oute of my mynde/can I not of myne awne strength. I maye refuse money of myne awne strength/but to put awaye loue vnto ryches oute of myne herte/can I not do of myne awne strēgth. To abstayne frō adultery as cōcernynge the vtter wares dede/can I do of myne awne strength/but not to desyre in myne herte is as vnpossible vnto me as is to chose whether I will hongyr or thurst/& yet so the lawe requi-

rre,

reth. wherfore of a mans awne strength is the lawe neuer fulfilled/we must haue thereunto goddis fauoure/and his spirite/purchased by Christes bloude.

Neuertheles̄e when I saye a man maye do many thinges vtterwardly clene agaynst his herte/we must vnderstonde that man is but dreuen of diuers appetites/and the greatest appetite ouercommeth the lesse and caryeth the man awaye violentky with hyr.

As when I desyre vengeañce/& feare also the inconuenience that is ly ke to folowe/yf feare be greatter/I abstayne/yf the appetite that desyreth vengeañce be greter/I cānot but prosecute the dede/as we se by experience in many murtherars and theues/which though they be brought into neuer so great perell of deeth/yea after they haue escaped/do euen the same agayne. And comen wemen prosecute their lustes because feare & shame are awaye/when other which haue the same appetites in their hertes/abstayne at the leest waye vtwardly or worke secretly beynge ouercome of feare and of shame/and so lykewyse is it of all other appetites.

Fleshe and spirite fighte to gether.

Further moare he declareth/how the spirite & the flesshe fighte to gether in one man/& maketh an ensample of him selfe/that we myghte lerne to knowe that worke a ryghte/I meane to kyll synne in oure selues. He calleth both the spirite & also the flesshe a lawe/because that lyke as the nature of Goddis lawe is to dryue/to cōpell/& to craue/euen so the flesshe dryueth/cōpelleth/craueth & rageth agaynst the spirite/& will haue her lustes satisfied. On the ocher syde dryueth the spirite/cryeth & fyghteth agaynst the flesshe/& will haue his luste satisfied. And this stryfe dureth in vs/as longe as we lyue: in some moare and in some lesse/as the spirite or the flesshe is stronger/& the very man his awne selfe is both the spirite & the flesshe/which fyghteth with his awne selfe vntyll synne be vtterly slayne & we all to gether spirituall.

The. viii. Chapter.

In the viii. Chap. he comforteth suche fyghters that they dispere not because of suche flesshe/other thinke that they arlesse in fauoure with God. And he sheweth how that the synne remayninge in vs/hurteth not/for there is no daunger to them that are in Christ which walke not after the flesshe/but fyght agaynst it. And he expouudeth more largely what the nature of the flesshe & of the spirite is/and how the spirite cōmeth by Christ/which spirite maketh vs spirituall/tameth/subdueth

& mor

and mortifieth the flesshe/and certifieth vs that we are neuertheles the sonnes of God/& also beloued though that synne rage neuer so moche in vs/so longe as we followe the spirite and fyghte agaynst synne to kyll and mortifie it. And because no thinge is so good to the mortifienge of the flesshe/as the crosse and tribulacion/he comforteth vs in oure passions and afflictions/by the assistens of the spirite which maketh intercession to God for vs/myghtely with gronynges that passe mans vtterannce/so that mans speche cannot comprehende them/& with the mournynge also of the creatures with vs/of greate desyre that they haue/that we were lowsed from synne and corrupcion of the flesshe. So se we that these three chapters/the. Bi. Bii. Biii. do none other thinge so moche as to dryue vs vnto the' ryght worke of fayth/which is to kyll the olde man and mortifie the flesshe.

The. ix. x. & xi. chapters.

In the. ix. x. and. xi. chapters he treateth of Goddis predestinacion/whence it springeth all to gether/whether we shall beleue or not beleue/be lowsed from synne or not lowsed. By which predestinacion oure iustifyinge and saluacion are clene taken onte of oure handes/& put in the handes of God only/which thinges is most necessary of all. For we are so weke and so vncertayne/that yf it stode in vs/there wolde of a truth no man be saued the deuell no doute wolde deceaue vs. But now is God sure/that his predestinacion cannot deceaue him/nether can eny man withstand or let him/and therfore haue we hope and trust agaynste synne.

This doyng thou wilt vnderstonde.

But here muste a marke be set vnto those vnquyet/busye and hye clymming spirites howe ferre they shall go/which fyrst of all bringe hether there hye reasons a pregnant wittes/and beginne fyrst from an hye to serche botomlesse secretes of Goddis predestinacion/whether they be predestinat or not. These must nedes ether caste them selues doune hedelong into desperacion or else cõmyt them selues to fre chaūce careleesse. But folowe thou the order of this pistle/and nooseell thy selfe with Christ and lerne to vnderstonde what the lawe and the Gospell meane/and the office of both two/that thou mayst in the one knowe thy selfe/& how that thou hast of thy selfe no strength/but to synne: and in the other the grace of Christ. And then se thou fyghte agaynst synne/and the flesshe as the. Bii. fyrst Chapters teache the. After that when thou arte come to the. Biii. chapter/& arte vnder

vnder the crosse and sufferynge of tribulacion/the ne
cessite of predestinacion will waxe swete/and thou shalt
well fele how precioufe a thinge it is. For excepte thou
haue borne the crosse of aduersite & temptacion/& hast
felte thy selfe brought vnto the very brymme of despera
cion/ye and vnto hell gates/thou canst neuer medle with
the sentence of predestinacion without thyne awne harme/and without secret wrath and grudgynge inwardly
agaynst God/ for other wyse it shall not be possible for
the to thinke that God is ryghteous and iuste. Therfore must Adam be well mortified and the flesshely wytte
brought vtterly to nought/yer that thou mayst awaye
with this thinge/and drincke so stronge wyne. Take hede therfore vnto thy selfe/that thou drincke not wyne/
whyle thou art yet but a sucklynge. For euery lernynge
hath hys tyme/measure and age/and in Christ is there
a certayne chyldhod/in which a man must be content
with mylke for a ceason/vntyll he waxe stronge and
growe vp vnto a perfecte man in Christ/and be able to
eate of moare stronge meate.

In the.xii. Chapter he geueth exhortacions. For this maner obserueth Paul in all his epistles/ fyrst he teacheth Christ and the fayth/ then exhorteth he to good
workes/and vnto contynuall mortifyinge of the flesshe.
So here teacheth he good workes in deade/ and the
true seruynge of God/and maketh all men Priestes/to
offer vp/not money and beastes/as the maner was in
the tyme of the lawe/ but their awne bodyes/ with kyll
ynge and mortifyinge of the lustes of the flesshe. After
that he describeth the outwarde conuersacion of Chris
sten men/how they oughte to behaue them selues in spi
rituall thinges/how to teache/preache and rule in the cõ
gregacion of Christ/to serue one an other/to suffre all
thinges pacientlye/and to commyte the wreke and venge
aunce to God/in conclusion how a Christen man oughte
to behaue him selfe vnto all men/to frende/foo or what
soeuer he be. These are the ryghte workes of a Christen
man which springe oute of fayth. For fayth keepeth not
holye daye/nether suffereth any man to be ydle/ where
soeuer she dwelleth. The.xii. Chapter.

In the. xiii. he teacheth to honoure the worldly & tem
porall swerde. For though that mans lawe & ordinaunce
make not a man good before God/nether iustifie him in
the herte/yet are they ordeyned for the furderaunce of
the com

the commune welth/to mayntene peace/to punysshe
euyll & to defende the good. Therfore ought the good
honoure the temporall swerde & to haue it in reuerens
though as cõcernynge them selues/they nede it not/&
wolde abstayne from euyll of their awne accorde/yee
do good without mans lawe/but by the lawe of the spi-
te which gouerneth the harte/& gyderth it vnto all
is the will of God. Finally he comprehendeth & knyt-
vp all in loue. Loue of her awne nature bestoweth all
that she hath/and ewen her awne selfe on that whych is
loued. Thou readest not to byd a kynd mother so be
louynge vnto her only sonne. Moche lesse spirituall
which hath eyes geuen her of God/readeth manyfolde
we to teache her to do hyr dutye. And as in the begynny-
ge he dyd put forth Christe as the cause and auctor of
oure ryghtewesnes and saluacion/euen so here setteth
he him forth as an ensample to counterfayte/that as
he hath done to vs/euen so shulde we do one to another.

Loue is the fulfyllinge of the lawe.

In the .xiiii. Chap he teacheth to deale soberly with
the consciences of the weke in the fayth/which vnder-
stond not yet the libertie of Christ perfectly ynough/
and to fauer them of Christen loue/& not to vse the li-
berte of the fayth vnto hinderaunce/but vnto the fur-
therance and edifyinge of the weake. For where suche con-
sideracion is not/there foloweth debate and despisinge
of the Gospell. Je is better therfore to forbere the weke
a whyle/vntyll they waxe stronge/then that the hear-
synge of the gospell shuld come all to grounde vnderfote.
And suche worke is the singular worke of loue/& where
loue is perfecte/there muste nedes be suche a respecte
vnto the weake/a thinge that Christ cõmaunded & char-
ged so be had aboue all thinges.

In the .xv. Chap. he setteth forth Christ agayne to
be folowed/that we also by his ensample/shulde suffre
other that are yet weake/as them that are frayle/open
synners/vnlerned/vnexperte/& of forbesome maners/
& not to caste them awaye forthwith/but to suffre them
tyll they waxe better/& exhorte them in the meane tyme.
For so dealte Christ in the Gospell and now dealeth
with vs daylye/sofferynge oure vnperfectnes/weknes/
conuersacion and maners/not yet fassioned after the
doctryne of the Gospell/but smelt of the flesshe/ye
and sometyme breake forth into outward dedes.

the before God (when God commeth to iudge and to take a reconnynge) that thy synnes are forgeuen the. Beyonde all this/myne awne workes can neuer satisffie the lawe or paye hyr that I owe hyr. For I owe the lawe to loue hyr with all myne heart/sowle/power & myght Which thynge to paye I am neuer able whyle I am cõpased with flesshe. No/I cannot once begynne to loue the lawe/except I be fyrst sure by fayth that God loueth me and forgeueth me.

Finallye that we saye fayth only iustifieth/ought to offende no man For yf this be true/that Christ onlye redemed vs/Christ onlye bare oure synnes/made satisfaccion for them and purchased vs the fauoure of God/ then must it nedes be true/that the trust onlye in Christes deseruynge and in the promyses of God the father made vs for Christes sake/doth onlye quyet the conscience and certifie hyr that the synnes are forgeuen. And when they saye/a man must repent/forsake synne/ and haue a purpose to synne no more as nye as he can and loue the lawe of God: Ergo fayth a lone iustifieth not. I answere/that all lyke argumentes are nought/ and lyke to this. I must repent and be sorie/the Gospell must be preached me/& I must beleue it or else I cannot be partaker of mercye which Christ hath deserued for me/Ergo Christ onlye iustifieth me not/or Christ onlye hath not made satisfaccion for my synnes. As this is a naughtye argument/so is the other.

Now go to reader/and accordynge to the order of Paules wrytynge/euen so do thou. Fyrst beholde thy selfe diligentlye in the lawe of God/and se there thy iust damnacion. Secondarely turne thyne eyes to Christ/ and se there the exceadynge mercye of thy moost kynde and louynge father. Thyrdly remember that Christ made not this attonement that thou shuldest anger God agayne: nether dyed he for thy synnes/that thou shuldest lyue styll in them: nether clensed he the/that thou shuldest retourne (as a swyne) vnto thyne olde podell agayne: but that thou shuldest be a new creature and lyue a new lyfe after the will of God/and not of the flesshe. And be diligent leaste thorow thyne awne negligence and vnthankfulnes/thou lose this fauoure and mercye agayne.

¶ Fare well.

The epistle

of the Apostle Saynct Paul to the Romayns.



¶ The fyrst Chapter. ✠

PAul the seruaunt of Jesus Christ called to be an Apostle/put a parte to preache the Gospell of God/ which he promysed afore by his Prophetes/in the holy scriptures that make mencion of his sonne/ the which was begotten of the seed of Dauid/ as pertayninge to the flesshe: and declared to be the sonne of God / with power of the Holy goost that sanctifieth /sence the tyme that Jesus Christ oure Lorde rose agayne from deeth/ by whom we haue receaued grace and Apostleshyppe/to bringe all maner hethen people vnto the obedience of the fayth/ that is in his name/ of the which hethen are ye a part also / which are Jesus Christes by vocacion. ✠

To all you of Rome beloued of God & saynctes by callinge. Grace be with you & peace from God oure father/ & from the lorde Jesus Christ.

Fyrst

Fyrst verely I thanke my God thorow Jesus Christ/for you all/because youre fayth is published throughout all the worlde. For God is my witnes/whom I serue with my spirite in the Gospell of his sonne/that with out ceasynge I make mencion of you allwayes in my prayers/ beseechynge that at one tyme or other/a prosperous iorney(by the will of God)myght fortune me/to come vnto you. For I longe to see you/ that I myght bestowe amonge you some spirituall gyfte/to strēght you with all: that is/that I myght haue consolacion to gether with you/ throughe the cōmen fayth/which both ye & I haue

Aba.ii.a Hebr.x. Gala.iii.

I wolde that ye shuld knowe brethren/how that I haue often tymes purposed to come vn to you (but haue bene let hytherto) to haue some frute amonge you/as I haue amonge other of the Gentyls. For I am detter both to the Grekes and to them which are no Grekes/vnto the learned and also vnto the vnlearned. Lyke wyse/as moche as in me is/I am redy to preache the Gospell to you of Rome also.

For I am not ashamed of the gospell of Christ because it is the power of God vnto saluacion to all that beleue/namely to the Iewe/& also to the Gentyle. For by it the ryghteweisnes which cōmeth of God/is opened/from fayth to *fayth

* Frō fayth to fayth/that is from weake fayth to stronger/or from one measure of fayth to another/ as we ha escaped ieopardy thorow fayth/and th inuaderh vs/thorow which we must wade by the he of fayth so.

Ephe.iii

Is it is written: The iust shall lyue by fayth.

For the wrath of God apereth from heauen agaynst all vngodlynes & vnryghteweisnes of men which withholde the trueth in vnryghteweisnes: seynge/ what maye be knowē of God/ that same is manifest amonge them. For God dyd shewe it vnto them. So that his inuisible thinges: that is to saye his eternall power and godhed/are vnderstonde and sene/by the workes from the creacion of the worlde. So that they are without excuse/ in as moche as when they knewe God/ they glorified him not as God/

nether were thankfull/but wexed full of vanities in their imaginacions/& their folisshe hertes were blynded. When thy counted thē selues wyse/they became foles and turned the glory of the immortall God/vnto the similitude of the ymage of mortall man/& of byrdes/& foure footed beastes/& of serpentes. Wherfore God lyke wyse gaue thē vp vnto their hertes lustes/vnto vnclennes/to defyle their awne boddyes betwene them selues: which tourned his truthe vnto a lye/& worshipped & serued the creatures more then the maker/which is blessed for euer. Amen. For this cause God gaue them vp vnto shamfull lustes. For euen their wemen dyd chaunge the naturall vse vnto the vnnaturall. And lyke wyse also the men lefte the naturall vse of the woman/ and brent in their lustes one on another. And man with man wrought filthynes/ and receaued in them selues the rewarde of their errour/as it was accordynge.

And as it semed not good vnto them to be a knowē of God/euen so God deliuered thē vp vnto a leawde mynd/that they shuld do tho thinges which were not comly/beinge full of all vnryghteous doynge/of fornicacion/wickednes/ couetousnes/maliciousnes/full of enuye/murther/debate/disseyte/euyll condicioned/whysperers/backbyters/haters of God/doers of wrong/proude/ bosters/ bringers vp of euyll thinges/disobed. ēt to father & mother/without vnderstondynge/couenaūte breakers/vnloyngye/ truebreakers & mercyles. which mē though they knew the ryghtewesnes of God/how that they which soche thinges cōmyt/are worthy of deth/ yet not only do the same/but also haue *pleasure in them that do them. ¶ The. ij. Chapter.

Therfore arte thou inexcusable o man/ whosoeuer thou be that iudgest. For in that same wherin thou iudgest another/ thou

haue pl
rein a
er man
synne is
ater wyc
nes then
nue
selfe.

thou condemnest thy selfe. For thou that iudgest doest euen the same selfe thinges. But we are sure that the iudgement of God is accordynge to trueth/agaynst them which cõmyt soche thinges. Thinkest thou this O thou man that iudgest them which do soche thinges/ & yet doest euen the very same/that thou shalt escape the iudgement of God? Ether despysest thou the ryches of his goodnes/pacience and longe sufferaunce? and remembrest not how that the kyndnes of God ledith the to repentaunce?

But thou after thyne harde herte that cannot repent/heapest the to geder the treasure of wrath agaynste the daye of vengeaunce/when shalbe opened the ryghtewes iudgemẽt of God which will rewarde euery man accordynge to his *dedes: that is to saye/prayse/honoure and immortalite/to them which contynue in good doynge/and seke eternall lyfe. But vnto them that are rebellious and disobey the trueth/ and folowe iniquytie/ shall come indignacion and wrath/tribulacion and anguyshe vpon the soule of euery man that doth euyll: of the Jewe fyrst/& also of the Gentyll. To euery man that doth good/shall come prayse/honoure/ and peace/to the Jewe fyrst/& also to the Gentyll. For ther is no parcialyte with God. But whosoeuer hath synned with out lawe/shall perisshe with out lawe. And as many as haue synned vnder the lawe/shalbe iudged by the lawe. For before God they are not ryghteous which heare the lawe: but the *doers of the lawe shalbe iustified. For yf the Gentyls which haue no lawe/do of nature the thinges contayned in the lawe: then they hauynge no lawe/are a lawe vnto them selues/which shewe the dede of the lawe written in their hertes: whyll their conscience beareth witnes vnto them and also their thoughtes/ accusynge one another or ex-

Math.xxi. *The desyringe of Christ is prophesyed to be the reward of oure good dedes: which rewardeyer ourdedes desire not.

Deute.x. ii.Par.x. Job.xxv. Actu.x.c. Math.v. Jaco.i.d.

*Dedes are our ward ryghtousnes before the dede and iustifie what man is inne/

culynge/at the daye when God shall iudge the secretes of men by Jesus Christ/ accordynge to my Gospell.

Beholde/thou arte called a Jewe/and trustest in the lawe and reioycest in God/and knowest his will/ and hast experience of good/and bad/ in that thou arte informed by the lawe: and beleuest that thou thy selfe arte a gyde vnto the blynde/a lyght to them which are in darknes/an informer of them which lacke discretion/a teacher of vnlearned/ which hast the ensample of that which ought to be knowen/ of the truth/in the lawe. But thou which teachest another/teachest not thy selfe. Thou preachest/ a man shuld not steale: and yet thou stealest. Thou sayst/a man shuld not commyt aduoutry: and thou breakest wedlocke. Thou abhorrest ymages / and robbest God of his honoure. Thou reioycest in the lawe/ and thorow breakynge the lawe/dishonourest God. For the name of God is euyll spoken of amonge the Gentyls thorowe you/as it is written.

Circumcision verely auayleth yf thou kepe the lawe. But yf thou breake the lawe/thy circumcision is made vncircumcision. Therfore yf the vncircumciled kepe the ryght thinges contayned in the lawe: shall not his vncircumcision be counted for circumcision? And shall not vncircumcision which is by nature (yf it kepe the lawe) iudge the/ which beynge vnder the letter, and circumcision/dost transgresse the lawe? For he is not a Jewe/ which is a Jewe outwarde. Neither is that thinge circumcision/ which is outwarde in the flesshe. But he is a Jewe which is hyd wythin/and the circumcision of the herte is the true circumcision/which is in the spirite & not in the letter/whose prayse is not of men/but of God.

¶ The. iij. Chapter.

What

WHat preferm̄ēt then hath the Jewe? other what auauntageth circūcision? Surely very moche. Fyrst vnto thē was committed the worde of God. Joa.iii.d. Psal.cxlv. Psalm.l.
what then though some of thē dyd not beleue? shall their vnbeleue make the promes of God with out effecte? God forbid. Let God be true/ & all men lyars/as it is wrītē: That thou myghtest be iustified in thy sayinge/ & shuldest ouercome/when thou arte iudged.

YF oure vnrighteweſnes make the righteweſnes of God more excellent: what shall we saye? Is God vnrighteous which taketh vengeāce? I speake after the maner of mē. God forbid. For how then shall god iudge the worlde? If the veritie of God appere more excellent thorow my lye/vnto his prayse/ why am I hence forth iudged as a synner? & saye not rather(as men cuyll speake of vs/and as some affirme that we saye) let vs do cuyll/ that good maye come therof. Whose damnacion is iuste.

what saye we then? Are we better then they? No/in no wise. For we haue all ready proued how that both Jewes & Gētyls are all vnder synne/ as it is wrītten: There is none rygh- Gala.iii
teous/no not one: there is none that vnderstōdeth/there is none that seketh after god/ they are all gone out of the waye/ they are all made vnprofitable/ther is none that doeth good/ no not one. Their throte is an opē sepulchre/ with their tounges they haue disceaued: the poyson of aspes is vnder their lippes. whose mouthes are full of cursinge and bitternes. Their fete are swyfte to sheed bloud. Destruction and wretchednes are in their wayes. And the waye of peace they haue not knowē. There is no feare of God before their eyes.

NOw we knowe that whatsoeuer the lawe Gala.

sayth/he sayth it to them which are vnder the lawe. That all mouthes maye be stopped/ and all the worlde be subdued to God/ because that by the dedes of the lawe/ shall no flesshe be iustified in the light of God. For by the lawe commeth the knowledge of synne.

* The lawe iustifieth not before God/ but declareth synne only.

Now verely is the righteousnes that commeth of God declared with out the fulfillinge of the lawe/ hauinge witnes yet of the lawe and of the Prophetes. The righteousnes no dout which is good before God/ commeth by the sayth of Jesus Christ/ vnto all and vpon all that beleue.

* iustifyinge commeth by sayth.

There is no difference: for all haue synned/ and lacke the prayse that is of valoure before God: but are iustified freely by his grace/ through the redempcion that is in Christ Jesu/ whom God hath made a seate of mercy through sayth in his bloud/ to shewe the righteousnes which before him is of valoure/ in that he forgeueth the synnes that are passed/ which God dyd suffre to shewe at this tyme/ the righteousnes that is alowed of him/ that he myght be counted iuste/ and a iustifiar of him which beleueth on Jesus.

where is then thy reioysinge? It is excluded. By what lawe? by the lawe of workes? Naye: but by the lawe of sayth.

* ih iustis. * ith may meth awe/be therby braynes rr to for nd to

For we suppose that a man is iustified by sayth with out the dedes of the lawe. Is he the God of the Jewes only? Is he not also the God of the gentyls? Yes/ euen of the Gentyls also. For it is God only which iustifieth circumcision which is of sayth/ and vncircumcision through sayth. Do we then destroye the lawe through sayth? God forbyd. But were rather * maynteyne the lawe.

what

WHat shall we saye then / that Abra-
ham oure father as pertayninge to
the flesshe / dyd finde? If Abrahā we
re iustified by *dedes / then hath he
wherin to reioyce: but no with god. For what
sayth the scripture? Abrahā beleued God / & it
was counted vnto him for righteweslnes. To
him that worketh / is the rewarde not reche-
ned of fauoure: but of dutie. To him that wor
keth not but beleueth on him that iustifieth
the vngodly / is his fayth coūted for righteweſ
nes. Euen as Dauid describeth the blessed-
fulnes of the man vnto whom God ascribeth
righteweslnes without dedes. *Blessed are
they / whose vnrighteweslnes are forgeuē / and
whose synnes are couered. Blessed is that mā
to whom the Lorde imputeth not synne.

*Dedes iustifie not before god / neither maye a man before God put trust in them.

Psalm. xxxi.

*Blessednes what it is.

Came this blessednes then vpon the circum
cised or vpon the vncircumcised? we saye vere
ly how that fayth was rekened to Abrahā for
righteweslnes. How was it rekened? in the ty-
me of circumcision? or in the tyme before he
was circumcised? Not in the tyme of circumci
sion: but when he was yet vncircumcised. And
he receaued the signe of circūcision / as a seale
of the righteweslnes which is by fayth / which
faith he had yet beīg vncircūcised: that he shul
de be the father of all thē that beleue / though
they be not circumcised / that ryghteweslnes
myght be imputed to thē also: & that he might
be the father of the circūcised not because they
are circūcised only: but because they walke al
so in the steppes of that fayth that was in oure
father Abrahā before the tyme of circūcision.

Circumcision is the seale

For the promes that he shulde be the heyre
of the worlde / was not geuē to Abrahā or to
his seed thorow the lawe: but thorow the righ
teweslnes which cometh of fayth. For yf they
which are of the lawe / be heyres / then is fayth
but

The promes cometh by fayth.

but vayne / & the promes of none effecte. Be-
The lawe causeth wrath. cause the lawe causeth wrath. For where no
lawe is / there is no trāsgression. Therfore by
faith is the inheritaunce geuē / that it myght
come of fauoure: & the promes myght be sure
to all the seed. Not to them only which are
of the lawe: but also to them which are of the
faith of Abraham / which is the father of vs
Gene. xvii. all. As it is wrytten: I haue made the a fa-
ther to many nacions / euē before God whom
thou hast beleued / which quickeneth the dead /
and called those thinges which be not / as
though they were.

Which Abraham contrary to hope / beleued
in hope / that he shulde be the father of many
Genes. xiii. & xv. b. nacions / accordinge to that which was spoke:
So shall thy seed be. And he fainted not in
the faith / nor yet considered his awne body
which was now deed / euen when he was al-
most an hondred yeare olde: nether yet that
Sara was past childeberinge. He stackered not
at the promes of God thorow vnbeleife: but
was made stronge in the faith / and gaue ho-
nour to God / full certified / that what he had
promised that he was able to make good.
And therfore was it reckened to him for righ
tewesnes.

It is not written for him only / that it was
reckened to him for ryghtewesnes: but also
for vs / to whom it shalbe counted for righte-
wesnes / so we beleue on him that rayled vp
Iesus oure Lorde from deeth. which was de-
liuered for oure synnes / and rose agayne for
to iustifie vs.

¶ The. v. Chapter

Because therfore that we are iustified
by faith / we are at peace with god tho
row oure Lorde Iesus Christ: by whō
we haue a waye in thorow faith / vnto
this

this grace wherin we stonde & reioyce in hope of the prayse that shalbe geuē of God. Nether da we so only: but also we reioyce in tribulaciō. For we know that tribulaciō bringeth pacience/pacience bringeth experience/experience bringeth hope. And ✠ hope maketh not ashamed/for the loue of God is sheed abrod in oure hertes by the holy goost/which is geuen vnto vs.

Jaco.i.b

✠ we are not asshamed of oure hope for we are sure by the deathe of Christ that God louet vs and wil bringe our hope to pas

For when we were yet weake/ according to the tyme: Christ dyed for vs which were vngodly. Yet scace will eny man dye for a righ tewes man. Parauēture for a good mā durst a mā die. ✠ But God setteth out his loue that he hath to vs/seinge that whyll we were yet synners/Christ dyed for vs. Moche more then now (seynge we are iustified in his bloud) shall we be saued from wrath thorow him.

For yf when we were ennemyes/we were reconciled to God by the deeth of his sonne: mo che more/seinge we are reconciled/ we shalbe preserued by his lyfe. Not only so/but we also ioye in God by the meanes of oure Lorde Jesus Christ/ by whom we haue receaued the attonment.

wherfore as by one man synne entred into the worlde/& deeth by the meanes of synne. And so deeth went ouer all men/ in so moche that all men synned. For euen vnto the tyme of the lawe was synne in the worlde/ but synne was not regarded/as lōge as ther was no lawe: neuertheles deeth rayned from Adam to Moses/euē ouer thē also that synned not/ with lyke transgression as dyd Adam: which is the similitude of him that is to come.

But the gyfte is not lyke as the synne. For yf thorow the synne of one/many be deed: mo che more plenteous vpon many was the grace of God & gyfte by grace: which grace was geuen by one man Jesus Christ.

Adams d bedience moned a all yer w oure fel

And

but vayne / & the promes of none effecte. Because the lawe causeth wrath. For where no lawe is / there is no trāsgression. Therfore by fayth is the inheritaunce geuē / that it myght come of fauoure: & the promes myght be sure to all the seed. Not to them only which are of the lawe: but also to them which are of the fayth of Abraham / which is the father of vs all. As it is wrytten: I haue made the a father to many nacions / euē before God whom thou hast beleued / which quickeneth the dead / and called those thinges which be not / as though they were.

The lawe causeth wrath.

Which Abraham contrary to hope / beleued in hope / that he shulde be the father of many nacions / accordinge to that which was spoken: So shall thy seed be. And he fainted not in the fayth / nor yet considered his awne body which was now deed / euen when he was almost an hondred yeare olde: nether yet that Sara was past childeberinge. He stackered not at the promes of God thorow vnbeleefe: but was made stronge in the fayth / and gaue honour to God / full certified / that what he had promised that he was able to make good. And therfore was it reckened to him for righteweisnes.

Gene. xvii.

Genes. xiii. and. xv. b.

It is not written for him only / that it was reckened to him for ryghteweisnes: but also for vs / to whom it shalbe counted for righteweisnes / so we beleue on him that rayled vp Iesus oure Lorde from deeth. which was deliuered for oure synnes / and rose agayne for to iustifie vs.

Iustified by fayth be.

¶ The. v. Chapter

Because therfore that we are iustified by fayth / we are at peace with god thorow oure Lorde Iesus Christ: by whō we haue a waye in thorow fayth / vnto this

Peace with.

this grace wherin we stonde & reioyce in hope of the prayse that shalbe geue of God. Nether do we so only: but also we reioyce in tribulacio. For we know that tribulacio bringeth pacience/pacience bringeth experience/experience bringeth hope. And hope maketh not ashamed/for the loue of God is sheed abrod in oure hertes by the holy goost/which is geuen vnto vs. Jaco.i.b

For when we were yet weake/ according to the tyme: Christ dyed for vs which were vngodly. Yet scace will eny man dye for a righ tewes man. Paraucture for a good mā durst a mā die. ✣ But God setteth out his loue that he hath to vs/seinge that whyll we were yet synners/Christ dyed for vs. Moche more then now (seynge we are iustified in his bloud) shall we be saued from wrath thorow him. ✱ we are not asshamed of oure hope for we are sure by the deathe of Christ that God louethe vs and will bringe oure hope to pas se.

For yf when we were ennemyes/we were reconciled to God by the deeth of his sonne: moche more/seinge we are reconciled/ we shalbe preserued by his lyfe. Not only so/but we also ioye in God by the meanes of oure Lorde Jesus Christ/ by whom we haue receaued the attonment.

wherfore as by one man synne entred into the worlde/& deeth by the meanes of synne. And so deeth went ouer all men/ in so moche that all men synned. For euen vnto the tyme of the lawe was synne in the worlde/ but synne was not regarded/as lōge as ther was no lawe: neuertheles deeth rayned from Adam to Moses/euē ouer thē also that synned not/ with lyke transgression as dyd Adam: which is the similitude of him that is to come.

But the gyfte is not lyke as the synne. For yf thorow the synne of one/many be deed: moche more plenteous vpon many was the grace of God & gyfte by grace: which grace was geuen by one man Jesus Christ. Adams disobedience moned vs all yet we oure sel

And

wrought e-
uell. And ch
ristes obedi
ence saueth
vs all / yet
we oure sel-
ues worke a
nye good.

And the gyfte is not ouerone synne / as deeth am thorow one synne of one that synned. For damnacion came of one synne vnto condemnacion: but the gifte came to iustify frō many synnes. For yf by the synne of one / deeth raygned by the meanes of one / moche moze shall they which receaue aboundance of grace and of the gyfte of righteweines / raygne in lyfe by the meanes of one (that is to saye) Jesus Christ.

Lykewyse then as by the synne of one / condemnacio came on all men: euē so by the iustifyinge of one commeth the righteweines that bringeth life vpō all mē. For as by one mānes disobedience many be came synners: so by the obedience of one / shall many be made righteous.

But the lawe in the meane tyme entred in / that synne shuld encreace. Neuerthelater where aboundaūce of synne was / there was moze plēteousnes of grace. That as synne had rayned vnto deeth / euen so myght grace raygne thorow righteweines / vnto eternall lyfe / by the helpe of Jesu Christ.

¶ The. vj. Chapter.

What shall we saye then? Shall wee cō tinue in synne / that there maye be aboundaunce of grace? God forbyd. How shall we that are deed as touchinge synne / liue eny lenger therin? ¶ Remēber ye not that all we which are baptised in the name of Jesu Christ are baptised to dye with him? We are buried with him by baptim / for to dye / that lykewise as Christ was raysed vp frō deeth by the glorye of the father euē so we also shuld walke in a newe lyfe. For yf we be graft in deeth lyke vnto him: euen so must we be in the resurrection. This we must remember / that oure olde man is crucified with him also / that the body of synne myght vtterly be destroyed / that hence forth we shuld not be ser-

occasion by the meanes of the commaunde- Exod. 17. c
ment and wrought in me all maner of concu Deut. 5. b
piscence. For verely without the lawe/ synne
was deed. I once lyued without lawe. But
when the cõmaundement came/ synne reuyued/
and I was deed. And the very same cõmaun-
dement which was ordeyned vnto lyfe/ was
founde to be vnto me an occasion of deeth.
For synne toke occasion by the meanes of the
commaundement/ & so disceaued me/ & by
the same commaundemẽt slewe me. wherefore the
lawe is holy/ and the commaundement holy/ i. Timot. 1. b
iust and good.

Was that then which is good made deeth
vnto me? God forbyd. Nay/ synne was deeth
vnto me/ that it myght appere/ how that syn-
ne by the meanes of that which is good/ & so
wrought deeth in me: that synne which is vn-
der the cõmaundement/ myght be out of mea-
sure synfull. For we knowe that the lawe is
spirituall: but I am carnall/ solde vnder syn
ne/ because I wote not what I do. For what
I wold/ that do I not: but what I hate/ that
do I. Yf I do now that which I wolde not/
I graute to the lawe that it is good. Wherfore
nowe/ it is not I that do it/ but synne that
dwelleth in me. For I knowe that in me (that
is to saye in my flesshe) dwelleth no good thin
ge. To will is present with me: but I fynde
no meanes to performe that which is good.
For I do not that good thinge which I wold:
but that euill do I/ which I wold not. Finally
if I do that I wolde not/ then is it not I that
do it/ but synne that dwelleth in me/ doeth it.
I fynde then by the lawe/ that when I wol-
de doo good/ euyll is present with me. I delite
in the lawe of God/ concerninge the inner
man. But I se another lawe in my membres
rebellinge agaynst the lawe of my mynde/ &

subduynge me vnto the lawe of synne / which is in my members. O wretched man that I am: who shall deliuer me from this body of deeth? I thanke God thorow Jesus Christ oure Lorde. So then I my selfe in my mynde serue the lawe of God / and in my flesshe the lawe of synne.

¶ The.viij. Chaptee. ✠

THer is then no damnacion to them which are in Christ Jesu / which walke not after the flesshe: but after the spirite. For the lawe of the spirite that bringeth lyfe thorowe Jesus Christ / hath deliuered me frō the lawe of synne & deeth. For what the lawe could not do in as moche as it was weake because of the flesshe: that performed God / & sent his sonne in the similitude of synfull flesshe / & by ✠ synne damned synne in the flesshe / that the righteweines requyred of the lawe / myght be fulfilled in vs / which walke not after the flesshe / but after the spirite.

For they that are carnall / are carnally mynded. But they that are spirituall / are gostly mynded. To be carnally mynded / is deeth. But to be spiritually mynded is lyfe and peace. ✠ Because that the flesshly mynde is enmyte agaynst God: for it is not obedient to the lawe of God / nether can be. So then they that are geuen to the flesshe / cannot please God.

But ye are not geuen to the flesshe / but to the ✠ spirite: yf so be that the spirite of god dwell in you. If ther be eny man that hath not the spirite of Christ / the same is none of his. Yf Christ be in you / the body is deed because of synne: but the spirite is lyfe for righteweines sake. Wherfore if the spirite of him that rayled vp Jesus from deeth / dwell in you: euē he that rayled vp Christ from deeth / shall quycken youre mortall bodyes / because that this spirite dwel-

✠ Synne is taken here for a synne offeringe after the vse of the Hebrue tonge.

✠ Christes spirite is in all his / and the spirite is lyfe because it consenteth vnto the lawe. And the body that is deed because it consenteth to synne will that spirite quyken at the last / and geue him ioye to do the lawe / & will not suffre him to remayne in synne.

te dwelleth in you.

¶ Therfore brethren we are nowe detters/ not to the flesshe/to liue after the flesshe. For yf ye liue after the flesshe/ye must dye. But yf ye mortifie the dedes of the body/ by the helpe of the spirite/ye shall lyue. For as many as are led by the spirete of God: they are the sonnes of God. For ye haue not receaued the spyrete of bondage to feare eny moare/ but ye haue receaued the spyrete of adopcion wherby we crye Abba father. The same spyrete certifieth oure spirete that we are the sonnes of god. Yf we be sonnes/we are also heyres/the heyres I meane of God/and heyres anered with Christ: yf so be that we ✱ suffer to gether/that we maye be glorified to gether.

(Adopcion) that is the inheritaunce promised by grace.

✱ we must suffre with Christ/yf we shall raygne w'th hī in glorie.

¶ For I suppose that the afflictions of this lyfe/are not worthy of the glory which shalbe shewed vpō vs. Also the feruent desyre of the creatures abideth lokinge when the sonnes of God shall appere/ because the creatures are subdued to vanite agaynst their will: but for his will which subdueth them in hope. For the very creatures shalbe deliuered from the bondage of corrupciō into the glorious lyberte of the sonnes of God. For we knowe that euery creature groneth with vs also/and trauayleth in payne euen vnto this tyme.

✱ Fyrst frutes: a taste/ a certayne portion and not the full gyfte of the spirite.

Not they only/but euen we also which haue the fyrst ✱ frutes of the spirite/ morne in oure selues & wayte for the (adopciō) & loke for the deliuraunce of oure bodies. ¶ For we are ✱ sauyd by ✱ hope. But hope that is sene is no hope. For how can a man hope for that which he seyth? But and yf we hope for that we se not/ then do we with pacience abyde for it.

✱ we are sauyd by hope that is we hope to be deliuered oute of the corruptiō of

Lyke wyse the spyrete also helpeth oure infirmities. For we knowe not what to desyre as we ought: but the spyrete maketh intercession

oure bodies into the glorie that Christ now is in: & therfore faynt not in oure tribulacions.

mightely for vs with groninges which cannot be expressid with tonge. And he that searcheth the hertes / knoweth what is the meninge of the spyte: for he maketh intercession for the saynctes accordinge to the pleasure of God.

✝ For we knowe that all thinges worke for the best vnto them that loue God / which also are called * of purpose. For those which he knewe before / he also ordeyned before / that they shulde be lyke fassioned vnto the shape of his sonne / that he myght be the fyrst begotte sonne amoge many brethre. Moreouer which he apoynted before / the also he called. And which he called / them also he iustified / Which he iustified / them he also glorified.

* God chersheth of his awne goodnes & mercie calleth the crow the spedi: iustifieth thorow fayth & glorifieth thorow good workes.

what shall we then saye to these thinges? yf God be on oure syde: who can be agaynst vs? which spared not his awne sonne / but gaue him for vs all: how shall he not with him geue vs all thinges also? who shall laye eny thinge to the charge of Goddes chosen? it is God that iustifieth: who then shall condempne? it is Christ which is dead ye rather which is rysen agayne / which is also on the ryght honde of God & maketh intercession for vs.

Who shall seperate vs fro the loue * of God? shall tribulacion? or angwysshe? or persecucion? other honger? ether nakednesse? ether parell? ether swearde? As it is written: for thy sake are we kylled all daye longe / and are counted as shepe apoynted to be slayne. Neuertheless in all these thinges we ouercome strongly thorow his helpe that loued vs. Ye and I am sure that nether deeth / nether lyfe / nether angels / nor rule / nether power / nether thinges present / nether thinges to come / nether heygh / nether loweth / nether eny other creature shalbe able to departe vs fro the

* He that seeth what Christ hath done for hi can not / but beleue that god loueth him / & also loue God agayne.

the loue of God/ shewed in Christ Jesu oure Lorde. ¶

¶The.ix. Chapter

I Saye the trueth in Christ/ & lye not/ in that wherof my conscience beareth me witnes in the holy goost/ that I haue greet heuynes and continuall sorowe in my hert. For I haue wysshed my selfe to be cursed from Christ/ for my brethren and my kynsmen as pertaynynge to the flesshe/ which are the Israelites. To whom pertayneth the adopcion/ & the glorie/ and the couenauntes and the lawe that was geuen/ and the seruice of God/ and the promyses: whose also are the fathers and they of whome (as concerninge the flesshe,) Christ came/ which is God ouer all thinges blessed for euer Amen.

What loue dothe.

Adopcion is an inheritaunce by grace.

I speake not these thinges as though the wordes of God had take none effecte. For they are not all Israelites which came of Israel: neither are they all childrē straycht waye because they are the seed of Abraham. But in Isaac shall thy seede be called: that is to saye/ they which are the chyldren of the flesshe/ are not the chyldren of God. But the chyldren of promes are counted the seede. For this is a worde of promes/ aboute this tyme will I come/ and Sara shall haue a sonne.

Gene. xxi.

Gala. iiii. d. Gene. xvii. i.

B Nether was it so with her only: but also when Rebecca was with chylde by one/ I mean by oure father Isaac/ yer the chyldrē were borne/ whē they had nether done good nether bad: that the purpose of God which is by election/ mycht stonde/ it was sayde vnto her not by the reason of workes/ but by grace of the caller: the elder shall serue the yonger. As it is written: Jacob he loued/ but Esau he hated.

Gene. xxv. Malach. i. c.

what shall we saye then? is there eny vnrightewesnes with God? God forbyd. For he

Exodi.xxiii. sayth to Moses: I will shewe mercy to whom I shewe mercy: and will haue compassion on whom I haue cõpassion. So lieth it not then in a mãs will or cunninge/ but in the mercye of God. For the scripture sayth vnto Pharao: Exodi.ix.d Euẽ for this same purpose haue I stered the vp/ to shewe my power on the: that my name might be declared thorow out all the worlde. So hath he mercie on whom he will/ and whom he will/ he maketh heard herted.

Esai.xlv.c Pierre.xxviii Thou wilt saye then vnto me: why then blameth he vs yet? For who cã resist his will? But o man/ what arte thou which disputest with God? Shall the worke saye to the worke man: why hast thou made me on this fassion? Hath not the potter power ouer the claye/ euen of the same lompe to make one vessell vnto honoure and another vnto dishonoure? Euen so/ God willinge to shewe his wrath/ and to make his power knowẽ suffered with longe pacience the vessels of wrath/ ordeyned to damnacion/ that he myght declare the riches of his glory on the vessels of mercye/ which he had prepared vnto glorie: that is to saye/ vs which he called/ not of the Iewes only/ but also of the gẽtyls. As he sayth in Osee: I will call them my people which were not my people: and her beloued which was not beloued. And it shall come to passe in the place where it was sayd vnto them/ ye are not my people: that there shalbe called the chyldren of the liuinge God.

Sapie.xv .b

a The fleshly proude mynde that will be as wise as god must be mortified to learne to feare god and to obey him and to leue disputinge with him.

Osee.ii.d i.Petri.ii.c.

Osee.ii.d.

But Esaias cryeth concerninge Israel/ though the nomber of the chyldren of Israel be as the sonde of the see yet shall a remnãt be saued. He finissheth the worde verely and maketh it short in ryghtwesnes. For a short worde will God make on erth. And as Esaias sayd before: Except the Lorde of Saboth had

Esaie.x.e

left

lefte vs seede/we had bene made as Sodoma/ and had bene lykened to Gomorra. Esaie.i.c.

What shall we saye then? We saye that the gentyls which folowed not rightewesnes have ouertake rightewesnes: I meane the righ tewesnes which cometh of fayth. But Israel which folowed the lawe of rightewesnes/ coul de not attayne vnto the lawe of rightewes nes. And wherfore? Because thy sought it not by fayth: but as it were by the workes of the lawe. For they have stombled at the stom blinge stone. As it is writtē: Beholde I put in Syon a stomblynge stone/ & a rocke which shall make men faule. And none that beleue on him/ shalbe ashamed. Esai.xxviii.c 1 Petr.ii.b. Esaie.viii.c. Esa.xxviii.

The.x. Chapter.

Brethren/my hertes desyre & prayer to God for Israel/ is that they might be saued. For I beare them recorde that they have a feruēt mynde to God ward/ but not accordinge to knowledge. For they are ignorantly of the rightewesnes which is alowed before God/ and go about to stablisshe their awne rightewesnes/ & therfore are not obedient vnto the rightewesnes which is of va lew before God. For Christ is the ende of the lawe/ to iustifie all that beleue. *The lawe dryueth vs Christ to be iustified.

Moses describeth the rightewesnes which cometh of the lawe/ how that the man which doth the thinges of the lawe/ shall liue therin. But the rightewesnes which cometh of fayth/ speaketh on this wyse. Saye not in thy ne hert/ who shall ascende into heauen? (that is nothinge els then to fetch Christ doune) Other who shall descende into the depe? (that is nothige els but to fetch vp Christ frō deeth) But what sayth the scripture? The worde is nye the/ euē in thyne mouth & in thyne herte. Leui.xviii. Ezech.xx.b. Deu.xxx. *Though fayth iustifie from syn ne & though christ deser ued the rewarde promy sed yet is the promyse

This worde is the worde of *fayth which

made on the condicion that we embrace Christes doctryne and confesse him with worde and dede.

So that we are iustified to do good workes/and in them to walke to the saluacion promysed.

Esai.xlii.

Esaie.liii.a.

Joan.xii.f.

Psal.xviii.

Deut.xxii.c

Esa.lxv.a

weyreache. For yf thou shalt knowledge with thy mouth that Iesus is the Lorde / & shalt beleue with thyne hert that God raysed him vp from deeth thou shalt be sake. ✠ For the beleefe of the hert iustifieth/and to knowledge with the mouth maketh a man sake. For the scripture sayth: whosoeuer beleueth on him/ shall not be ashamed.

There is no difference betwene the Iewe & the Gentyll. For one is Lorde of all/which is ryche vnto all that call on him. For whosoeuer shall call on the name of the Lorde/shalbe sake. But how shall they call on him/on whom they beleued not? how shall they beleue on him of whom they haue not herde? how shall they heare without a preacher? And how shall they preache except they be sent? As it is writ ten: how beautifull are the fete of them which bringe glad tydynges of peace/ & bringe glad tydynges of good thinges. But they haue not all obeyed to the gospell. For Esaias sayth: Lorde who shall beleue oure sayinges? So then fayth cometh by hearinge/and hearinge cometh by the worde of God. But I axe: haue they not herde? No dout/their sounde went out into all londes: and their wordes into the endes of the worlde. ✠

But I demaunde whether Israel dyd know or not? First Moses sayth: I will prouoke you for to enuy / by them that are no people: and by a folishe nacion I will anger you. Esaias after that/is bolde and sayth: I am founde of them that sought me not/and haue appered to them that axed not after me. And agaynst Israel he sayth: All daye long haue I stretched forth my hondes vnto a people that beleueth not/but speaketh agaynst me.

The .xj. Chapter.

I says

I Da ye then: hath god cast awaye his peo-
ple? God forbyd. For euen I verely am
an Israelite/of the seed of Abraham/ &
of the tribe of Beniamin/ God hath not
cast awaye his people which he knewe before.
Ether wote ye not what the scripture sayth by
the mouth of Helias/how he maketh interces- iii. Reg. xix.
sion to God agaynst Israel/sayinge? Lorde they
haue kylled thy prophetes/ and dygged doune
thyne alters: & I am lefte only & they seke my
life. But what sayth the answer of God to him
agayne? I haue reserued vnto me seuen thou-
sande men which haue not bowed the knee to
Baal. Euen so at this tyme is ther a remanaũt
lefte thorow the election of grace. Yf it be of
*grace/then is it not of workes. For then were
grace no moare grace. Yf it be of workes/
then is it no moare grace. For then were deser-
uinge no lenger deseruinge.

*Grace and workes are contrarye thinges.

what then? Israel hath not obtayned that
that he sought. No but yet the election hath
obtayned it. The remanaũt are blinded/ accor- Esa. vi. c
dinge as it is writtẽ: God hath geuen them Matth. xiii.
the sprete of vnquyetnes: eyes that they shuld Jaan. xii. f
not se & eares that they shulde not heare/ euen Act. xxviii.
vnto this daye. And Dauid sayth: Let their ta- Psal. lxviii.
ble be made a snare to take them with all and
an occasion to faule/ and a rewarde vnto the.
Let their eyes be blinded that they se not: and
euer bowe doune their backes.

I saye then: Haue they therfore stombled/
that they shulde but faule only? God forbyd:
but thorowe their faule is saluacion happened
vnto the gentyls/for to prouoke the with all.
wherfore yf the faule of them/ be the ryches
of the worlde: and the mynysshinge of them
the riches of the gentyls: How moche moare
shulde it be so/yf they all beleued. I speake to
you gentyls/in as moche as I am the Apostle

of the gētyls/I will magnify myn office/that I myght prouoke them which are my flesshe/ and myght saue some of thē. For yf the castinge awaye of them/be the reconcylynge of the worlde: what shall the receauynge of them be/ but lyfe agayne from deeth? For yf one pece be holy the whole heepe is holy. And yf the rote be holy/the braunches are holy also.

Though some of the braunches be broken of/ and thou beynge a wylde olyue tree/arte grafte in amonge them/& made parttaker of the rote and fatnes of the olyue tree/bost not thy selfe agaynst the braunches. For yf thou bost thy selfe/remember that thou bearest not the rote/but the rote the. Thou wilt saye then: the braūches are broken of/that I myght be grafte in. Thou sayest well: because of vnbeleue they are broken of/and thou stondest stedfast in fayth. Be not hye mynded/but feare seynge that God spared not the naturall braūches/ lest haply he also spare not the.

Beholde the kindnes & rigorousnes of God: on thē which fell/rigorousnes: but towardes the/kyndnes/yf thou cōtinue in his kyndnes. Or els thou shalt be hewen of/& they yf they byde not still in vnbeleefe/shalbe grafted in agayne. For God is of power to graffe them in agayne. For yf thou wast cut out of a natu rall wilde olyue tree/and wast grafted contrary to nature in a true olyue tree: how moche mo er shall the naturall braunches be grafted in their awne olyue tree agayne.

I wolde not that this secrete shulde be hyd from you my brethre (lest ye shuld be wyse in youre awne conclay tes) that partly blyndnes is happened in Israel/vntill the fulnes of the gentyls become in: & so all Israel shalbe saued. As it is writte: There shall come oute of Syō he that doth deliuer/& shall turne awaye

Esai. lix. d.

the

the vngodlynes of Jacob. And this is my co-
uenaunt vnto them/ when I shall take awaye
their synnes. As cõcerning the gospell they are
enemyes for youre sakes: but as touchinge the
election they are loued for the fathers sakes.

For verely the gyftes and callinge of God
are soche/ that it cannot repent him of them:
for loke/ as ye in tyme passed haue not bele-
ued God/ yet haue now obtayned mercy tho
row their vnbeleke: euen so now haue they not
beleued the mercy which is happened vnto
you/ that they also maye obtayne mercy. God
hath wrapped all nacions in vnbeleue/ that
he myght haue mercye on all.

O the depnes of the aboundaunt wysdome
& knowledge of God: how vnsercheable are
his iudgementes/ and his wayes past findin
ge out! For who hath knowen the mynde of
the Lorde/ or who was his counseller? other
who hath geuen vnto him fyrst/ that he might
be recompensed agayne? For of him/ and tho
row him/ & for him are all thinges. To him
be glorie for euer Amen.

Sapie. ix. a
Esaie. xl. d
i. Corin. ii. d

The. xij. Chapter.

I Beseche you therfore brethren/ by the
mercyfulnes of God/ that ye make you
re bodyes a quicke sacrifice/ holy & accep
table vnto God: which is youre reasona
ble seruing of God & fassion not your selues
lyke vnto this worlde: but be ye chaunged in
youre shape/ by the renuynge of youre wittes
that ye maye sele what thinge that good/ that
acceptable/ & perfayete will of God is. For I
saye (thorowe the grace that vnto me geue is)
to euery man amõge you/ that noman esteme
of him selfe moare then it becometh him to
esteme: but that he discretely iudge of him sel
fe/ accordinge as God hath dealte to euery
man the measure of fayth.

Philip. iiii. c

True seruin
ge of god is
to bringe
the bodye &
to the obedy
ence of the
lawe of god

As we

1. Cor. xii. b. Ephes. iiii. b

As we haue many membres in one body / & all membres haue not one office: so we beynge many / are one body in Christ / and euery man amõge oure selues / one anothers membres. Hauynge that we haue diuers gyftes accordinge to the grace that is geuen vnto vs: yf eny man haue the gyft of *prophesye / let him haue it that it be agreynge vnto the fayth. Let him that hath an office / wayte on his office. Let him that teacheth / take hede to his doctrine. Let him that exhorteth / geue attendaunce to his exhortation. Yf eny man geue / let him do it with singlenes. Let him that ruleth / do it with diligence. Yf eny man shewe mercy / let him do it with cherfulnes.

* Prophesie is taken here for the expoundynge of scripture: which in darcke places must be expounded that it agree to the open places and generall articles of the fayth.

Let loue be without dissimulaciõ. Hate that which is euyll / and cleaue vnto that which is good. Be kynde one to another with brotherly loue. In geuinge honoure / go one before another. Let not that busynes which ye haue in hõde / be tedious to you. Be feruent in the spyrete. Applye youre selues to the tyme. Reioyce in hope. Be pacient in tribulacion. Continue in prayer. Distribute vnto the necessite of the sayntes & be readie to harboure. Blesse them which persecute you: blesse but course not. Be mery with them that are mery. Wepe with them that wepe. Be of like affection one towardes another. Be not hye mynded: but make youre selues equall to them of the lower sorte.

Ad Rom. xii. a. 1. Pet. iii. a. Rom. xii. b. 2. Cor. viii. Hebr. xii. d.

Be not wyse in youre awne opinions. Recõpence to no man euyll for euyll. Prouyde a honde thinges honest in the sight of all men. Yf it be possible / howbeit of youre parte / haue peace with all men. Derly beloued auenge not youre selues / but geue roume vnto the wrath of God. For it is written: vengeaunce is myne / & I will rewarde sayth the Lorde.

Deuter. xxxii. Hebreo. x. & Prouer. xxv.

Therefore yf thyne enemy honger / fede him:

yf he

yf he thurst/ geue him drinke. For in so doinge thou shalt heape *coles of fyre on his heed. Be not ouercome of euyll: but ouercome euyll with goodnes. ✠

*Cokes that is thou shalt kindle him & make him to sour Obedience

¶ The xiij. Chapter.

LEt euery soule submyt him selfe vnto the auctorite of the hyer powers. For there is no power but of God. The powers that be/ are ordeyned of God. who soeuer therfore resisteth power/ resisteth the ordinaunce of God. And they that resist/ shall receaue to them selfe damnacion. For rulers are not to be feared for good workes/ but for euyll. Wilt thou be with out feare of the power? Do well then: & so shalt thou be praysed of the same. For he is the minister of God/ for thy welth. But & yf thou do euyll/ then feare: for he beareth not a swearde for nought: but is the minister of God to take vengeaunce on them that do euyll. Wherfore ye must nedes obeye/ not for feare of vengeaunce only: but also because of *conscience. And euē for this cause pape ye tribute. For they are Goddes ministers/ seruinge for the same purpose. ✠

*Though thou were of power to resist the powers/ yet were thou dampned in thy conscience yf thou dyddest yt/ because it is against gods commaundement.

Geue to euery man therfore his duetie: Tribute to whom tribute belongeth: Custome to whom custome is due: feare to whom feare belongeth: honoure to whō honoure pertayneth.

Ro. xv. c Sentr. E. b.

✠ Owe nothinge to eny man: but to loue one another. For he that loueth another / fulfilleth the lawe. For these commaundementes: Thou shalt not cōmit aduoutry: Thou shalt not kyll: Thou shalt not steale: Thou shalt not beare false witnes: Thou shalt not despyse and so forth (yf there be eny other cōmaundement) they are all comprehended in this sayinge: Loue thyne neighbour as thy selfe. Loue hurteth not his neigbour. Therfore is loue the fulfillinge of the lawe. ✠

Loue is the fulfillynge of the lawe.

✠ This

Christ which is oure saluacion/ is now nere then when we looked for him in the olde testament.

(Armoure) of lighe/ fayth/ hope/ loue/ the feare of God/ & suche like all that the light of Gods worde stirreth

Jacob. iiii. d

* This also we knowe/ I meane the season/ howe that it is tyme that we shuld now awake oute of slepe. For now is oure saluacion nearer then when we beleued. The nyght is passed and the daye is come nye. Let vs therfore cast awaye the dedes of darckenes/ and let vs put on the (Armoure) of lyght. Let vs walke honestly as it were in the daye lyght: not in eatynge and drinkynge: nether in chamburynge and wantãnes/ nether in stryfe & enuyenge: but put ye on the Lorde Jesus Christ. & And make not prouision for the flesshe/ to fulfyll the lustes of it.

¶ The .xiiii. Chapter.

Him that is weake in the fayth/ receaue vnto you/ not in disputynge and troublynge his consciences. One beleueth that he maye eate all thinge. Another which is weake/ eateth herbes. Let not him that eateth/ despise him that eateth not. And let not him whiche eateth not/ iudge him that eateth. For God hath receaued him. What arte thou that iudgest a nother mannes seruaunte whether he stonde or faule/ that pertayneth vnto his master: ye he/ shall stonde. For God is able to make him stonde.

This man putteth difference betwene daye and daye. Another man counteth all dayes alyke. Let no man wauer in his owne meanynge. He that obserueth one daye more then another/ doth it for the lordes pleasure. And he that obserueth not one daye moare then another/ doeth it to please the lorde also. He that eateth/ doth it to please the lorde/ for he geueth God thankes. And he that eateth not eateth not/ to please the Lorde with all/ and geueth God thankes. For none of vs lyueth his owne seruaunt: nether doeth anye of vs dye his owne seruaunt. & we lyue/ we lyue to be at the

Lordes

Lordes will. And yf we dye we dye at the Lordes will. Whether we lyue therfore or dye/we are the Lordes. For Christ therfore dyed and rose agayne/and reuiued that he myght be lorde both of deed and quicke.

But why doest thou then iudge thy brother? Other why doest thou despyse thy brother? We shall all be brought before the iudgement seate of Christ. For it is writtē: as truely as I lyue sayth the Lorde/all knees shall bowe to me/and all tonges shall geue a knowledge to God. So shall euery one of vs geue accomptes of him selfe to God. Let vs not therfore iudge one another eny more.

How weake soeuer webe Christes we be. And therfore to be fauoured for his sake. 1. Cor. 8. b Esai. xlv. d Philip. ii.

But iudge this rather/that no man put a stomblynge bloche or an occasion to faule in his brothers waye. For I knowe and am full certified in the Lorde Iesus that ther is nothinge comen of it selfe: but vnto him that iudgeth it to be comen: to him is it comen. Yf thy brother be greued with thy meate/now walkest thou not charitablye. Destroye not him with thy meate/for whom Christ dyed. Cause not youre *treasure to be euyll spoken of. For the kyngdome of God is not meate and drinke: but ryghteweines/peace and ioye in the holy goost. For whosoeuer in these thinges serueth Christ/pleaseth well God/and is commended of men.

Comen/thy arte to saye vncleane.

Oure treasure is oure knowledge.

kyngedome of god what it is.

Let vs folowe tho thinges which make for peace/and thinges wherwith one maye edyfie another. Destroye not the worke of God for a lytell meates sake. All thinges are pure: but it is euyll for that man/which eateth with hurte of his conscience. It is good nether to eate flesshe/nether to drincke wyne/nether eny thinge/wherby thy brother stombleth/ether falleth/or is made weake. Hast thou fayth/haue it with thy selfe before God. Happy is he that

Titu. i. b

that condēpneth not him selfe in that thing which he alloweth. For he that maketh conscience/is dampned yf he eate: because he doth it not of fayth. For whatsoeuer is not of fayth that same is synne. ✠

To do agaynst conscience is damnable. And all that is not of fayth is synne.

The .xv. Chapter.

WE which are stronge/ought to beare the frayltes of them which are weake/and not to stonde in oure owne sayptes. Let euery mā please his neyghbour vnto his welth and edifyinge. For Christ pleased not him selfe: but as it is writte. The rebukes of thē which rebuked the/fell on me. ✠ Whatsoeuer thinges are written afore tyme/are written for oure learninge/ that we thorow pacience and comforte of the scripture/myght haue hope.

We is stronge that can beare another mānes weakenes. Psal. lxviii.

The God of pacience and consolacion/geue vnto euery one of you/that ye be lyke mynded one towardes another after the ensample of Christ Jesu: that ye all agreynge together/ maye with one mouth prayse God the father of oure Lorde Jesus. Wherfore receaue ye one another as Christ receaued vs/ to the prayse of God.

And I saye that Jesus Christ was a minister of the circumcision for the trueth of God/ to conferme the promyses made vnto the fathers. And let the gentyls prayse God for his mercy/as it is written: For this cause I will prayse the amonge the gentyls/ and synge vnto thy name. And agayne he sayth: reioyse ye gentyles with his people. And agayne/ prayse the Lorde all ye gentyls/ & laude him all nacions. And in another place Esayas sayth: there shall be the rote of Jesse/and he that shall ryse to rayne ouer the gentyls: in him shall the gentyls trust. The God of hope fyll you with all ioye & peace in beleuinge: that ye maye be ryche in hope

Psalm. xviii. ii. Reg. xxii. Psal. cxvi. Esai. xi. c

hope thorowe the power of the holy goost. ¶
I my selfe am full certified of you my bre-
thren that ye youre selues are full of goodnes
and filled with all knowledge/and are able to
exhorte one another. Neuertheless brethren
I haue some what boldly writtē vnto you/
as one that putteth you in remembraunce/ tho-
rowe the grace that is geuen me of God/ that
I shuld be the minister of Jesu Christ amon-
ge the Gentyls/ and shuld minister the glad
tydynges of God/ that the Gentyls myght be
an acceptable offerynge sanctified by the holy
goost. I haue therfore wherof I maye reioyse
in Christ Jesu in tho thinges which pertayne
to God. For I dare not speake of eny of tho
thinges which Christ hath not wrought by
me/ to make the Gentyls obedient/ with worde
and dede/ in myghty signes and wonders/ by
the power of the spyrete of God: so that from
Jerusalem and the costes rounde aboute vnto
Illyricum/ I haue fylled all countres with the
gladde tydynges of Christ.

So haue I enforsed my selfe to preache the
gospell/ not where Christ was named/ lest I
shuld haue bylt on another mannes foundā-
cion: but as it is writtē: To whom he was Esai.lii.d
not spoken of/ they shall se: and they that hear-
de not/ shall vnderstonde. For this cause I ha-
ue bene ofte let to come vnto you: but now
seynge I haue no moare to do in these coun-
tres/ and also haue bene desyrous many yeres
to come vnto you/ when I shall take my
iorney into spayne/ I will come to you. I trust
to se you in my iorney/ and to be brought on
my waye thyther warde by you/ after that I
haue somwhat enioyed you.

Now go I vnto Jerusalem/ and minister
vnto the saynctes. For it hath pleased them of
Macedonia and Achaia to make a certayne di-

stribucion vpon the poore sayntes which are at Jerusalem. It hath pleased them verely/ and their detters are they. For yf the Gentyls
1.Cor.ix.b. be made partetakers of their spirituall thinges/their dutie is to minister vnto them in carnall thinges. When I haue perfourmed this/ & haue brought them this frute sealed. I will come backe agayne by you into Spayne. And I am sure when I come/that I shall come with aboundaunce of the blessynge of the gospell of Christ.

I beseche you brethren for oure Lorde Jesus Christes sake/and for the loue of the spirite/that ye helpe me in my busynes with youre prayers to God for me/that I maye be deliuered from them which beleue not in Jewry/ and that this my seruice/which I haue to Jerusalem/maye be accepted of the sayntes/that I maye come vnto you with ioye/by the will of God/ and maye with you be refreshed. The God of peace be with you. Amen. ✠

C. The. xvi. Chapter.

I Commende vnto you Phebe oure syster (which is a minister of the congregacion of Cenchrea) that ye receaue her in the Lorde as it becommeth sayntes/
Acts.xviii. and that ye assyst her in whatsoeuer busynes she needeth of youre ayde. For she hath succered many/and myne awne selfe. Greete Priscilla and Aquila my helpers in Christ Jesu which haue for my lyfe layde doune their awne neckes. Vnto which not I only geue thankes/but also the congregacion of the Gentyls. Lykewyse greete the congregacion that is in their house. Salute my welbeloued Epenetes/which is
Fyrst frute: that is the fyrst that was conuerted to God. the fyrst frute amonge them of Achaia. Greete Mary which bestowed moche labour on vs. Salute Andronycus and Junia my cosyns/ which were preioners with me also/which are

well

well taken amonge the Apostles/and were in Christ before me. Grete Amplias my beloued in the Lorde. Salute Urban oure helper in Christ/and Stachys my beloued. Salute Apelles approued in Christ. Salute them which are of Aristobolus housholde. Salute Herodion my kynsman. Grete them of the housholde of Narcyssus which are in the Lorde. Salute Tryphena and Tryphosa/which wemen dyd labour in the Lorde. Salute the beloued Persis/which laboured moche in the Lorde. Salute Rufus chosen in the Lorde/and his mother and myne. Grete Asyncritus/Phlegon/Herman/Patrobas/Hermen and the brethren which are with them. Salute Philologus and Julia/Nereus and his syster/& Olimpha/and all the sayntes which are with them. Salute one another with an holy kysse. The congregacions of Christ salute you.

I beseche you brethren/ marke them which cause diuision and geue occasions of euyll/contrary to the doctrine which ye haue learned: and auoyde them. For they that are suche/serue not the Lorde Jesus Christ: but their awne belyes/& with swete preachinges and flatteringe wordes deceaue the hertes of the innocentes. For youre obedience *extendeth to all men. I am glad no dout of you. But yet I woulde haue you wyse vnto that which is good/& to be innocente as cõcerninge euyll. The God of peace treade Satan vnder youre fete shortly. The grace of oure Lorde Jesu Christ be with you.

Timotheus my worke felow/ and Lucius and Jason and Sopater my kynsmen/ salute you. I Tertius salute you/which wrote this epistle in the Lorde. Gayus myne hoste and the hoste of all the congregacions/ saluteth you. Erastus the chamberlayne of the cite saluteth you. And Quartus a brother saluteth you.

*Paule wolde haue the faye people learned to iudge the prophetes & so obeye the accordinge to knowledge onlye/for all obedience that is not after ye knowledge/is disalowed of God

The grace of oure Lorde Jesu Christ be with you all: Amen.

To him that is of power to stablisshe you accordynge to my gospell and preachynge of Jesus Christ/ in utteringe of the mystery which was kept secret sence the worlde beganne/ but now is opened by the scriptures of prophetes/ at the commaundement of the euerlastynge God/ to stere vp obedience to the fayth/ publisshed amonge all nacions: To the same God/ which alone is wyse/ be prayse thorowe Jesus Christ for euer. Amen.

¶ To the Romayns.

¶ Sent from Corinthum by Phebe/ she that was the minister vnto the congregacion at Cenchrea.

¶ The Prologe vpon the fyrst Epistle of Sayncte Paul to the Corinthyans.

THis Epistle declareth it selfe from Chapter to Chapter/ that it nedeth no Prologe or introduction to declare it. when Paule had conuerted a great nombre at Corinthum/ as ye reade Act. xviii. and was departed/ there came immediatlye false Apostles and sectemakers and drue euery man disciples after him/ so that the people were whole buxuyerted/ druyded & at variaunce amonge them selues/ euerye man for the pride of his doctroure/ those new Apostles not regardynge what druysion/ what factiennes of lyuinge/ or what false opinions were amonge the people/ as longe as they myght be in auctorite and well at ease in their belies. But Paule in the. iiii. fyrst Chapters wirh grete

wysdome

wysdome and sobrenes / rebuketh / fyrst the deuysion and the auctores therof / and calleth the people to Christ agayne / and teacheth how and for what the preacher is to be taken.

In the. v. he rebuketh the vnclennes that was amonge them.

In the. vi. he rebuketh the debate and goynge to lawe to gether / pleatynge their causes before the hethen.

In the. vii. he informeth them concernynge chastite and maryage.

In the. viii. ix. x. and. xi. he teacheth the stronge to forbeare the weake that yet vnderstode not the lybertie of the Gospell / and that with the ensample of him selfe. which though he were an Apostle and had auctorite / yet of loue he abstayned / to wynne other. And he forbiddeth them with the ensamples of the olde testament / and rebuketh dyuerse dysorders that were amonge them concernynge the Sacrament and the goynge bare hedded of maryed wemen.

In the. xii. xiii. and. xiiii. he teacheth of the many folde gyftes of the spirite / and proueth by a similitude of the bodye / that all gyftes are geuen that eche shuld helpe other / and therow loue do seruyce to other / and proueth / that were loue is not / there is nothinge that pleaseth God. For that one shuld loue another / is all that God requyreth of vs. And therfore yf we desyre spirituall gyftes he teacheth those gyftes to be desyred that helpe oure neybours.

In the. xv. he teacheth of the resurrection of the body.

And in the last he exhorteth to helpe the poore sayncte.

The fyrst epistle of sayncte Paul the Apostle to the Corinthyans.

The fyrst Chapter.

c. ij.



PAul by vocacion an Apostle of Jesus Christ thorow the will of God/ and brother Sostenes.

Unto the congregacion of God which is at Corinthum. To them that are sanctified in Christ Jesu / sayntes by callynge/ with all that call on the name of oure Lorde Jesus Christ in euery place/both of theirs & of oures

Grace be with you and peace from God oure father /and from the Lorde Jesus Christ.

✠ I thanke my God all wayes on youre behalfe/for the grace of God which is geuen you by Jesus Christ/that in all thinges ye are made ryche by him/in all lerninge and in all knowledge/ euen as the testimony of Jesus Christ was confermed in you) so that ye are behynde in no gyft/ & wayte for the apperynge of oure Lorde Jesus Christ which shall strenght you vnto the ende/that ye maye be blameles in the
1. Thess. 5. daye of oure lorde Jesus Christ. ✠ For God is
kayth full/by whom ye are called vnto the fellishippe of his sonne Jesus Christ oure Lorde.

I beseche you brethren in the name of oure Lorde Jesus Christ/ that ye all speake one thinge and that there be no dissencion amonge you: but be

but be ye knyt to gether in one mynde & in one
meanynge: It is shewed vnto me (my brethrē)
of you/by them that are of the houlde of Cloe/
that ther is stryfe amonge you. And this is it
that I meane: how that comenlie amonge you/
one sayeth: I holde of Paul: another I holde
of Apollo: the thyrde I holde of Cephas: the
fourth I holde of Christ. Is Christ deuided?
was Paul crucified for you? ether were ye bap
tised in the name of Paul? I thanke God that
I Christened none of you/but Crispus and
Gayus/lest eny shulde saye that I had bapti-
sed in myne awne name. I baptised also the
houlde of Stephana. Forthermore knowe I
not whether I baptised eny man or no.

For Christ sent me not to baptise/ but to
preache the gospell/not with wysdome of wor
des /lest the crosse of Christ shuld haue bene
made of none effecte. For the preachynge of the
crosse is to them that perish foolishnes but vn-
to vs which are saued it is the power of God.
For it is written: I will destroye the wysdome
of the wyse and will cast awaye the vnder-
stondynge of the prudent. Where is the wyse?
Where is the scribe? where is the searcher of
this worlde? hath not God made the wysdo-
me of this worlde foolishnes?

For when the worlde thorow wysdome
knew not God/in the wysdome of God: it ples
sed God thorow folysshnes of preachynge to
saue them that beleue. For the Iewes require
a signe / and the Grekes seke after wysdome.
But we preache Christ crucified/vnto the Iu-
wes an occasion of fallynge / & vnto the Gre-
kes folisshnes: but vnto them which are called
both of Iewes and Grekes/we preache Christ
the power of God and the wysdome of God.
For the folisshnes of God is wyser then men:
& the weakenes of God is stronger then men.

Preachinge of the cro
sse is the
power of
God.

Esai.xxix.
Abdi.i.c
Esai.xxxiii.c

Sygne.

Christ is
the power &
wisdome of
God.

Brethren loke on youre callynge how that not many wyse men after the flesshe/not many myghty/not many of hye degre are called: but God hath chosen the folysshe thinges of the worlde/to confounde the wyse. And God hath chosyn the weake thinges of the worlde/to confounde thinges which are myghty. And vile thinges of the worlde/and thinges which are despysed/hath God chosen/yee and thinges of no reputacion for to brynge to nought thinges of reputacion/that no flesshe shulde reioyce in his presence. And vnto him partayne ye/ in Christ Jesu/which of God is made vnto vs *wysdome/and also ryghtwesnes/and sanctifyinge and redempcion. That accordynge as it is written: he which reioyseth/shulde reioyce in the Lorde.

* Christ is wysdome. ſ. And of him onlye ought we to holde and in him onlye to reioyce.

¶ The. ij. Chapter.

AND I brethren when I came to you/ came not in glorioulnes of wordes or of wysdome/shewynge vnto you the testimony of God. Nether shewed I my selfe that I knewe eny thinge amonge you saue Jesus Christ/euen the same that was crucified. And I was amonge you in weaknes/ and in feare/and in moche tremblynge. And my wordes and my prechinge was not with entysynge wordes of mannes wysdome: but in shewinge of the spyrete and of power that youre fayth shuld not stonde in the wysdome of men: but in the power of God.

Perfect are they that vnderstode the lawe/fayth and workes truly/& profesſe them.

That we speake of/is wysdome amonge them that are perfecte: not the wysdome of this worlde nether of the rulars of this worlde (which go to nought) but we speake the wysdome of God/which is in secrete & hyeth hyd/ which God ordeyned before the worlde/vnto oure glory: which wysdome none of the rulars of this worlde knewe. For had they knowē it/

they

they wolde not haue crucifyed the Lorde of glory. But as it is written: The eye hath not sene/ & the eare hath not hearde/ nether haue entred into the hert of mā/ the thinges which God hath prepared for them that loue him.

But God hath opened them vnto vs by his spirete. For the spirete searcheth all thinges/ ye the bottome of Godes secretes. For what man knoweth the thinges of a man: saue the spirete of a man which is with in him. Euen so the thinges of God knoweth no man/ but the spirete of God. And we haue not receaued the spirete of the worlde: but the spirete which cometh of God/ for to knowe the thinges that are geuen to vs of God/ which thinges also we speake/ not in the cōnynge wordes of mannes wysdome/ but with the cōninge wordes of the holy goost/ makinge spiretuall comparisons of spiretuall thinges. For the naturall man perceaueth not the thinges of the spirete of god. For they are but foly vnto him. Nether can he perceaue thē/ because he is spiretually examined. But he that is spiretuall/ discusseth all thinges: yet he him selfe is iudged of no man. For who knoweth the mynde of the Lorde/ other who shall informe him? But we vnderstonde the mynde of Christ.

The spirite vnderston seth godly thynges.

The naturall mā that is not renued in Christ cannot perceaue the thinges of God.

Esaie. xl. d. Rom. xi. d.

¶ The. iij. Chapter.

AND I coulde not speake vnto you brethren as vnto spretuall: but as vnto carnall/ euen as it were vnto babes in Christ. I gaue you mylke to drinke and not meate. For ye then were not stroge/ no nether yet are. For ye are yet carnall. Is loge verely as ther is amonge you enuyinge/ stryfe & dissencio: are ye not carnall/ & walke after the māner of men? Is longe as one sayth/ I holde of Paul and another I am of Apollo/ are ye not carnall? what is Paul? what thinge is

The Apostles & prelates are seruauntes to preache Christ/ vnto whom doctrine only ought

all obedyen ce to begeue

Apollo? Only mynysters? are they by whō ye beleued/euē as the Lorde gaue euery mā gra ce. I haue planted/Apollo watred: but God gaue the increace. So then/ nether is he that planteth eny thinge/ nether he that watreth: but God that gaue the increace.

He that planteth and he that watreth/ are nether better then the other. Euery man yet shall receaue his rewarde accordinge to his la boure. We are Goddes labourers/ye are God des husbandrye/ ye are Goddes byldinge. Ac cordinge to the grace of God geuen vnto me/ as a wyse bylder haue I layde the foundacō. And a nother bylt therō. But let euery mā ta ke hede how he bylteth vpō. For other founda cion can no mā laye/then that which is layde/ which is Jesus Christ. Yf eny man bylde on this foundacion/golde/syluer/precious stones: tymber/haye or stoble: euery mannes worke shall appere. For the daye shall declare it? it shalbe shewed in fyre. And the fyre shall trye euery mannes worke what it is. If eny mā nes worke that he hath bilt vpō/byde/he shall receaue a rewarde. If eny mānes worke bur ne/he shall suffre losse/but he shalbe sake him selfe: neuertheles yet as it were thorow fyre.

Psal. 72. d. galat. 6.

Christ is the foundacion that beares all.

Daye.

Temple.

Jre ye not ware that ye are the temple of God/? how that the spirite of God dwelleth in you? If eny man defyle the tēple of God/ him shall God destroye. For the tēple of God is holy/which temple ye are. Let no mā deces ue him selfe. Yf eny man seme wyse amonge you/let him be a fole in this worlde/that he maye be wyse. For the wysdome of this worl de is folyshnes with God. For it is writte: he

1. Cor. 8

Job. 5. e

Psal. 72. d

compaseth the wyse in their craftynes. And

In the kyn gedome of Christ we

agayne/God knoweth the thoughtes of the wyse that they be vayne. Therfore let no mā reioyce in men. For all thinges are youres/

whether

whether it be Paul/ether Apollo/ether Cephas: whether it be the worlde/ether lyfe/ether deeth/whether they be present thinges or thinges to come: all are youres/and ye are Christes/and Christ is Goddes. ✠

are subiecte to none saue to Christ and his doctryne.

¶ The.iiij. Chapter. ✠

LEt men this wyse esteme vs/euē as the ministers of Christ/& dispolers of the secretes of God. Furthermore it is requyred of the dispolers that they be foūde faythfull. ✠ With me is it but a very smal thinge/that I shuld be iudged of you/ether of (mans daye) No I iudge not myn awne selfe. I know nought by my selfe: yet am I not therby iustified. It is the Lorde that iudgeth me. Therfore iudge nothinge before the tyme vntill the Lorde come/which will lighten thinges that are hyd in darchnes & open the counsels of the hertes. And then shall euery man haue prayse of God. ✠

The Apostles are my ministers.

✠ Faythfull is he that preacheth his master and not himselfe.

(Mannes) daye is mannes wisdome.

These thinges brethrē I haue described in myne awne person & Apollos/for your sakes/ that ye myght learne by vs/that no man coūte of him selfe beyonde that which is above writtē: that one swell not agaynst another for eny mans cause. For who preferreth the? What hast thou/that thou hast not receaued? & if thou haue receaued it/why reioycest thou as though thou haddest not receaued it? Now ye are full: now ye are made ryche: ye raygne as kinges without vs: & I wolde to God ye dyd raygne/that we might raygne wt you.

We thinketh that God hath set forth vs which are Apostles/for the lowest of all/as it were men apoynted to deeth. For we are a gasyngestocke vnto the worlde/& to the angels/ & to men. We are foles for Christes sake/& ye are wyse thorow Christ. We are weake/& ye are stroge. Ye are honorable/& we are dispised.

The fassion of true apostles.

Euen

Actu.xx.g & i.Thes.ii.b ii.Thes.iii.

Euē vnto this daye we honger & thyrst/ & are naked/ & are bofetted with fistes/ & haue no certayne dwellinge place/ and labour workinge with oure awne hondes. We are reuyled/ & yet we bielse. we are persecuted/ & suffer it. we are euyll spoken of/ & we praye. We are made as it were the filthynes of the worlde/ the of scowringe of all thinges/ euē vnto this tyme.

I wryte not these thinges to shame you but as my beloued sonnes I warne you. For though ye haue ten thousande instructours in Christ: yet haue ye not many fathers. In Christ Jesu/ I haue begotte you thorow the gospell. wherfore I desyre you to folowe me. For this cause haue I sent vnto you Timotheus/ which is my deare sonne/ & faythfull in the Lorde/ which shall put you in remembrāce of my wayes which I haue in Christ/ euen as I teache euery where in all congregacions. Some swell as though I wolde come no more at you. But I will come to you shortely/ yf God will: & will knowe/ not the wordes of the which swell/ but the power: for the kyngdome of God is not in wordes/ but in power. what will ye? Shall I come vnto you with a rodde/ or els in loue & in the spyrete of mekenes?

The.v. Chapter.

Fornicacīō. There goeth a cōmen sayinge that ther is fornicacion amōge you/ & soche fornicacion as is not once named amonge the gentyls: that one shuld haue his fathers wyfe. And ye swell/ and haue not rather sorowed/ that he which hath done this dede/ might be put frō amōge you. For I verely as absent in body/ euen so present in spyrete haue determyned alredy (as though I were present) of him that hath done this dede/ in the name of oure Lorde Jesu Christ/ when ye are gadered to gether/ & my spyrete/ with the power of the

Tollo.ii.a

Lorde

Lorde Jesus Christ/to deliuer him vnto* Satan/for the destruccion of the flesshe/that the spyrete maye be saued in the daye of the Lorde Jesus.

* Excōmunicacion is to destroye flesshlye wyse do me that the sprite maye be sounde in the doctrine of Christ.

Youre reioysinge is not good: knowe ye not that a lytle leuē sowreth the whole lompe of dowe. ✠ Pourge therfore the olde leuē/ that ye maye be newe dowe/ as ye are swete breed. For Christ oure esterlambe is offered vp for vs. Therfore let vs kepe holy daye/not with olde leuen/nether with the leuen of maliciousnes and wickednes: but with the swete breed of purenes and trueth. ✠

I wrote vnto you in a pistle that ye shuld not company with fornicatours. And I meāt not at all of the fornicatours of this worlde/ ether of the couetous/or of extorcioners / ether of the ydolaters: for then must ye nedes haue gone out of the worlde. But now I write vnto you/that ye company not together/yf eny that is called a brother/be a fornicator/or couetous / or a worshipper of ymages/ether a raylar/ether a dronkard/ or an extorcionar: with him that is soche se that ye eate not. For what haue I to do/to iudge them which are without? Do ye not iudge them that are with in? Them that are without/ God shall iudge. Put awaye from amonge you that euyll parson.

If anye that professeth Christ be soch: no nother christē man maye beare him company.

The. vj. Chapter.

To goo to lawe.

How dare one of you hauinge busines with another go to lawe vnder the wicked/ & not rather vnder the saynctes? Do ye not know that the saynctes shall iudge the worlde? If the worlde shalbe iudged by you: are ye not good ynough to iudge small trifles: knowe ye not how that we shall iudge the angels? How moche mo maye we iudge thinges that partayne to the life? If

ye haue

ye haue iudgemētes of worldly matters/ take them which are despised in the congregacio/ & make them iudges. This I saye to youre shame. Is ther vtterly no wyse man amōge you? What not one at all/ that can iudge betwene brother and brother/ but one brother goeth to lawe with another: and that vnder the vnbeleuers?

Now therfore there is vtterly a faute amōge you/ because ye go to lawe one with another. why rather suffer ye not wronge? why rather suffre ye not your selues to be robbed? naye/ ye your selues do wrōge/ and robbe: & that the brethren. Do ye not remember how that the vnrighteous shall not inheret the kyngdome of God? Be not deceaued. For neither fornicatours/ nether worshippers of ymages/ nether whoremongers/ nether weaklinges/ nether abusers of them selues with the mankynde/ nether theues/ nether the couetous/ nether dronkardes/ nether cursed speakers/ nether pilers/ shall inheret the kyngdome of God. And soche ware ye verely: but ye are washed: ye are sanctified: ye are iustified by the name of the Lorde Jesus/ and by the spirite of oure God.

These and soche like haue no parte in Christ.

Sanctification and iustifienge come by Christ & his spirite.

All thinges are lawfull vnto me: but all thinges are not profitable. I maye do all thinges: but I will be brought vnder nomās power. Meates are ordeyned for the belly/ and the belly for meates: but God shall destroye both it & them. Let not the body be applied vnto fornicacio/ but vnto the Lorde/ and the Lorde vnto the body. God hath raysed vp the Lorde/ & shall rayse vs vp by his power.

*Oure bodyes are the membres of Christ.

*Ether remember ye not/ that youre bodyes are the *members of Christ? Shall I now take the members of Christ/ & make them the members of an harlot? God forbyd. Do ye not

not vnderstonde that he which coupleth him-
selfe with an harlot/is become one body: For
two(sayth he)shalbe one flesshe. But he that
is ioyned vnto the Lorde/is one spyrete.

Flie fornicacion. All synnes that a man do-
the/are without the body. But he that is a
fornicatour/synneth agaynst his awne body.
Ether knowe ye not how that youre bodyes i.Peter.iii.b.
are the temple of the holy goost/which is in
you/whom ye haue of God/& how that ye are
not youre awne? For ye are dearly bought.
Therfore glorifie ye God in youre bodyes &
in youre spyrites/for they are goddes. ✠

¶ The. vij. Chapter. ✠

1 AS concerninge the thinges wherof ye
wrote vnto me:it is good for a man
not to touche a woman. Neuertheles Of wedlock
to a voyde fornicacio/let euery man haue his & Virginite.
wyfe:& let euery woman haue her husbande.
Let the man geue vnto the wyfe due benefy-
lence. Lykwyse also the wyfe vnto the man. i.Peter.iii.b.
The wyfe hath not power ouer her awne bo-
dy:but the husbande. And lykewyse the man
hath not power ouer his awne body:but the
wyfe. Withdrawe not youre selues one from
another/excepte it be with consent for a ty-
me/for to geue youre selues to fastynge and
prayer. And afterwarde come agayne to the
same thinge/lest Satan tempt you for youre
incontinencie. ✠

3 This I saye of fauoure/& not of cōmaunde
ment. For I wolde that all mē were as I my
selfe am:but euery man hath his proper gyfte
of god/one after this māner/another after
that. I saye vnto the vnmaried mē & widdo
wes:it is good for them yf they abyde euē as
I do. But & yf they cānot abstayne/let them
mary. For it is better to mary then to burne.

Vnto the maryed cōmaunde not I/but the
Lorde:

Lorde: that the wyfe separate not her selfe fro
Matth.5.c. and.19.b Marck.10.b Luc.16.d the man. Yf she separate her selfe/ let her re-
mayne vnmaryed or be reconcyled vnto her
husbande agayne. And let not the husbande
put awaye his wyfe from him.

To the remnaunt speake I & not the Lord. If
eny brother haue a wyfe that beleueth not/
yf she be content to dwell with him / let him
not put her awaye. And the womā which hath
to her husbande an infidell / yf he consent to
dwell with her/ let her not put him awaye.
For the vnbeleuinge husbande is sanctyfied
by the wyfe: & the vnbeleuinge wyfe is sanctyfied
by the husbande. Or els were youre chyl-
dren vnclene: but now are they pure. But and
yf the vnbeleuynge departe/ let him departe.
A brother or a syster is not in subiectiō to
suche. God hath called vs in peace. For how
knowest thou o woman / whether thou shalt
saue that mā or no? Other how knowest thou
o man whether thou shalt saue that woman
or no? but euen as God hath distributed to
euery man.

As the Lorde hath called euery person/ so
let him walke: & so ordē I in all cōgregacions.
Yf eny man be called beynge circumcised/ let
him adde nothinge thereto. Yf eny be called
Circūcision vncircumcised: let him not be circumcised. Cir-
cumcision is nothinge / vncircumcision is no
thinge: but the keepinge of the cōmaundemen-
ters of God is altogether. ❧ Let euery man
abyde in the same state wherin he was called.
Arte thou called a seruaunt? care not for it.
Neuertheles yf thou mayst be fre/ vse it ra-
ther. For he that is called in the Lorde beynge
a seruaūt is the Lordes freman. Lykwyse he
that is called beynge fre/ is Christes seruaūt.
Ye are dearly bought/ be not mēnes seruaun-
tes. Brethren let euery man wherin he is cal-
led

led/therin abyde with God. ℣

As concerninge virgins/ I haue no commaundemēt of the Lorde: yet geue I counsell/ as one that hath obtayned mercye of the Lorde to be faythfull. I suppose that it is good for therysent* necessitie. For it is good for a man so to be. Arte thou bounde vnto a wyfe/ seke not to be lowsed. Arte thow lowsed from a wyfe/ seke not a wyfe. But and yf thou take a wyfe thou synnest not. Lykwyse yf a virgin mary/ she synneth not. Neuertheles soche shall haue trouble in their flesshe: but I sauer you.

This saye I brethrē/ the tyme is shorte. It remayneth that they which haue wiues/ be as though they had none/ and they that wepe be as though they wept not: ℣ they that reioyce/ be as though they reioysed not: ℣ they that bye/ be as though they possessed not: and they that vse this worlde/ be as though they vsed it not. For the fassion of this worlde goeth awaye.

I wold haue you without care. The single man careth for the thinges of the Lorde how he maye please the Lorde. But he that hath maried/ careth for the thinges of the worlde/ how he maye please his wyfe. There is dyfferēce betwene a virgin ℣ a wyfe. The single woman careth for the thinges of the Lorde/ that she maye be pure both in body ℣ also in spirite. But she that is maried/ careth for the thinges of the worlde/ how she maye please her husband. This speake I for youre profit/ not to tangle you in a snare: but for that which is honest ℣ cōly vnto you/ ℣ that ye maye quyetly cleaue vnto the Lorde without separacion.

If eny man thinke that it is vncomly for his virgin/ yf she passe the tyme of mariage/ ℣ yf so nede requyre/ let him do what he listeth/

* If a man haue the gifte/ chastite is good/ the more quyetlye to serue God. For the maryed haue ofte more the troubles but yf the mynde of the chast be cōbred with other worldly busynes/ what helpe thit: and yf the maryed be the more quyet minded therby what hurte thit: Neither of it selfe is better the the other/ or pleaseth god more then the other. Nether is outewarde circumcision or outewarde baptyme worth a pyne of them selues/ saue that they put vs in remembraunce to kepe the couenaūt made betwene vs ℣ god.

he synneth not: let thē be coupled in mariage. Neuertheles he that purposeth surely in his herte / hauinge none nede: but hath power ouer his awne will: and hath so decreed in his herte / that he will kepe his virgin / doth well. So then he that ioyneth his virgin in mariage / doth well. But he that ioyneth not his virgin in mariage / doth better. The wyfe is bounde to the lawe as longe as her husband liueth. If her husbande slepe / she is at liberte to mary with whom she wyll / only in the Lorde. But she is happyar yf she so abyde / in my iudgement. And I thinke verely that I haue the spyrete of God.

Roma. vii.

The. vij. chapter.

Alyttle loue is better thē moche knowledge.

TO speake of thinges dedicate vnto ydols / we are sure that we all haue knowledge. Knowledge maketh a man swell: but loue edifieth. If eny man thinke that he knoweth eny thinge / he knoweth nothinge yet as he ought to knowe. But yf eny mā loue God / the same is knowē of him.

To speake of meate dedicat vnto ydols / we are sure that ther is none ydoll in the worlde and that ther is none other God but one. And though ther be that are called goddes / whether in heauē other in erth (as ther be goddes many & lordes many) yet vnto vs is there but one God / which is the father / of whom are all thinges / & we in him: & one lorde Jesus Christ by whom are all thinges / and we by him.

One God One Lorde

But euery man hath not knowledge. For some suppose that ther is an ydoll vntill this houre / & eate as of a thinge offered vnto the ydole / & so their consciences beynge yet weake / are defyled. Meate maketh vs not acceptable to God. Nether yf we eate / are we the better. Nether yf we eate not / are we the worse.

But take hede that youre libertie cause not

the

the weake to faule. For yf some man se the which hast knowledge / syt at meate in the pdols temple shall not the conscience of him which is weake / be boldened to eate those thinges which are offered to the pdols? And so thorow thy knowledge shall the weake brother perisshe for whom Christ dyed. when ye synne so agaynst the brethren / & wounde their weake consciences / ye synne agaynst Christ. Wherfore yf meate hurt my brother / I will eate no flesshe whill the worlde stondeth / because I will not hurte my brother.

In all oure dedes we must haue a respecte to oure neybours welth.

Charite wt attendeth.

The. ix. Chapter.

Paule prouoketh him self ean Apostle equall to the best / in that the spirite bereth recorde to his preachinge / and in that as manye were by him conuerted as by the apostles

AM I not an Apostle? am I not free? haue I not sene Iesus Christ oure lorde? Are ye not my worke in the Lorde? If I be not an Apostle vnto other / yet am I vnto you. For the seale of myne Apostleshyppe are ye in the Lorde. Myne answer to them that axe me / is this. Haue we not power to eate & to drinke? Ether haue we not power to leade about a syster to wyfe / as well as other Apostles and as the brethren of the Lorde and Cephas? Ether only I and Barnabas haue not power this to do? who goeth a warfare enytyme at his awne cost? who planteth a vyneyarde / & eateth not of the frute? who fedeth a flocke and eateth not of the mylke?

Saye I these thinges after the maner of men? Or sayth not the lawe the same also? For it ys wrytten in the lawe of Moses: Thou shall not mosell the mouth of the ore that treadeth out the corne. Doth God take thought for oxen? Ether sayth he it not all together for oure sakes? For oure sakes no doute this is writte: that he which eareth / shuld eare in hope: and that he which threshseth in hope / shulde be partaker of his hope. Yf we sowe vnto you spirituall thinges: is it a gre-

te thinge yͤ we repe youre carnall thinges?
Yͤ other be partetakers of this power ouer
you/wherfore are not we rather?

The preacher hath ryght to chalenge a lyuinge for his labour

Neuertheleſſe we haue not vſed this power: but ſuffre all thinges leſt we ſhulde hynder the goſpell of Chriſt. Do ye not vnderſtonde how that they which miniſter in the temple/ haue their findinge of the temple? And they which wayte at the aulter/ are partakers with the aultre? Euen ſo alſo dyd the Lorde ordayne/ that they which preache the goſpell/ ſhulde lyue of the goſpell. But I haue vſed none of theſe thinges.

Nether wrote I theſe thinges that it ſhuld be ſo done vnto me. For it were better for me to dye/ then that eny man ſhuld take this reioyſinge from me. In that I preache the goſpell/ I haue nothinge to reioyce of. For neceſſite is put vnto me. woo is it vnto me yͤ I preache not the goſpell. If I do it with a good will I haue a rewarde. But yͤ I do it agaynſt my will/ an office is cõmitted vnto me. What is my rewarde then? Verely that whē I preache the goſpell/ I make the goſpell of Chriſt free/ that I mi\ſ/uſe not myne auctorite in the goſpell.

The that worketh of loue no his neyghboure/ hath his rewarde

For though I be free from all men/ yet haue I made my ſelfe ſeruaunt vnto all men/ that I myght wynne the moo. Vnto the Iewes/ I became as a Iewe/ to winne the Iewes. To thē that were vnder the lawe/ was I made as though I had bene vnder the lawe/ to wynne them that were vnder the lawe. To them that were with out lawe/ became I as though I had bene with out lawe (when I was not with out lawe as pertayninge to God/ but vnder a lawe as cõcerninge Chriſt) to winne them that were with out lawe. To the weake became I as weake/ to wynne the

what loue maketh a man do.

weake

weake. In all thinge I fassioned my selfe to all men / to saue at the lest waye some. And this I do for the gospels sake / that I myght haue my parte therof.

¶ Perceaue ye not how that they which rū ne in a course / runne all / yet but one receaueth the rewarde. So rūne that ye maye obtayne. Euery mā that prouyeth masteries / abstayneth from all thinges. And they do it to obtayne a corruptible crowne: but we to obtayne an vncorruptible crowne. I therfore so runne / not as at an vncertayne thinge. So fyght I / not as one that beateth the ayer: but I tame my body / and bringe it into subiection / lest after that I haue preached to other / I my selfe shulde be a castaway.

¶ The. x. Chapter

Brethren I wolde not that ye shuld be ignorannt of this / how that oure fathers were all vnder a cloude / & all passed thorow the see / & were all baptised vnder Moses / in the cloude & in the see: & dyd all eate of one spirituall meate / & dyd all drincke of one maner of spirituall drincke. And they dranche of that spirituall rocke that folowed them / which rocke was Christ. But in many of them had God no delite. For they were ouerthrowen in the wyldernes.

These are ensamples to vs that we shulde not lust after euyll thinges / as they lusted. Neither be ye worshippers of ymages as were some of them accordinge as it is writte: The people sate doune to eate and drincke / & rose vp agayne to playe. Neither let vs cōmit fornicacion as some of them committed fornicacīō / & were destroyed in one daye. xxiij. thousande. Neither let vs tempte Christ / as some of them tempted / & were destroyed of serpentes. Neither murmure ye as some of them murmured / &

As it went in the olde testament / so shall it do in the newe.

Nume. ix. d.
Exod. xiii. d.
Exod. xiii. e.
Exod. xvi. d.
Exod. xvii. &
Num. xx. b.
Num. xxvi.
Exod. xxxii.
Num. xxv. b
Num. xxi. &
Exod. xiiii.
Iud. viii. c

red and were destroyed of the destroyer.

All these thinges happened vnto them for ensamples and were written to put vs in remembraunce whom the endes of the worlde are come vpon. wherfore let him that thynketh he stondeth take hede least he fall. There hath none other temptacio taken you but soche as foloweth the nature of man. But God is faythfull which shall not suffer you to be tempted above youre strenght: but shall in the myddes of the temptacion make a waye to escape out. ✠ wherfore my deare beloued flie from worshippinge of ydols.

Cup. Breed.

I speake as vnto them which haue discrecion iudge ye what I saye. Is not the cuppe of blessinge which we blesse partakinge of the bloude of Christ? is not the breed which we breake partetakinge of the body of Christe because that we (though we be many) yet are one breed & one body in as moche as we all are partetakers of one breed. Beholde Israel which walketh carnally. Are not they which eate of the sacrifice partetakers of the aultre?

What saye I then? that the ymage is eny thinge? or that it which is offered to ymages is eny thinge? May but I saye / that these thinges which the gentyls offer / they offer to deuyls & not to God. ✠ And I wold not that ye shuld haue fellishippe with the deuyls. Ye cānot drincke of the cup of the Lorde & of the cup of the deuyls. Ye cannot be partetakers of the Lordes table & of the table of deuelles. Ether shall we prouoke the Lorde? Or are we stronger then he? All thinges are laufull vnto me / but all thinges are not expedient. All thinges are lawfull to me / but all thinges edifye not. Let noman seke his awne profet: but let euery man seke a nothers welthe.

Exode. xxxii.

we haue professed euery man to seke an others welthe.

What soeuer is solde in the market / that eate

eate/and are no questions for conscience sake. For the erth is the Lordes & all that therin is. If eny of them which beleue not/ byd you to a feest/& yf ye be disposed to go/ what soeuer is set before you: eate/axinge no question for conscience sake. But and yf eny man saye vnto you: this is dedicate vnto ydols/eate not of it for his sake that shewed it/ and for hurtinge of conscience. The erth is the Lordes & all that therein is. Conscience I saye/not thyne: but the conscience of that other. * For why shuld my liberte be iudged of another mānes conscience. For yf I take my parte with thankes: why am I euyll spoken of for that thinge wherfore I geue thankes.

whether therfore ye eate or drincke/or what soeuer ye do/do all to the prayse of God. Be that ye geue none occasiō of euill/nether to the Iewes/nor yet to the gētyls/nether to the congregaciō of God: euen as I please all men in all thinges/not sekinge myne awne profet/but the profet of many/ that they myght be saued. Folowe me as I do Christ.

* we shuld be so full of loue and so circūspecte/ that we shuld geue none occasion vnto the ignoraunt for to speake euell on vs for oure lyberte/& for doynge that which we maye lawfully do before God.

Loue seketh hir neybores proffyte

The. xj. Chapter.

I Commende you brethren that ye remēber me in all thinges and kepe the ordinaunces euen as I delyuered them to you. I wolde ye knew that Christ is the heed of euery mā. And the man is the womās heed. And God is Christes heed. Euery man prayinge or prophesyinge hauinge eny thinge on his heed/ shameth his heed. Euery woman that prayeth or prophisieth bare hedded/ dishonesteth hyr heed. For it is euen all one/ and the very same thinge/ euen as though she were shauen. If the womā be not couered/ let her also be shorn. If it be shame for a womā to be shorne or shauen/ let her couer her heed.

A man ought not to couer his heed/ for as

moche as he is the ymage and glory of God. The woman is the glory of the man. For the man is not of the woman/ but the woman of the mā. Nether was the mā created for the womās sake: but the womā for the mānes sake. For this cause ought the womā to haue power on her heed/ for the angels sakes. Neuertheles nether is the mā with out the womā/ nether the womā with out the mā in the Lorde. For as the woman is of the man/ euē so is the man by the woman: but all is of God.

*Power is as moche to saye as a sygne that the woman is in subiectiō and hath an heed ouer hir.

Judge in youre selues whether it be cōly that a womā praye vnto God bare heeded. Or els doth not nature teach you/ that it is a shame for a mā/ yf he haue longe heere: & a praise to a woman/ yf she haue longe heere? For her heere is geuē her to couer her with all. If ther be eny man amōge you that lusteth to stryue/ let him knowe that we haue no soche custome/ nether the congregacions of God.

This I warne you of/ and commende not that ye come to gether: not after a better maner but after a worse. Fyrst of all when ye come to gether in the cōgregacion/ I heare that ther is dissencion amonge you: & I partly beleue it. For ther must be sectes amonge you/ that they which are perfecte amonge you/ myght be knowē. ✠ when ye come to gether a mā cannot eate the Lordes supper. For eue ry man begynneth afore to eate his awne supper. And one is hongrye/ and another is dronken. Haue ye not houses to eate & to drincke in? Or els dispyse ye the congregaciō of God and shame them that haue not? what shall I saye vnto you? shall I praise you? In this praise I you not. ✠

The lordes supper.

Math. xxvi. Marc. xiiii. Luc. xxii.

✠ That which I deliuered vnto you I receaued of the Lorde. For the lorde Iesus the same nyght in which he was betrayed/ toke breed:

& than-

and thanked and brake/& sayde. Take ye/& eate ye: this is my body which is broken for you. This do ye in the remembraunce of me. After the same maner he toke the cup/when supper was done/sayinge. This do as oft as ye drincke it/in the remembraunce of me. For as often as ye shall eate this breed/and drincke this cup ye shall shewe the lordes deeth/tyll he come. Wherfore whosoeuer shall eate of this bred/or drincke of the cup vnworthely/shalbe gylty of the body and bloud of the Lorde. Let a man therfore examen him selfe/and so let him eate of the breed and drincke of the cup. For he that eateth or drincketh vnworthely/eateth and drincketh his awne damnacion/because he maketh no difference of the lordis body. ✠

The institucion of the sacrament.

For this cause many are weake and sicke amonge you/and many slepe. ✠ we had truly iudged oure selues/we shuld not haue bene iudged. But when we are iudged of the Lorde/we are chastened/because we shuld not be damned with the worlde. Wherfore my brethren when ye come to geder to eate/tary one for another. ✠ eny man honger/let him eate at home/that ye come not to gether vnto condemnacion. Other thinges will I set in order/when I come.

¶ The.xij. Chapter.

IN spirituall thinges brethren I wolde not haue you ignorant. ✠ ✠ knowe that ye were Gentyls/and went youre wayes vnto domme ydoles/euen as ye were ledde. Wherfore I declare vnto you that no man speakynge in the spirite of God/calleth Iesus. Also no man can saye that Iesus is the Lorde: but by the holy goost.

Only the spirite teacheth christ is the lorde.

Ther are diuersities of gyftes verely/yet but one spirite. And ther are differences of administracions/and yet but one lorde. And ther are diuers maners of operacions/& yet but one God

One spirite. One Lorde. One God.

which worketh all thinges that are wrought/ in all creatures. The gyftes * of the spyrete are geuen to euery man / to profyt the congregacion. To one is geuē thorow the spirite/the vtteraunce of wysdome. To another is geuen the vtteraunce of knowledge by the same spyrete. To a nother is geuen fayth/by the same spyrete. To a nother the gyftes of healynge/by the same spyrete. To a nother power to do miracles. To a nother prophesie. To a nother iudgemēt of spyretes. To a nother diuers tonges. To a nother the interpretacion of tonges. And these all worketh euen the selfe same spyrete/deuidynge to euery man seuerall gyftes / euen as he will. ¶

* The gyftes of the spirite are geuen vs to do seruyce one oure brethren.

Rom. xii. d. Epheſ. iii. b.

For as the body is one/and hath many membres/and all the membres of one body though they be many/yet are but one body: euen so is Christ. For in one spyrete are we all baptised to make one body/whether we be Iewes or Gentyls/whether we be bonde or fre: and haue all dronke of one spyrete. For the body is not one member / but many. Yf the fote saye: I am not the honde/therfore I am not of the body: is he therfore not of the body? And yf the eare saye/I am not the eye: therfore I am not of the body: is he therfore not of the body? Yf all the body were an eye/where were then the eare? Yf all were hearynge: where were the smellynge?

But now hath God disposed the membres/ euery one of them in the body/at his awne pleasure. Yf they were all one member: where were the body? Now are ther many membres/ yet but one body. And the eye can not saye vnto the honde/I haue no nede of the: nor the heed also to the fete/I haue no nede of you. Ye rather a greate deale those membres of the body which seme to be most feble/are most necessary. And apon those membres of the body

which

which we thinke lest honest/put we most honestie on. And oure vngodly parties haue most beauty on. For oure honest membres nede it not.
F But God hath so disposed the body/and hath geuen most honoure to that parte which lacked/ lest there shuld be eny stryfe in the body: but that the membres shuld indifferently care one for another. And yf one member suffer/all suffer with him: yf one member be had in honoure/all membres be glad also.

Ye are the body of Christ/and membres one of another. And God hath also ordeyned in the congregacion/fyrst the Apostles/secondarely Prophetes/thyrdly teachers/then them that do miracles: after that/the gyftes of healynge/helpers/gouerners/diuersite of tonges.
G Are all Apostles? Are all Prophetes? Are all teachers? Are all doars of miracles? Haue all the gyftes of healynge? Do all speake with tonges? Do all interprete? Couet after the best gyftes. And yet shewe I vnto you a moare excellent waye.

¶ The.xiij. Chapter.

Though I spake with the tonges of men and angels/and yet had no loue/I were euen as soundynge brasse: or as a tynklynge cymball. And though I coulde prophesy/and vnderstode all secretes/& all knowledge: yee/yf I had *all fayth/so that I coulde moue mountayns oute of ther places/& yet had no loue/I were nothinge. And though I bestowed all my goodes to fede the poore & though I gaue my body euen that I burned/ and yet had no loue/it profeteth me nothinge/

*All fayth is as moche to saye as so stronge fayth.

Loue suffreth longe & is corteous. Loue enuieth not. Loue doth not frowardly/swelleth not/vaunteth not dishonestly/seketh not her awne is not prouoked to anger/thinketh not euyll/reioyseth not in iniquite: but reioyseth in the trueth/suffreth all thinge/beleueth all thinges/

Loue

Philip. ii. c

ges/ hopeth all thinges/ endureth in all thinges. Though that prophesyinge fayle/ other tonges shall cease/ or knowledge vanysshe awaye/ yet loue falleth neuer awaye.

For oure knowledge is vnparfect and oure prophesyinge is vnperfect. But whē that which is parfect/ is come/ then that which is vnparfect/ shall be done awaye. When I was a chylde/ I spake as a chylde/ I vnderstode as a chylde/ I ymagened as a chylde. But assone as I was a man/ I put awaye chyldeshnes. Now we se in a glasse/ euen in a darke speakynge: but then shall we se face to face. Now I knowe vnparfectly: but then shall I knowe euen as I am knowen. Now abydeth fayth/ hope/ and loue/ euen these thre: but the cheke of these is loue.

¶ The .xiiij. Chapter.

Prophesiynge is here taken for expoundynge.

Lābour for loue and couet spretuall gyftes: and most chefly for to prophesye. For he that speaketh with tonges/ speaketh not vnto men/ but vnto God. For no man heareth him. Howbeit in the spirite he speaketh myst eries. But he that prophesieth/ speaketh vnto men/ to edifyinge/ to exhortacion and to comforte. He that speaketh with tonges/ profiteth him selfe: he that prophesyeth/ edifieth the congregacion. I wolde that ye all spake with tonges: but rather that ye prophesyed. For greater is he that prophesyeth/ then he that speaketh with tonges/ except he expounde it also: that the congregacion maye haue edifyinge. Now brethren/ yf I come vnto you speakinge with tonges: what shall I profit you/ except I speake vnto you/ other by reuelacion or knowledge/ or prophesyinge/ or doctrine.

wordes that are not vnderstonde proffyt not.

Moreouer when thinges with out lyfe: geue sounde: whether it be a pype or an harpe: except they make a distincion in the soundes: how shall it be knowen what is pyped or harped?

And al

And also yf the trompe geue an vncertayne voyce/ who shall prepare him selfe to fyght? Euen so lykewyse when ye speake with tonges/except ye speake wordes that haue signification/ how shall it be vnderstonde what is spoken? For ye shall but speake in the aier.

Many kyndes of voyces are in the worlde/ and none of them are with out signification. Yf I knowe not what the voyce meaneth/ I shalbe vnto him that speaketh/an alient/ & he that speaketh shalbe an alient vnto me. Euen so ye (for as moche as ye couet spyretuall gyftes) seke that ye maye haue plentye vnto the edifyinge of the congregacion.

Wherfore let him that speaketh with tonges praye that he maye interpret also. Yf I praye with tonges my spyrete prayeth: but my mynde is with out fruite. What is it then? I will praye with the * spyrete/& will praye with the mynde also. I will singe with the spyrete/ and will singe with the mynde also.

For els when thou blessest with the spyrete/ how shall he that occupieth the rowme of the vnlearned/ saye amen at thy geuinge of thankes/ seynge he vnderstondeth not what thou sayest. Thou verely geuest thankes well/ but the other is not edified. I thanke my God/ I speake with tonges moare then ye all. Yet had I leuer in the congregacion/to speake fiue wordes with my mynde to the informacion of other rather then ten thousande wordes with the tonges.

Brethren/be not chyldren in* witte. How be it as concernynge malicyousnes/ be chyldren: but in witte be perfet. In the lawe it is written with other tonges/and with other lyppes will I speake vnto this people/and yet for all that/will they not heare me/sayth the Lorde. wherfore/tonges are for a signe/ not to them

that

*To speake with tōges/ or with the spirite/ is to speake that other vnder stonde not as prestes saye their seruyce. To speake with the mide/is to speake that other vnderstonde/as whē the preacher preacheth.

that beleue: but to them that beleue not. Contrary wyse/prophesynge serueth not for them that beleue not: but for them which beleue.

Yf therfore when all the congregacion is come to gedder/ and all speake with tonges/ ther come in they that are vnlearned/ or they which beleue not: will they not saye that ye are out of youre wittes? But and yf all prophesy/ and ther come in one that beleueth not/ or one vnlearned/ he is rebuked of all men/ and is iudged of euery man: and so are the secretes of his hert opened/ and so falleth he doune on his face/ and worshippeth God/ and sayth that God is with you in dede.

How is it then brethren? When ye come to gether/ euery man hath his songe/ hath his doctrine/ hath his tonge/ hath his reuelacion/ hath his interpretacion. Let all thinges be done vnto edifyinge. If eny man speake with tonges/ let it be two atonce or at the most thre attonce and that by course: and let a nother interprete it. But yf ther be no interpreter/ let him kepe silence in the congregacion/ and let him speake to him selfe and to God.

Let the Prophetes speake two atonce/ or thre atonce/ & let other iudge. If eny reuelacion be made to a nother that sitteth by/ let the fyrst holde his peace. For ye maye all prophesy one by one/ that all maye learne/ and all maye haue comforte. For the spretes of the Prophetes are in the power of the Prophetes. For God is not causer of stryfe: but of peace/ as he is in all other congregacions of the sayntes.

Let youre wyues kepe silence in the congregacions. For it is not permitted vnto them to speake: but let thē be vnder obedience/ as sayth the lawe. If they will learne eny thinge/ let them axe their husbandes at home. For it is a shame for wemen to speake in the cōgregacion.

Dyon

All dedes must be sayd with the doctrine of god/ and not with gods meaninge only.

1 Timo. ii. Gene. iii. c

Hyronge the worde of God from you? Ether came it vnto you only? If eny man thinke him selfe a Prophet/ether spirituall: let him vnderstonde/what thinges I write vnto you. For they are the commaundementes of the Lorde. But and yf eny man be ignorãt/let him be ignorant. Wherfore brethren couet to prophesye/ and forbyd not to speake with tonges. And let all thinges be done honestly and in order.

The woman must be in subiection to hir husband.

¶The.xv.Chapter.✠

BRethren as pertayninge to the gospell which I preached vnto you/which ye haue also accepted/and in the which ye continue/by the which also ye are saued: I do you to wit/after what maner I preached vnto you/yf ye kepe it/except ye haue beleued in vayne.

For fyrst of all I delyuered vnto you that which I receaued: how that Christ dyed for oure synnes/agreinge to the scriptures: and that he was buried/& that he arose agayne the thyrd daye accordynge to the scriptures: and that he was sene of Cephas/then of the twelue. After that he was sene of moo then fyue hondred brethren atonce: of which many remayne vnto this daye/and many are fallen a slepe. After that appered he to James/then to all the Apostles.

The fyrst prynciple of oure fayth.

Esa.liii.b
Ione.ii.a
Ozee.vi.a
Ioan.xx.c
Actu.ix.a.
Ephes.iii.b

And last of all he was sene of me/as of one that was borne out of due tyme. For I am the lest of all the Apostles/which am not worthy to be called an Apostle/because I persecuted the congregacion of God. But by the grace of God I am that I am: And his grace which is in me/was not in vayne: ✠ but I labored moare aboundauntly then they all/yet not I/but the grace of God which is with me. whether it were I or they/so we preache/& so haue ye beleued.

Resurrecciō

✠ Yf Christ be preached how that he rose from the deed: how saye some that are amonge you/that ther is no resurrection of the deed/ Yf ther be no rysynge agayne of the deed: then is Christ not rysen. Yf Christ be not rysen/ then is oure preachynge vayne/& youre fayth is also in vayne. Ye and we are founde false wytnesses of God. For we haue testifyed of God how that he raysyd vp Christ/ whom he raysyd not vp/yf it be so that the deed ryse not agayne. For yf the deed ryse not agayne/ then is Christ not rysen agayne. Yf it be so that Christ rose not/then is youre fayth in vayne/and yet are ye in youre synnes. And therto they which are fallen a slepe in Christ are perysshed. If in this lyfe only we beleue on Christ/then are we of all men the miserablest.

Fyrst frutes.

But now is Christ rysen from the deed/& is become the fyrst frutes of them that slept. For by a man came deeth/and by a man came the resurrection of the deed. For as by Adam all dye: euen so by Christ/ shall all be made alyue/ and euery man in his awne order. ✠ The fyrst is Christ/then they that are Christis at his cōmynge. Then commeth the ende/ when he hath deliuered vp the kyngdome to God the father/when he hath put doune all rule/auctorite and power. For he must raygne tyll he haue put all his enemyes vnder his fete.

Apoc.i.b.

1.Thes.iiii.b

Psal.c.ix.a. Hebre.i.d and. x.c Psal.viii.c Hebre.ii.d.

The last enemye that shalbe destroyed/is deeth. For he hath put all thinges vnder his fete. But when he sayth/all thinges are put vnder him/it is manyfest/that he is excepted/ which dyd put all thinges vnder him. When all thinges are subdued vnto him: then shall the sonne also him selfe be subiecte vnto him that put thinges vnder him/that God maye be all in all thinges. Ether els what do they which are baptised ouer the deed/ yf the deed ryse not at all?

Why

Why are they then baptised ouer the deed? Ye & why stonde we in ieoperdy euery houre? By oure reioysinge which I haue in Christ Iesu oure lorde/ I dye dayly. That I haue fought with beastes at Ephesus after the maner of men/ what auauntageth it me/ yf the deed ryse not agayne? Let vs eate & drincke/ to morowe we shall dye. Be not deceaued: malicious speakynges corrupte good mãners. Awake truely out of slepe/ & synne not. For some haue not the knowlege of God. I speake this vnto youre rebuke. Esa.xxii. Sapi.ii.b

But some man will saye: how aryse the deed? with what bodyes come they in? Thou fole/ that which thou sowest is not quickened except it dye. And what sowest thow? Thou sowest not that body that shalbe: but bare corne (I meane ether of wheet/ or of some other) and God geueth it a body at his pleasure/ to euery seed a seuerall body.

✠ All fleshe is not one manner of fleshe but ther is one maner fleshe of men/ a nother maner fleshe of beastes/ a nother maner fleshe of fyshes/ & a nother of byrdes. Ther are celestiall bodyes/ & ther are bodyes terrestriall. But the glory of the celestiall is one/ & the glory of the terrestriall is a nother. Ther is one maner glory of the sonne/ & a nother glory of the mone/ and a nother glory of the starres. For one starre differeth frõ a nother in glory. So is the resurrection of the deed. It is sowen in corrupcion/ & ryseth in incorrupcion. It is sowen in dishonoure/ & ryseth in honoure. It is sowẽ in weaknes/ and ryseth in power. It is sowen a naturall body/ and ryseth a spyrituall body.

Ther is a naturall bodye and ther is a spyrituall body: as it is written: the fyrste man Adam was made a lyuinge soule: and the last Adam was made a quickenynge spyrite. How be it/ that is not fyrst which is spirituall: but that Gene.ii.b.

which is naturall/and then that which is spyr-
tuall. ¶ The fyrst man is of the erth/erthy: the
seconde man is the Lorde from heauen. As he
is the erthy/soche are they that are erthye. And as
is the heuenly/soche are they that are heuenly.
Ymage of Christ. And as we haue borne the ymage of the erthy/
so shall we beare the ymage of the heuenly.

This saye I brethren/that flesshe and blood
cannot inheret the kyngdome of God. Neyther
doth corrupcion inheret vncorrupcion. Beholde
Corruptible flesshe & blode cānot. &c. I shewe you a mystery. we shall not all slepe:
but we shall all be chaunged/and that in a mo-
ment/ and in the twinclinge of an eye/ at the
sounde of the last trompe. For the trompe shall
blowe/ and the deed shall ryse incorruptible/
and we shalbe chaunged. For this corruptible
must put on incorruptibilite: and this mortall
must put on immortalite.

When this corruptible hath put on incorru-
ptibilite and this mortall hath put on immor-
Ozee. xiii. B. Hebr. ii. d talite: then shalbe brought to passe the sayinge
that is written. Deeth is consumed into victory
Deeth where is thy stynge? Hell where is thy
victory? The stynge of deeth is synne: and the
The lawe is the strēght of synne. strength of synne is the lawe. But thankes be
vnto God which hath geuen vs victory/ tho
rowe oure Lorde Jesus Christ. Therfore my
deare brethren/be ye stedfast and vnmouable/
alwayes ryche in the worckes of the Lorde/for
as moch as ye knowe how that youre labour
is not in vayne in the Lorde.

¶ The.xvj. Chapter.

Of the gadderynge for the saynctes/as
I haue ordeyned in the congregacions
of Galacia/ euen so do ye. Upon some
sondaye let euery one of you put a syde at ho-
me and laye vp whatsoeuer he thinketh mete/
that ther be no gadderynges when I come.
When I am come/ whosoeuer ye shall alowe
by you

by youre letters/ them will I sende to bringe youre liberalite vnto Jerusalem. And yf it be mete that I go/they shall go with me. I will come vnto you after I haue gone ouer Macedonia. For I will go thorowout Macedonia. With you parauenture I will abyde a whyle: or els winter/that ye maye bringe me on my waye whyther soeuer I go. Fyrst frutes.

I will not se you now in my passage: but I trust to abyde a whyle with you/yf God shall suffre me. I will tary at Ephesus vntyll whit sontyde. For a greate doze and a frutefull is opened vnto me: & ther are many aduersaries. If Timothens come/se that he be with out fea re with you. For he worketh the worke of the Lorde as I do. Let no man despyse him: but cō duye him forthe in peace/ that he maye come vnto me. For I loke for him with the brethren.

To speake of brother Apollo: I greatly des red him to come vnto you with the brethren/ but his mynde was not at all to come at this tyme. Howbeit he will come when he shall haue conuenient tyme. Watche ye/stonde fast in the fayth/quyte you lyke men/and be stronge. Let all youre dulynes be done in loue.

Brethren (ye knowe the houlse of Stephana/how that they are the fyrst frutes of Achaia/and that they haue appoynted them selues to minister vnto the saynctes) I beseche you that ye be obedient vnto soche and to all that helpe and laboure. I am gladde of the cōmyn ge of Stephana/Fortunatus and Achaycus: for that which was lackynge on youre parte/ they haue supplied. They haue comforted my spryte and youres. Loke therfore that ye know me them that are soche.

The congregacions of Asya salute you. Aquila and Prisscilla salute you moche in the Lorde and so doeth the congregacion that is in

their houlle. All the brethren grete you. Grete ye one another with an holy kysse. The salutacion of me Paul with myne awne hande. If eny man loue not the Lorde Jesus Christ/ *the same be anathema maranatha. The grace of the Lorde Jesus Christ be with you all. My loue be with you all in Christ Jesu. Amen.

*the same be accursed at the Lordes commynge. Or as some will the same be excommunycat and accursed to deathe.

¶ The epistle vnto the Corinthyans sent from Philippos/by Stephana/and Fortunatus/ and Achaycus/and Timotheus.

☞ The Prologe vpon the seconde Epistle of Sayncte Paul to the Corinthyans.

AS in the fyrste epistle he rebuketh the Corinthyans sharplye/soo in this he comforteth them and prayseth them/& cõmaundeth him that was excõmunicat to be receaued louyngely into the congregacion agayne.

And in the fyrste & seconde Chapters he sheweth his loue to them warde/how that all that he spake/dyd or sofred was for their sakes & for their saluacion

Then in the.iii.iiii.and.v. he prayseth the office of preachynge the gospell/aboue the preachynge of the lawe/and sheweth that the gospell groweth thorow persecucion and thorow the crosse/which maketh a man sure of eternall lyfe: and here and there he toucheth the false prophetes/which studieth to turne the fayth of the people from Christ vnto the workes of the lawe.

In the.vi.and.vii. Chapters/ he exhorteth them to sofre with the Gospell/and to lyue as it be cometh the Gospell/and prayseth them in the later ende.

In the.viii. and.ix. Chapters/ he exhorteth them to helpe the poore sayntes that were at Jerusalem.

In the.x.xi.and.xii. Chapters/he inueyeth agaynst the false prophetes.

And in the last Chapter he threateneth them that had synned and not amended them selues.

The seconde

Epistle of sayncte Paule the Apostle to the Corinthyans.

¶ The fyrst Chapter.

PAule an Apostle of Jesu Christ by the will of God / and brother Timotheus.

Unto the congregacion of God / which is at Corinthum with all the sayndes which are in all Achaia. Grace be with you and peace from God oure father / and from the Lorde Jesus Christ.

Blessed be God the father of oure Lorde Jesus Christ / the father of mercy / and the God of all comforte / which comforteth vs in all oure tribulacion / in so moche that we are able to comforte them which are troubled / in whatsoeuer tribulacion it be / with the same comforte wherwith we oure selues are comforted of God. For as the afflictions of * Christ are plenteous in vs / euen so is oure consolacion plenteous by Christ.

* Afflicciõs or passions of Christ are soche sore ringes as Christ sofered.

B Whether we be troubled for youre consolacion and saluacion / which saluacion sheweth her power in that ye soffre the same afflictions which we also suffre: or whether we be comforted for youre consolacion and saluacion: yet oure hope is stedfast for you / in as moch as we know how that as ye haue youre parte in afflictions / so shall ye be parttakers of consolacion.

Brethren I wolde not haue you ignorannt of oure trouble / which happened vnto vs in Asya. For we were greued out of measure / passynge strength / so greatly that we despeared euen of lyfe. Also we receaued an answer of deeth in oure selues / and that because we shuld

 not put

not put oure trust in oure selues: but in God/ which rayseth the deed to lyfe agayne/ & which deliuered vs from so great a deeth/ and doth deliuer. On whom we trust/ that yet here after he will deliuer/ by the helpe of youre prayer for vs: that by the meanes of many occasions/ thankes maye be geuen of many on oure behalfe/ for the grace geuen vnto vs.

Conscience. Oure reioysynge is this/ the testimony of oure conscience/ that in synglenes and godly pure nes and not in fleshly wysdome/ but by the grace of God/ we haue had oure cõuersacion in the worlde/ & most of all to you wardes. We write no nother thinges vnto you/ then that ye reade and also knowe. Yee and I trust ye shall fynde vs vnto the ende/ euen as ye haue founde vs partly: for we are youre reioysynge/ euen as ye are oures in the daye of the Lorde Jesus

And in this confidence was I mynded the other tyme to haue come vnto you / that ye myght haue had yet one pleasure moare: and to haue passed by you into Macedonia/ & to haue come agayne out of Macedonia vnto you/ & to haue bene ledde forth to Jewrye warde of you.

When I thus wyse was mynded: dyd I vse lyghtnes? Or thinke I carnally those thinges which I thinke? that with me shuld be ye ye/ and naye naye. God is faythfull: for oure preachynge vnto you/ was not ye & naye. For God-dis sonne Jesus Christ which was preached amonge you by vs (that is to saye/ by me & Silvanus and Timotheus) was not ye and naye: but in him it was ye: For all the promyses of God are geuen vs only for Christes sake. in him are ye: and are in him Amen/ vnto the lawde of God thorow vs. For it is God which stablisshed vs and you in Christ/ & hath annoynted vs/ which hath also sealed vs/ & hath geuen the ernest of the spirite into oure hertes.

¶ The. ij. Chapter. ✠

I call

I Call God for a recorde vnto my soule/that forto sauer you with all I came not eny moare vnto Corinthum.

A Not that we be lordes ouer youre fayth but helpers of oure ioye. For by fayth ye stonde. But I determined this in my selfe/that I wolde not come agayne to you in heuynes. For yf I make you sorye/who is it that shuld make me glad/but the same which is made sory by me? And I wrote this same pistle vnto you/lest yf I came/I shuld take heuynes of them/of whom I ought to reioyce. Certaynly this confidence haue I in you all/that my ioye is the ioye of you all. For in great affliccion and angwysshe of hert I wrote vnto you with many teares: not to make you sory/but that ye myght perceaue the loue which I haue/most specially vnto you.

B Yf eny man hath caused sorow/the same hath not made me sory/but partely: lest I shuld greue you all. It is sufficient vnto the same man that he was rebuked of many. So that now contrary wyse ye ought to forgeue him and comforte him: lest that same persone shuld be swalowed vp with ouer moche heuynes. Wherfore I exhorte you/that loue maye haue strength ouer him. For this cause verely dyd I write/that I myght knowe the proffe of you/whether ye shuld be obedient in all thinges. To whom ye forgeue eny thinge I forgeue also. And verely yf I forgeue eny thinge/to whom I forgaue it/for youre sakes forgaue I it/in the roume of Christ/lest Satan shuld

C preuent vs. For his thoughtes are not vnknowen vnto vs.

When I was come to Troada for Christes Gospels sake (and a great dore was opened vnto me of the Lorde) I had no rest in my spirite/because I founde not Titus my brother: but

toke my leaue of them and went awaye into Macedonia. Thankes be vnto God which alwayes geueth vs the victorie in Christ / & openeth the sauer of his knowledge by vs in euery place. For we are vnto God the swete sauoure of Christ / both amonge thē that are saued / & also amonge them which perysshe. To the one parte are we the sauoure of deeth vnto deeth. And vnto the other parte are we the sauoure of lyfe vnto lyfe. And who is mete vnto these thinges? For we are not as many are which choppe and chaunge with the worde of God: but euen oute of pureues / and by the power of God / and in the syght of God / so speake we in Christ. D

Sauoure.

¶ The. iij. Chapter.

BEgyn we to prayse oure selues agayne. Nede we as some other / of pistles of recommendacion vnto you? or letters of recōmendacion from you? Ye are oure pistle writtē in oure hertes / which is vnderstonde and red of all men / in that ye are knowen / how that ye are the pistle of Christ / ministred by vs and writtē not with ynke: but with the spyrete of the lyuinge God / not in tables of stone / but in fleshly tables of the herte. E

Hebr. iiii.

Suche trust haue we thorow Christ to God ward not that we are sufficient of oure selues to thinke eny thinge as it were of oure selues but oure ablenes commeth of God / which hath made vs able to minister the newe testament / not of the letter / but of the spyrete. For the letter kylleth / but the spyrete geueth lyfe.

IF the ministracion of deeth thorow the letters figured in stones was glorious / so that the chyldren of Israel coulde not beholde the face of Moses for the glory of his countenaunce (which glory neuertheles is done awaye) why shall not the ministracion of the spyrete be moche more glorious? For yf the ministrynge F

of con

of condempnacion be glorious: moche moare doth he ministracion of ryghteweines excede in glory. ✠ For no dout that which was there glorified is not once glorifyed in respecte of this excedinge glory. Then yf that which is destroped was glorious / moche moze shall that which remayneth/be glorious.

Seynge then that we haue soche trust / we vse gret boldnes and do not as Moses/which put a vayle ouer his face that the chyldren of Israel shuld not se for what purpose that serued which is put awaye. But their myndes were blinded. For vntill this daye remayneth the same coueringe vntaken awaye in the olde testamēt when they reade it/ which in Christ is put awaye. But euē vnto this daye when Moses is redde/the vayle hāgeth before their hertes. Neuertheless whē they tourne to the Lorde/the vayle shalbe takē awaye. The Lorde no dout is a spirite. And where the spirite of the Lorde is/there is *libertie. But we all be holde the glorye of the Lorde with his face open/and are chaunged vnto the same similitude/from glory to glory / euen of the spirite of the Lorde.

Exod. xxxiiij.

*Lybertie there the herte is not in bondage to dome ceremonyes/but knoweth how to vse all thinges/ and vnderstondeth that loue is the ende & the fullfyllynge of all lawes

¶ The iiij. Chapter.

Therfore seynge that we haue soche an office/euē as mercy is come on vs we faynte not: but haue cast from vs the clokes of vnhonestie/& walke not in craftines nether corrupte we the worde of God: but walke in open trueth/& reporte oure selues to euery mānes conscience in the syght of God. ✠ If oure gospell be yet hyd/it is hyd amonge them that are lost/in whō the God of this worlde hath blynded the myndes of them which beleue not/lest the light of the glorious gospell of Christ which is the ymage of God/ shulde shyne vnto them.

God of this worlde.

The Apostles are ser seruantes.

For we preache not oure selues/ but Christ Jesus to be the Lorde/ and oure selues youre seruantes/ for Jesus sake. For it is God that commaunded the lyght to shyne out of darckenes/ which hath shyned in oure hertes/ for to geue the lyght of the knowledge of the glory of God/ in the face of Jesus Christ.

But we haue this treasure in erthē vessels/ that the excellēt power of it myght appere to be of God/ and not of vs. We are troubled on euery syde/ yet are we not without shyft. We are in pouertie: but not vtterly without som what. We are persecuted: but are not forsakē. We are cast doune: neuertheles we perisshe not. And we all wayes beare in oure bodyes the dyinge of the Lorde Jesus/ that the lyfe of Jesu myght appere in oure bodyes.

For we which liue/ are alwayes delyuered vnto deeth for Jesus sake/ that the lyfe also of Jesu myght appere in oure mortall flesshe. So then deeth worketh in vs/ & lyfe in you

Seynge then that we haue the same spyrete of fayth/ accordinge as it is written: I beleued/ and therfore haue I spoken. we also beleue/ and therfore speake. For we knowe that he which rayled vp the Lorde Jesus/ shall rayse vp vs also by the meanes of Jesus/ and shall sett vs with you. For all thinges do I for you reasakes/ that the plenteous grace by thankes geuen of many/ maye redounde to the prayse of God.

Psal. cxvi.

wherfore we are not weried/ but though oure vtwarde man perysshe/ yet the inwarde man is renewed daye by daye. For oure exceedinge tribulacion which is momentany and light/ prepareth an exceedinge and an eternall wayght of glorye vnto vs/ whill we loke not on the thinges which are sene/ but on the thinges which are not sene. For thinges which

are

are sene/are tempozall: but thinges which are not sene/are eternall. ✠

¶ The.v. Chapter.

WE knowe suerly yf oure erthy mansion wherin we now dwell were destroyed/that we haue a bilding ozdeyned of God/an habitacion not made with hondes/but eternall in heauē. And here fore sigh we/desiringe to be clothed with oure manlion which is frō heauē: so yet yf that we be founde clothed/and not naked. For as longe as we are in this tabernacle/we sigh & are greued/for we wold not be vnclothed/but wolde be clothed vpon/that mortalite might be swalowed vp of lyfe. He that hath ordeyned vs for this thinge/is God: which very same hath geuen vnto vs the ernest of the spzete. Apo.xiii.

Therfore we are alwaye of good chere/and knowe well that as longe as we are at home in the body/we are absent from God. For we walke in fayth and se not. Neuertheles we are of good comforte/and had leuer to be absent from the body and to be present with the Lorde. Wherfore/whether we be at home or frō home we endeuoure oure selues to please him. For we must all appere before the iudgement seate of Christ/that euery man maye receaue the workes of his body accordinge to that he hath done/whether it be good or bad. Rom.xiiii.

✠ Seynge then that we knowe/how the Lorde is to befeared/✠ we fare fayre with men. For we are knowen well ynough vnto God. I trust also that we are knowen in your reconsciences. ✠Geue all diligence that no man be offended or hurt by vs or oure ensample.

we prayse not oure selues agayne vnto you/but geue you an occasion to reioyce of vs/that ye maye haue some what agaynst thē/which reioyce in the face/and not in the hert. For yf we be to feruent/to God are we to feruent. If

we kepe

we kepe measure/for youre cause kepe we mea
sure. For the loue of Christ cõstrayneth vs/be
cause we thus iudge/yf one be deed for all/that
then are all deed/& that he dyed for all/ that
they which liue/ shulde not hence forth liue
vnto them selues/ but vnto him which dyed
for them and rose agayne. ✠

Christes seruauntes seke christes will/& not
their owne pleasure/ but at his.

wherfore hence forth knowe we no man af
ter the flesshe. In so moche though we haue
knowē Christ after the flesshe/ now hence for
the knowe we him so no moare. Therfore yf
eny mā be in Christ/he is a newe creature. Olde
thinges are passed awaye/behold all thinges
are become newe. Neuertheles all thinges
are of God/ which hath reconciled vs vnto
him selfe by* Jesus Christ/& hath geuen vn
to vs the office to preache the attonement.
For God was in Christ/and made agrement
betwene the worlde & him selfe/and imputed
not their synnes vnto them: & hath cõmitted
to vs the preachinge of the attonemẽt. Now
then are we messengers in the roume of Christ
euen as though God dyd beseche you thorow
vs. We praye we you in Christes stede/ that
ye be atone with God: for he hath made him
to be synne for vs/which knewe no synne/that
we by his meanes shulde be that ryghteous
nes which before God is alowed

A new crea
ture.
*The atto
nement bet
wene God
and man in
Christ/ is
the apostles
office to pre
ache.

Synne is
an offerin
ge for synne
as a fore.ro.
viii.

¶The.vi.Chapter ✠

We as helpers therfore exhorte you/
that ye receaue not the grace of God
in vayne) For he sayth: I haue hear
de the in a tyme accepted: and in the
daye of saluacion/ haue I succhered the. Behol
de/now is that well accepted tyme: beholde
now is that daye of saluacion. Let vs geue
no man occasion of euyll/ that in oure office
be founde no faute: but in all thinges let vs
behaue oure selues as the ministers of God.

(Vayne)
that the wor
de sowen in
your herres
shuld be fru
teles se to
youre grea
dampnaciõ

In ma-

In moche pacience/in afflictiõs/in necessi-
te/in anguysshe/in stryppes/in prysonment/in
B stryke/in labour/in watchinge/in fastinge/in
purenes/in knowledge/in longe sufferinge/in
kyndnes/in the holy goost/in loue vnfayned/
in the wordes of trueth/in the power of God/
by the armoure *of ryghteousnes of the ryght
honde & on the lyfte/in honoure & dishonou-
re/in euyll reporte & good reporte/as deseca-
ers and yet true/as vnknowen/ and yet kno
wẽ:as dyinge/& beholde we yet liue:as chaste
ned/& not kylled:as sorowynge/& yet alwaye
C mery:as poore/& yet make many riche:as haui
ge no thinge/& yet possessinge all thinges.

O ye Corinthyans/oure mouth is opẽ vn
to you. Oure herte is made large:ye are in no
straytein vs/but are in a straytein your awne
bowelles: I promyse you lyke rewarde with
me/as to my chyldre. Set youre selues therfo
re at large/ and D beare not a straũgers yoke
with the vnbeleuers. For what felly shyp hath
ryghteousnes with vnryghteousnes? What
company hath light with darcknes? What cõ
corde hath Christ with Belial? Ether what
D parte hath he that beleueth/ with an infidell?
how agreeth the tẽple of God with ymages?
And ye are the tẽple of that lyuinge God/
as sayde God. I will dwell amonge them &
walke amonge them/ & wilbe their God: and
they shalbe my people. Wherfore come out frõ
amonge them/ & separate youre selues(sayth
the Lorde)and touche none vncleane thinge:
so will I receaue you/and wilbe a father vn-
to you/and ye shalbe my sonnes and dough-
ters/sayth the Lorde almyghty.

¶ The.vij. Chapter.

A Seynge that we haue soche promyses
derely beloued/let vs clense oure sel-
ues from all fylthynes of the flesshe
and

i. Cor. iiii.

*Armoure of ryghteousnes: is the worde of god with hope/loue/fea re. &c. which Paule cal leth the ar moure of lyght. Rom. xiii.

Temple.

Couenaunt

Leui. xxvi. Esai. lii.

and spyete/ & growe vp to full holynes in the feare of God. Understonde vs/ we haue hurte no man: we haue corrupte no man: we haue defrauded no man. I speake not this to condemne you: for I haue shewed you before that ye are in oure hertes to dye & lyue with you. I am very bolde ouer you/ & reioyce greatly in you. I am filled with comforte and am exceadinge ioyouse in all oure tribulacions. For when we were come into Macedonia/ oure flesshe had no rest/ but we were troubled on euery syde. Outwarde was fightinge/ inwarde was feare. Neuertheles God that comforteth the abiecte/ comforted vs at the comminge of Titus.

And not with his comminge only: but also with the consolacion wherwith he was comforted of you. For he tolde vs youre desyre/ youre mourninge/ youre feruent mynde to me warde: so that I now reioyce the more. wherfore though I made you sorry with a letter/ I repent not: though I dyd repēt. For I perceaue that that same pistle made you sorry/ though it were but for a ceason. But I now reioyce/ not that ye were sorry/ but that ye so sorowed that ye repēted. For ye sorowed godly: so that in nothinge ye were hurte by vs. For godly sorowe causeth repentaunce vnto saluacion not to be repented of: when worldely sorow causeth deeth. 1. Pet. ii

Beholde what diligence this godly sorowe that ye toke/ hath wrought in you: yee it caused you to cleare youre selues. It caused indignacion/ it caused feare/ it caused desyre/ it caused a feruent mynde/ it caused punisshement: For in all thinges ye haue shewed youre selues that ye were cleare in that matter. wherfore though I wrote vnto you/ I dyd it not for his cause that dyd hurte/ nether for his

his cause that was hurte: but that oure good mynde which we haue towarde you in the syght of God/myght appere vnto you.

D Therfore we are comforted/because ye are comforted: yee and exedyngly the moare ioyed we/for the ioye that Titus had: be cause his spyrete was refreshed of you all. I am ther fore/not now a shamed/though I bosted my selfe to him of you. For as all thinges which I preached vnto you are true/euen so is oure bostinge/that I bosted my selfe to Titus with all/founde true. And now is his inwarde affection moare aboundant towarde you/when he remembreth the obedience of euery one of you: how with feare and tremblinge ye receaued him. I reioyce that I maye be bolde ouer you in all thinges.

¶The. vii. Chapter.

I Do you to wit brethren/ of the grace of God which is geuen in the congregacions of Macedonia/ how that the aboundaunce of their reioysinge is/ that they are tried with moche tribulacion. And therto though they were exedinge poore yet haue they geuē exedinge richly/ & that in singlenes. For to their powers (I beare recorde) yee and beyonde their power/ they were willinge of their awne accorde/ & prayed vs with great instaunce/ that we wolde receaue their benefite/ and suffre them to be partetakers with other in ministrynge to the sayncte s. And this they dyd/ not as we loked for: but gaue their awne selues fyrst to the Lorde/and after vnto vs by the will of God: so that we coulde not but desyre Titus to acomplysshe the same beniuolence amonge you also/ euen as he had begonne.

Now therfore/as ye are ryche in all partes/ in fayth/in worde/in knowledge/in all feruet nes/

nes/ and in loue/ which ye haue to vs: euen so se that ye be plenteous in this beniuolence. This saye I not as commaundinge: but be cause other are so feruent / therfore proue I your loue whether it be parfayt or no. Ye know we the liberalitie of oure lorde Iesus Christ/ which though he were riche yet for youre sakes became poore, that ye thorow his pouertie/ myght be made ryche.

And I geue counsell here to. For this is expedient for you which beganne/ not to do only: but also to wil a yeare a goo. Now therfore performe the dede: that as ther was in you a redynes to will / euen so ye maye performe the dede/ of that which ye haue. For if ther be fyrst a willinge mynde/ it is accepted accordinge to that a man hath/ and not accordinge to that he hath not.

It is not my mynde that other be set at ease/ and ye brought into combraunce: but that ther be egalnes now at this tyme/ that youre aboundaūce sucker their lacke: that their aboundaunce maye supplye youre lacke: that ther maye be equalite/ agreynge to that which is written. He that gadered moche had neuer the more aboundaunce/ & he that gadered lytell had neuer the lesse. Thākes be vnto god/ which put in the hert of Titus the same good mynde toward you. For he accepted the request peraduenture he was so well willinge/ that of his awne accorde, came vnto you.

Exod. xvi.

we haue sent with him that brother/ whose laude is in the gospell thorow out all the congregations: and not so only/ but is also chosen of the congregaciōs to be a felowe with vs in oure iorney concerninge this beniuolence that is ministred by vs vnto the prayse of the Lorde and to stere vp youre prompt mynde.

For this we eschue/ that eny man shulde rebuke

buke vs in this plenteous distribucion that is ministred by vs/and therfore make prouision for honest thinges/not in the syght of God only/but also in the syght of men.

We haue sent with them a brother of oures whom we haue ofte tymes proued diligent in many thinges/but now moche more diligent. The greate confidence which I haue in you/ hath caused me this to do: partly for Titus sake which is my felowe and helper as concerninge you/partly because of other which are oure brethren and the messengers of the congregacions/and the glory of Christ. wherfore shewe vnto them profe of youre loue/and of the reioysinge that we haue of you/ that the congregacions maye se it.

¶ The. ix. Chapter.

Of the ministringe to the saynctes/ it is but superfluous for me to write vn to you: for I knowe youre redines of minde/ wherof I bost my selfe vnto them of Macedonia/ & saye that Achais was prepared a yere ago/ & youre feruentnes hath prouoked many. Neuertheles yet haue I sent the se brethrē/lest oure reioysinge ouer you shulde be in vayne in this behalfe/and that ye (as I haue sayd) prepare youre selues lest parauenture yf they of Macedonia come with me/ & fynde you vnprepared/ the boost that I made in this matter/shuld be a shame to vs. I saye not vnto you.

wherfore I thought it necessary to exhorte the brethrē/to come before honde vnto you for to prepare youre good blessinge promised afore/that it myght be redy: so that it be a blessinge/ & not a defraudinge. ✠ This yet remember/howe that he which soweth lytell/ shall reepe lytell/ & he that soweth plenteously shall reepe plenteously. And let euery man do

accordinge as he hath purposed in his herte/
Exod. xxv. not groudgingly/or of necessite. For God lo-
ueth a chearfull geuer.

God is able to make youryche in all grace/ L
Psal. cxi. that ye in all thinges hauinge sufficient vn-
to the vtmoste/maye be ryche vnto all man-
ner good workes/as it is writte: He hath spar
sed abroade and hath geuen to the poore/ his
righteweines remayneth for euer. He that fin
deth the sower seed/shall minister breed for fo
de/and shall multiplie youre seed and increa-
ce the frutes of youre righteweines. That
on all parties/ye maye be made riche in all sin
glenes/which causeth thorowe vs/thankes ge
uinge vnto God. D

For the office of this ministracion/not on-
ly supplieth the nede of the saynctes: but also
is aboundaunt herein/that for this laudable
ministringe/thankes myght be geuen to God
of many/which prayse God for the obedience
of youre professinge the gospell of Christ/and
for youre singlenes in distributinge to them
and to all men: & in their prayers to God for
you/longe after you/for the aboundaunt gra
ce of God geuen vnto you. Thankes be vnto
God for his vnspeakeable gyfte.

¶ The .x. Chapter.

I Paul my selfe beseche you by the mek
nes and softnes of Christ which when I
I am present amõge you am of no repu
tacion/but am bolde towarde you bein
ge absent. I beseche you that I nede not to be
bolde when I am present (with that same cõ-
fidence/wherwith I am supposed to be bolde)
agaynst some which repute vs as though we
walked carnally. Neuertheles though we
walke cõpased with the flesshe/yet we warre
not fleshlye. For the weapens of oure warre
are not carnall thinges/but thinges mighty
in God/

in God/ to cast doune strōge holdes/ wherwith we ouerthrowe ymaginacions/ and euery hye thinge that exalteth it selfe agaynst the knowledge of God/ & bringe into captiuite all vnderstondinge to the obedience of Christ/ and are redy to take vengeance on all disobedience/ when youre obedience is fulfilled. Loke ye on thinges after the vtter apperaunce?

Yf eny man trust in him selfe that he is Christes/ let the same also consydre of him selfe/ that as he is Christes/ euē so are we Christes. And though I should bost my selfe some what moare of oure auctorite which the Lorde hath geuē vs to edifie and not to destroye you/ it shulde not be to my shame. This saye I/ lest I should seme as though I went about to make you a frayde with letters. For the pistles (sayth he) are sore & strōge: but his bodyly presence is weake/ & his speache is rude. Let him that is soche thinke on this wise/ that as we are in wordes by letters when we are absent/ soche are we in dedes whē we are present.

For we cannot finde in oure hertes to make oure selues of the nombre of them/ or to cōpare oure selues to them/ which laude thē selues/ neuertheles whill they measure thē selues with thē selues/ & cōpare thē selues with thē selues/ they vnderstonde nought. But we will not reioyce aboue measure: but accordinge to the quantite of the measure which God hath distributed vnto vs/ a measure that reacheth euen to you. For we stretche not out oure selues beyonde measure as though we had not reached vnto you. For euē to you haue we come with the gospell of Christ/ & we bost not oure selues out of measure in other mens labours. Yet & we hope/ when youre fayth is increased amōge you/ to be magnified accordinge to oure measure/ more largely and to preach

che the gospell in thoſe regiõs which are beyõ de you: and not to reioyce of that which is by another mans measure prepared all redy. Let him that reioyseth/ reioyse in the *Lorde. For he that prayseth him selfe/ is not alowed: but he whom the Lorde prayseth.

*Let euery man reioyse in that Christ d ed: for him & not in the holynes & his awne workes.

¶ The. xi. Chapter.

Would to God/ ye couldе ſuffre me a lytell in my folyſhnes: yee & I praye you forbeare me. For I am gelous ouer you with godly gelousy. For I coupled you to one man/ to make you a chaſte virgen to Christ. But I feare leſt as the ſerpent begyled Eue thorow his ſutteltie/ eue ſo youre wittes ſhuld be corrupte frõ the ſinglenes that is in Christ. For yf he that cometh/ preache a nother Jeſus then him whom we preached: or yf ye receaue another ſpyrete then that which ye haue receaued: ether a nother gospell then that ye haue receaued/ ye myght ryght well haue bene content.

we be maried to christ and not to the preacher

I ſuppoſe that I was not behinde the chefe Apoſtles. Though I be rude in ſpeakinge/ yet I am not ſo in knowledge. How be it amonge you we are knowen to the vtmoſt what we are in all thinges. Dyd I therin ſynne/ becauſe I ſubmitted my ſelfe/ that ye myght be exalted/ & becauſe I preached to you the gospell of God free? I robbed other congregacions/ & toke wages of them/ to do you ſeruice with all. And when I was preſent with you/ and had nede/ I was greuous to no man for that which was lackinge vnto me/ the brethren which came from Macedonia/ ſupplied: and in all thinges I kept my ſelfe that I ſhuld not be greueous to you: & ſo will I kepe my ſelfe.

Paul is equall with the hye apoſtles.

Yf the trueth of Christ be in me/ this reioyſinge ſhall not be taken from me in the regions of Achaia. Wherfore? Becauſe I loue you

you not? God knoweth. Neuertheleſſe what
I do/that will I do to cut awaye occaſion
from them which deſyre occaſion/that they
myght be founde lyke vnto vs in that wherin
they reioyce. For theſe falſe apoſtles are diſ-
ceatefull workers/and faſſion them ſelues ly
ke vnto the Apoſtles of Chriſt. And no mar-
uayle/for Satan him ſelfe is chaūged into the
faſſion of an angell of lyght. Therfore it is no
greate thinge/though his miniſters faſſion
them ſelues as though they were the mini-
ſters of righteweſnes: whoſe ende ſhalbe ac-
cordinge to their dedes.

I ſaye agayne/leſt eny mā thinke that I am
foliſſhe: or els euē now take me as a fole/that
I maye boſt my ſelfe a lytell. That I ſpeake/
I ſpeake it not after the wayes of the Lorde
but as it were foliſſhly/whill we are now co-
me to boſtinge. Seynge that many reioyce af
ter the fleſſhe/I will reioyce alſo. For ye ſuf
fre foles gladly/becauſe that ye your ſelues
are wyſe. For ye ſuffre euen yf a man bringe
you into *bondage: yf a mā deuoure: yf a man
take: yf a man exalt him ſelfe: yf a man ſmyte
you on the face. I ſpeake as concerninge rebu
ke/as though we had bene weake.

How be it wherin ſoeuer eny man dare be
bolde (I ſpeake foliſſhly) I dare be bolde alſo.
They are Ebrues/ſo am I: They are Iſraeli
tes/euē ſo am I. They are the ſeede of Abra-
ham/euen ſo am I. They are the miniſters of
Chriſt (I ſpeake as a fole) I am moare: In la
bours moare aboundant: In ſtrypes aboue
meaſure: In pryſon moare plenteouſly: In
deeth ofte. Of the Iewes fyue tymes receaue
d I euery tyme. xl. ſtrypes ſaue one. Thry
ce was I beten with roddes. I was once ſto-
ned. I ſuffered thryſe ſhipwracke. Nyght and
daye haue I bene in the depe of the ſee. In ioꝛ-

*To mo-
mekenes &
obediences
not alowed
in the kynge
dome of god
but all muſt
be accordyn
ge to knowes
ledge.

Actu. xvi.
Actu. xiiii. &
Act. viii.

neyinge often: in parels of waters: in parels of robbers: in ieoperdies of myne awne nacion: in ieoperdies amonge the hethen. I haue bene in parels in cities/in parels in wilder nernes/in parels in the see/in parels amonge false brethre/in laboure and trauayle/in watchinge often/in honger/in thyrst/ in fastinges often/in colde and in nakednes.

And beside the thinges which outwardly happen vnto me/ I am cõbred dayly/ & do care for all congregacions. who is sicke/ and I am not sicke? who is hurte in the fayth and my hert burneth not? Yf I must nedes reioyce/ I will reioyce of myne infirmities.

The.xij. Chapter.

The God and father of oure Lorde Iesus Christ/ which is blessed for euermore/ knoweth that I lye not. In the citie of Damascon/ the gouerner of the people vnderhynge Aretas/ layde watche in the citie of the Damascens/ and wolde haue caught me/ and at a wyndowe was I let doune in a basket thorow the wall/ and so scaped his hondes.

Act. ix. d.

It is not expedient for me no dout to reioyce. Neuertheles I will come to visions and reuelacions of the Lorde. I knowe a man in Christ aboue. xiij. yeares agone (whether he weare in the body I cannot tell/ or whether he were oute of the body I cannot tell (God knoweth) which was take vp into the thyrd heauē. And I knowe the same mā (whether in the body/ or out of the body I cannot tell God knoweth) how that he was taken vp into Paradise/ and hearde wordes not to be spoken/ which no man can vtter. Of this mā will I reioyce/ of my selfe will I not reioyce/ except it be of myne infirmities. And yet though I wolde reioyce/ I shulde not be a fole: for I wolde

Act. ix. a

wolde saye the trouthe. Neuertheleſſe I ſpare / leſt eny man ſhulde thinke of me aboue that he ſeith me to be/or heareth of me.

And leſt I ſhuld be exalted out of meaſure thorow the aboundance of reuelacions / ther was geuen vnto me vnquyetnes of the fleſſhe/the meſſenger of Satan to buffet me: be cauſe I ſhulde not be exalted out of meaſure. For this thinge beſought I the Lorde thryſe/ that it myght departe from me. And he sayde vnto me: my grace is ſuffiſient for the. For my ſtrēght is made parfaict thorow weaknes. Very gladly therfore will I reioyce of my weaknes/that the ſtrength of Chriſt maye dwell in me. ¶ Therfore haue I delectacion in infirmities in rebukes/ in nede/ in perſecucions/ in angyſſhe/ for Chriſtes ſake. For when I am weake/ then am I ſtronge.

I am made a fole in boſtinge my ſelfe. Ye haue cōpelled me: I ought to haue bene commended of you. For in nothinge was I inferior vnto the chefe Apoſtles / though I be nothinge/ yet the tokens of an Apoſtle were wrought amonge you with all pacience/ with ſignes/ & wonders/ & mighty dedes. For what is it wherin ye were inferiors vnto other congregacions except it be therin that I was not greuous vnto you. Forgeue me this wronge done vnto you. Beholde now the thyrde tyme I am redy to come vnto you: and yet wyll I not be greuous vnto you. For I ſeke not youres/but you. Alſo the chyldren ought not to laye vp for the fathers and mothers: but the fathers and mothers for the chyldren.

I will very gladly beſtowe/ & wilbe beſtowed for youre ſoules: though the moare I loue you/the leſſe I am loued agayne. But be it that I greued you not: neuertheleſſe I was crafty and toke you with gile. Dyd I pill you

Paule proueth by his fygnes/that his auctorite was as great/as the auctoryte of the hye Apoſtles.

by eny of them which I sent vnto you? I desyred Titus/and with him I sent a brother. Dyd Titus defraude you of eny thinge? walked we not in one spyrete? walked we not in lyke steppes? Agayne thinke ye that we excuse our selues? we speake in Christ in the syght of God.

But we do all thinges dearly beloued for youre edifyinge. For I feare lest it come to passe/that when ye come/ I shall not fynde you soche as I wolde: and I shalbe founde vnto you soche as I wolde not: I feare lest ther be founde amõge you debate/enuyinge/wrath stryfe/backbytinges/ whysperinges/ swellinges & discorde. I feare lest when I come agayne/God bringe me lowe amonge you/and I be constrayned to bewayle many of thẽ which haue synned all redy/ and haue not repented of the vnclennes/fornicacion and wantannes which they haue committed. 6

¶ The. xiij. Chapter.

NOw come I the thyrd tyme vnto you In the mouth of two or thre witnesses shall euery thinge stonde. I tolde you before/& tell you before: & as I sayde when I was present with you the secõde tyme/ so wryte I now beinge absent/to thẽ which in tyme past haue sinned/& to all other: that yf I come agayne/ I will not spare/seynge that ye seke experience of Christ which speaketh in me/which amonge you is not weake/ but is myghty in you. And verely though it came of weaknes that he was crucified/ yet liueth he thorow the power of God. And we no dout are weake in him: but we shall liue with him/by the myght of God amonge you. 1

Deut.xix. Math.xviii. Joan.viii.c. Hebre.x.c.

Proue youre selues whether ye are in the fayth or not. Examen youre awne selues: knowe ye not youre awne selues how that Iesus 5

sus Christ is in you/except ye be castawayes? I trust that ye shall knowe that we are not castawayes. I desyre before God that ye do none enyll/not that we shuld seme commendable: but that ye shuld do that which is honest: and lest ye be counted as leawde persones. For we can do nothinge agaynst the trueth/but for the trueth. We are glad when we are weake/and ye stronge. This also we wisshe for/euen that ye were perfect. Therfore write I these thinges beynge absent/lest when I am present/I shuld vse sharpenes accordynge to the power which the Lorde hath geuen me/to edifie/and not to destroye.

Finallye brethren fare ye well/be perfect/be of good comforte/be of one mynde/lyue in peace/and the God of loue and peace/shalbe with you. Grete one another in an holy kysse. All the sayntes salute you.

The grace of oure Lorde Jesus Christ/and the loue of God/and the fellishippe of the holy goost be with you all.

Amen.

¶ The seconde epistle to the Corinthyans.

¶ Sent from Philippos a cite in Macedonia/by Titus and Lucas.

☞ The Prologe vpon the Epistle of Sayncte Paul to the Galathyans.



S ye reade Actu. xv. how certen came from Jerusalem to Antioche and vexed the disciples there/affirmynge that they coulde not be saued except they were circumcised. Euen so after Paule had conuerted the Galathyans and coupled them to Christ: to trust in him onlye for the remission of synne/and hope of grace and saluacion/and was departed: there came false Apostles vnto them (as vnto the Corinthyans/and vnto all places where Paule had preached) and that in the name of Peter/James and John/whome they called the hye Apostles/and preached circumcision and the kepynge of the lawe/to be saued by/and myniſshed Pauls auctorite.

To he confoundynge of those/Paule magnifieth his office and Apostleshipe in the two fyrst Chapters and maketh him selfe equall vnto the hye Apostles/and concludeth that euery man must be iustified with oute deseruynges/with oute workes/and with out helpe of the lawe: but alone by Christ.

And in the thyrde and fourth/he proueth the same with scripture/examples and similitudes/and sheweth that the lawe is cause of more synne and bringeth the curse of God vpon vs/and iustifieth vs not: but that iustifyinge cometh by grace promysed vs of God thorow the deseruynge of Christ/by whome (yf we beleue) we are iustified with oute helpe of the workes of the lawe.

And in the. v. and. vi. he exhorteth vnto the workes of loue which folowe fayth and iustifyinge. So that in all his epistle he obserueth this order. Fyrst he preacheth the dampnacion of the lawe: then the iustifyinge of fayth/and thyrdly the workes of loue. For on that condicion that we hence forth loue and worke/is the mercie geuen vs. Or else yf we will not worke the will of God hence forwarde/we fall from fauoure and grace: & the inheritaunce that is frelie geuen vs for Cheistes sake/ shotow oute awne faulte/we lose agayne/

The epistle

of sayncte Paul the Apostle vnto the Galathyans.



¶ The fyrst Chapter.

PAul an Apostle not of men/neyther by man/but by Jesus Christ/& by God the father which rayled him from deeth: and all the brethren which are with me.

Unto the congregacions of Galacia.

Grace be with you and peace from God the father/and from oure Lorde Jesus Christ/which gaue him selfe for oure synnes/to deliuer vs from this present euyll worlde/thorow the will of God oure father/to whom be prayse for euer and euer. Amen.

I maruayle that ye are so sone turned from him that called you in the grace of Christ/vnto another Gospell: which is nothinge els/but that ther be some which trouble you/and intende to peruert the Gospell of Christ. Neuerthelesse though we oure selues/or an angel from heuen/preache eny other gospell vnto you/then that

Paul thoughe he came longe after the apostles yet had he not his auctorite of Peter or of eny that went before him. Neither brought he with him letters of recommendacion or bulles of confirmacion. But the confirmacion of his apostleship was

the worde of god/ conscience of men / & the power of the spirite that testified with hi by miracles and manyfolde gyftes of grace.

that which we haue preached vnto you / holde him as a curled. As I sayde before/so saye I now agayne/yf eny man preache eny other thinge vnto you/then that ye haue receaued/holde him accursed. Preache I mannes doctrine or Godes? Other go I about to please men? Yf I studyed to please men/ I were not the seruaunt of Christ.

✠ I certifie you brethren / that the Gospell which was preached of me/was not after the manner of men / nether receaued I it of man/nether was I taught it: but receaued it by the reuelacion of Iesus Christ. For ye haue hearde of my conuersacion in tyme past/in the Iewes wayes / how that beyonde measure I persecuted the congregacion of God/and spoyled it:and preuayled in the Iewes laye/aboue many of my companions/which were of myne awne nacion / and was a moche more feruent mayntener of the tradicions of the elders.

But when it pleased God (which seperated me from my mothers wombe/and called me by his grace/ for to declare his sonne by me) that I shuld preache him amonge the hethen: immediatly I commened not of the matter with flesshe and bloud / nether returned to Ierusalem to them which were Apostles before me: but went my wayes into Arabia / & came agayne vnto Damasco. Then after thre yeare/ I returned to Ierusalem to se Peter / and abode with him .xv. dayes no nother of the Apostles sawe I / saue James the Lordes brother. The thinges which I write / beholde / God knoweth I lye not.

Paules gospell was not confirmed by the auctorite of man/but by the miracles of the spirite.

After that I went into the costes of Syria and Cylicia: & was vnknowen as touchinge my person vnto the congregacions of Iewry / which were in Christ. But they hearde only that he which persecuted vs in tyme past/now preacheth

preacheth the fayth which before he destroyed. And they glorified God on my behalfe. ¶

¶ The.ij. Chapter.

Then .xiiij. yeares ther after/ I went vp agayne to Jerusalem with Barnabas/ & toke with me Titus also. Ye and I went vp by reuelacion/and commened with the/of the Gospell which I preache amonge the Gentyls: but betwene oure selues/with them which were counted chefe/lest it shuld haue bene thought that I shuld runne or had runne in vayne. Also Titus which was with me/ though he were a Greke/yet was not compelled to be circumcised/and that because of incommers beynge false brethren which came in amonge other to spye out oure libertie which we have in Christ Jesus/that they myght bringe vs into bondage. To whom we gaue no roume/ no not for the space of an houre/as concernynge to be brought into subiection: and that because that the trueth of the Gospell myght continue with you.

Paule defendeth the libertie of the gospell.

Paule is of as hye auctorite as Peter James & John.

Of them which seme to be great (what they were in tyme passed it maketh no matter to me: God loketh on no mans person) neuerthelecte they which seme great/ added nothinge to me. But contrary wyse/ when they sawe that the Gospell ouer the vncircumcision was committed vnto me/as the Gospell ouer the *circumcision was vnto Peter: for he that was myghty in Peter in the Apostleshippe ouer the circumcision/the same was myghty in me amonge the Gentyls: and therfore when they perceaued the grace that was geuen vnto me/then James/Cephas and John/which semed to be pylers/ gaue to me and Barnabas the ryght hondes and agreed with vs/that we shuld preache amonge the Gethen and they amonge the Jewes: warnynge only that we shulde remember the

Deut. x. d ii. Par. xix. Job. xxxiiii. Sapie. vi. b Roma. ii. b. Ephe. vi. b. Colo. iii. b. Actu. x. c. i Petr. i. c

*Circumcision are the Jewes and Uncircumcision are the gentyles.

ber the poore. Which thinge also I was dili-
gent to do.

Paule rebu
keth Peter.
in the face.

And when Peter was come to Antioche/ I
withstode him in the face/ for he was worthy
to be blamed. For yer that certayne came from
James/ he ate with the Gentyls. But when
they were come/ he withdrue and separated him
selfe/ fearynge them which were of the circum-
cision. And the other Jewes dissembled lykewy
se/ in so moche that Barnabas was brought in
to their simulacion also. But when I sawe/
that they went not the ryght waye after the
trueth of the Gospell/ I sayde vnto Peter be-
fore all men/ yf thou beynge a Jewe/ lyuest af-
ter the manner of the Gentyls/ & not as do the
Jewes: why causest thou the Gentyls to lyue
as do the Jewes? we which are Jewes by na-
ture/ & not synners of the Gentyls/ knowe that
a man is not iustified by the *dedes of the la-
we: but by the fayth of Jesus Christ. And ther-
fore we haue beleued on Jesus Christ/ that we
myght be iustified by the fayth of Christ/ & not
by the dedes of the lawe: because that by the de-
des of the lawe no flesshe canbe iustified.

*Dedes of
the lawe iu
stifie not/
but fayth iu
stifieth.

The lawe
stereth my
synne & dãp
nacion/ and
maketh me
flee to Christ
for mercye
and lyfe.

Yf then whyll we seke to be made ryghte- D
wes by Christ/ we oure selues are founde syn-
ners/ is not then Christ the minister of synne?
God forbyd. For yf I bylde agayne that which
I destroyed/ then make I my selfe a trespa-
ser. But I thorow the lawe/ am deed to the la-
we: that I myght lyue vnto God. I am cruci-
fied with Christ. I lyue verely: yet now not I/
but Christ lyueth in me. For the lyfe which I
now lyue in the flesshe/ I lyue by the fayth of
the sonne of God/ which loued me/ and gaue
him selfe for me. I despyse not the grace of
God. For yf ryghtewesnes come of the lawe/
then Christ dyed in vayne.

As the lawe
stered vnto
me that I
was dãpned
for my syn
nes: so fay-
th certifieth
me that I
am forgeue
and shall ly
ue thorow
Christ.

¶ The. iij. Chapter.

O foli-

O foolysshe Galathyans: who hath bewit
ched you/ that ye shuld not beleue the
trueth? To whom Iesus Chryst was
described before the eyes/ and amonge
you crucified. This only wolde I learne of you
receaued ye the spyrete by the dedes of the lawe/
or els by preachynge of the fayth? Are ye so vn-
wyse/ that after ye haue begonne in the spyrete/
ye wolde nowe ende in the flesshe? So many
thinges then ye haue suffred in vayne/ yf that Gene. xxb.
be vayne. Which mynistred to you the spyrete/ Rom. iiii. a
and worcketh miracles amonge you/ doth he it Jacob. ii. d.
thorow the dedes of the lawe or by preachyn-
ge of the fayth? Euen as Abrahã beleued God/
and it was allcribed to him for ryghtewesnes.
Understonde therfore/ that they which are of
fayth/ the same are the chyldren of Abraham.
For the scripture sawe afore honde/ that God
wolde iustifie the hethen thorow fayth/ & ther-
fore shewed before honde glad tydynges vnto
Abraham: In the shall all nacions be blessed. Genes. xxii.
So then they which be of fayth/ are blessed Eccle. xxii i.
with faythfull Abraham. For as many as are
vnder the dedes of the lawe/ are vnder maledic
tion. For it is wrytten: cursed is euery man that The lawe
continueth not in all thinges which are wryt- curseth: but
ten in the boke of the lawe/ to fulfill them. fayth bles
That no man is iustified by the lawe in the seth.
syght of God/ is euident. For the iuste shall (For fayth)
lyue by fayth. The lawe is not of fayth: but the onlye make
man that fulfilleth the thinges contayned in th the cõsci
the lawe (shall lyue in them.) But Chryst hath ence a lyue.
deliuered vs from the curse of the lawe/ and * christ was
was made * cursed for vs. For it is wrytten: accursed for
cursed is euery one that hangeth on tree/ that re sakes/ th
the blessynge of Abraham myght come on the at is: he was
Gentyls thorow Iesus Chryst/ and that we punysshed &
myght receaue the promes of the spyrete tho- slayne for
row fayth. oure synnes

Brethren

Brethren I will speake after the maner of men. Though it be but a mans testament/ yet no man despyseth it/ or addeth eny thinge ther to when it is once alowed. ✠ To Abraham and his seed were the promises made. He sayth not in the seedes as in many: but in thy sede/ as in one/ which is Christ. This I saye/ that the lawe which beganne afterwarde/ beyonde iiij. C. and. xxx. yeares/ doth not disanull the testament/ that was confermed afore of God vnto Christ ward/ to make the promes of none effect. For yf the inheritaunce come of the lawe/ it commeth not of promes. But God gave it vnto Abraham by promes.

The lawe. Wherfore then serueth the lawe? The lawe was added because of transgression (tyll the seed came to which the promes was made) and it was ordeyned by angels in the honde of a mediator. A mediator is not a mediator of one. But God is one. Is the lawe then agaynst the promes of God? God forbyd. Howbeit yf ther had bene a lawe geuen which

* The lawe geueth no lyfe but thre teneth dethe. coulde haue geuen *lyfe: then no doute ryghtewelnes shuld haue come by the lawe. But the scripture cōcluded all thinges vnder synne that the promes by the fayth of Jesus Christ/ shuld be geuen vnto them that beleue. ✠ Before that fayth came/ we were kept and shut vp vnder the lawe/ vnto the fayth which shuld afterwarde be declared.

Wherfore the lawe was oure scolemaster vnto the tyme of Christ/ that we myght be made ryghtewes by fayth. But after that fayth is come/ now are we no lenger vnder a scolemaster.

* Fayth maketh vs sonnes and of the nature of Christ/ & bindeth eche For ye are all the *sonnes of God/ by the fayth which is in Christ Jesus. For all ye that are baptised/ haue put on Christ. Now is ther no Jewe nether Gentyl: ther is nether bonde nether free: ther is nether man ner woman: but ye are

all one

all one thinge in Christ Jesu. Yf ye be Christes / then are ye Abrahams seed / and heyres by promes.

¶ The .iiij. Chapter. ✠

And I saye that the heyre as longe as he is a chylde / differeth not from a servaunt / though he be Lorde of all / but is vnder tuters and gouerners / vntyll the tyme appoynted of the father. Euen so we / as longe as we were chyldren / were in bondage vnder the ordinaūces of the worlde. But when the tyme was full come / God sent his sonne borne of a woman and made bonde vnto the lawe / to redeme them which were vnder the lawe: that we thorow election / myght receaue the inheritaunce that belongeth vnto the naturall sonnes. Because ye are sonnes / God hath sent the spirete of his sonne into oure hertes / which cryeth Abba father. Wherfore now / thou art not a seruaunt / but a sonne. Yf thou be the sonne / thou arte also the heyre of God thorow Christ. ✠

Notwithstondynge / when ye knewe not God ye dyd seruice vnto them / which by nature were no goddes. But now seinge ye knowe God (yee rather are knowen of God) how is it that ye tourne agayne vnto the weake and bedgarly ceremonies / wher vnto agayne ye desyre afreshe to be in bondage? Ye obserue dayes / and monethes / and tymes / and yeares. I am in feare of you / lest I haue bestowed on you laboure in vayne.

Brethren I beseech you / be ye as I am: for I am as ye are. Ye haue not hurte me at all. Ye knowe / how thorow infirmite of the flesshe / I preached the Gospell vnto you at the fyrst. And my temptacion which I suffred by reason of my flesshe / ye despyted not nether abhorred: but receaued me as an angel of God:

to haue other in the same reuerence that he hath Christ

Bedgarly ceremonies.

Infirmite & temptacion are persecution / rebuke and the cross.

ye as Christ Jesus. How happy were ye then? for I beare you recorde that yf it had bene possible ye wolde haue plucked out youre awne eyes / and haue geuen them to me. Am I therfore become youre enemye / because I tell you the trueth?

They are gelous ouer you amysse. Ye / they intende to exclude you / that ye shuld be feruet to them warde. It is good alwayes to be fervent / so it be in a good thinge / & not only when I am present with you.

My lyttel chyldren (of whom I trauayle in birth agayne / vntyll Christ be fashioned in you) I wolde I were with you now / & could chaunge my voyce: for I stonde in a doute of you.

Tell me ye that desyre to be vnder the lawe haue ye not hearde of the lawe? ✠ For it is written that Abraham had two sonnes / the one by a bonde mayde / the other by a fre woman. Yee and he which was of the bonde woman. was borne after the flesshe: but he which was
Genes. xxi. of the fre woman / was borne by promes. Which thinges be token mystery. For these wemen are two testamentes / the one from the mounte Syna / which gendreth vnto bondage / which is Agar. For mounte Syna is called Agar in Arabia / and dozdreth vpon the cite / which is now Jerusalem / and is in bondage with her chyldren.

But Jerusalem / which is aboue / is fre: which is the mother of vs all. For it is written: reioyce thou baren / that beares no chyldren: breake
Esa. lv. forth and crye / thou that trauelest not. For the desolate hath many moo chyldren then she
Rom. ix. b which hath an husband. Brethren we are after the maner of Isaac / chyldren of promes. But as then he that was borne carnally / persecuted
Gene. xxi. a. him that was borne spiritually. Euen so is it now. Neuertheles what sayth the scripture:

put

put awaye the bonde woman and her sonne. For the sonne of the bonde woman shall not be heyre with the sonne of the fre woman. So then brethren we are not chyldren of the bonde woman but of the fre woman. ✠

¶The.v. Chapter.

STond fast therfore in the libertie wher with Christ hath made vs fre/ & wrap pe not youre selues agayne in the yoke of bondage. Beholde I Paul saye vnto you/ that yf ye be circumcised / Christ shall profit you nothinge at all. I testifie agayne to euery man which is circumcised that he is bounde to kepe the whole lawe. Ye are gone quyte from Christ as many as are iustified by the lawe/ and are fallen from grace. We loke for and hope in the spirite/to be iustified thorow fayth. For in Iesu Christ/ nether is circumcision eny thinge worth/nether yet vncircumcision/but *fayth which by loue is myghty in operacion. Ye dyd runne well: who was a let vnto you / that ye shuld not obey the trueth? Euen that counsell that is not of him that called you. A lytell leuen doth leuen the whole lompe of dowe.

The libertie and fredome that we haue in Christ ought euery man to stonde by

*Fayth which worketh thorow loue is the true fayth and all that god requyreth of vs.

✠ I haue trust towarde you in the Lorde/ that ye will be none other wyse mynded. He that troubleth you/shall beare his iudgement/ whatsoeuer he be. Brethren yf I yet preache circumcision: why do I then yet suffre persecucion? For then had the offence which the crosse geueth/ceased. I wolde to God they were seperated from you/which trouble you. Brethren ye were called into (libertie) only let not youre libertie be an occasion vnto the flesshe / but in loue serue one another. For all the lawe is fulfilled in one worde/which is this: thou shalt loue thyne neghbour as thy selfe. Yf ye byte and deuoure one another: take hede lest ye be consumed one of another.

(Christes libertie) is a libertie of conscience & not of the flesshe.

Leui.xix.d Mat.xxii Mark.xii.c Roma.xiii. Iaco.ii.b. i.Petr.ii.a

g.ij. ✠ I saye

Dedes of the flesshe.

To commit sesochede des maketh vs vnder dampnacio of the lawe.

✠ I saye walke in the spyrete/ and fulfill not the lustes of the flesshe. For the flesshe lusteth contrary to the spyrete/ and the spyrete contrary to the flesshe. These are contrary one to the other/ so that ye cannot do that which ye wolde. But and yf ye be ledde of the spyrete/ then are ye not vnder the lawe. The dedes of the flesshe are manifest/ whiche are these/ aduoutrie fornication/ vnclennes wantannes/ ydolatrie/ witchecraft/ hatred/ variaunce/ zele/ wrath/ stryke/ sedicion/ sectes/ enuyinge/ murther/ dronkennes/ glottony/ and soche lyke: of the which I tell you before as I haue tolde you in tyme past/ that they which commit soche thinges/ shall not inherite/ the kyngdome of God. But ✠ the frute of the spyrete is/ loue/ ioye/ peace/ longe sufferinge/ gentlenes/ goodnes/ faythfulnes/ meknes/ temperancye. Agaynst suche ther is no lawe. They that are Christis/ haue crucified the flesshe with the appetites and lustes. ✠

✠ Yf we lyue in the spyrete/ let vs walke in the spyrete. Let vs not be vayne glorius/ prouokynge one another/ and enuyinge one another.

✠ The frute of the spyrite. These dedes testifie that we are not vnder the damnacion of the lawe.

¶ The.vj. Chapter.

Brethren/ yf eny man be fallen by chaunce into eny faute: ye which are spirituall/ helpe to amende him/ in the spyrete of meknes: consyderynge thy selfe/ lest thou also be tempted. Beare ye one anothers burthen/ and so fulfill the lawe of Christ. Yf eny man seme to him selfe that he is somwhat/ when in dede he is nothinge/ the same deceaueth him selfe in his ymaginacion. Let euery man proue his awne worke/ and then shall he haue reioyslinge in his awne selfe/ and not in another. For euery man shall beare his awne burthen.

The dutie of euerye christen man.

1. Cor. iii. b

Let him that is taught in the worde/ minister vnto him that teacheth him/ in all good thinges. Be not* deceaued/ God is not mocked.

✠ The coue naunt of mercie in christ is made

For

For whatsoeuer a man soweth/ that shall he reepe. He that soweth in his flesshe/ shall of the flesshe reepe corrupcion. But he that soweth in the spyrete/ shall of the spyrete reepe lyfe euerlastynge. Let vs not be wery of well doynge. For when the tyme is come/ we shall repe with out werynes. Whyll we haue therfore tyme/ let vs do good vnto all men/ and specially vnto them which are of the housholde of fayth. ℣

only ye to them that wil worke.

ii. Thess. iii.

Beholde how large a letter I haue written vnto you with myne awne honde. Is many as desyre with vtwarde apperaunce to please carnally/ they constrayne you to be circumcised/ only because they wolde not suffre persecucion with the crosse of Chryst. For they them selues which are circumcised/ kepe not the lawe: but desyre to haue you circūcised/ that they myght reioyce in youre flesshe.

God forbyd that I shuld reioyce/ but in the crosse of oure Lorde Jesu Chryst/ wherby the worlde is crucified as touchynge me/ and I as concernynge the worlde. For in Chryst Jesu nether circumcision auayleth eny thinge at all/ nor vncircūcision: but a ✱ new creature. And as many as walke accordynge to this rule/ peace be on them/ and mercy/ and vpon Israel that pertayneth to God. From hence forth/ let no man put me to busynes. For I bear in my bodye the markes of the Lorde Jesu. Brethren the grace of oure Lorde Jesu Chryste be with youre spyrete.

Amen.

✱ Nothinge hesperly sure to be a new creature.

¶ Vnto the Galathyans written from Rome.

The Prologe vpon the Epistle of Saynct Paul to the Ephelyans.

In this pistle/and namely in the .iii. fyrst Chapters/Paul sheweth that the gospell and grace therof was foresene and predestinat of God from before the begynnynge/and deserued thorow Christ/and now at the last sent forth that all men shuld beleue theron/therby to be iustified/made ryghteous/lyuinge and happie/& to be deliuered from vnder the dampnacion of the lawe & captiuite of ceremonies.

And in the fourth he teacheth to auoyde tradicions and mennes doctrines/ & to beware of puttynge trust in anye thinge saue Christ/affirmynge that he only is sufficient/and that in him we haue all thinges/and beside him nede nothinge.

In the .v. and .vi. he exhorteth to exercise the fayth and to declare it abroade thorow good workes/and to auoyde synne/ and to arme them with spirituall armoure agaynst the deuell/that they myght stonde fast in tyme of tribulacion and vnder the crosse.

The epistle of Saynct Paul Apostle vnto the Ephelyans.

The fyrst Chapter.

PAul an Apostle of Jesu Christ / by the will of God.

To the Saynctes/ which are at Ephesus/ and to them which beleue on Jesus Christ.

Grace be with you and peace from God oure father/and from the Lorde Jesus Christ.

Blessed be God the father of oure Lorde Jesus Christ/which hath blessed vs with all maner

ner of spirituall blessynges in heuenly thinges by Christ / accordynge as he had chosen vs in him / before the foundacion of the worlde was layde / that we shuld be saintes / & without blame before him / thorow loue. And ordeyned vs before thorow Jesus Christ to be heyres vnto him selfe / accordynge to the pleasure of his will to the prayse of the glorie of his grace where with he hath made vs accepted in the beloued.

ii. Cor. i. a
i. Petr. i. a

Predestinacion.

By whom we haue redemption thorow his bloude / euen the forgeuenes of synnes / accordynge to the ryches of his grace / which grace he shed on vs aboundantly in all wysdome / and perceueaunce. And hath opened vnto vs the * mystery of his will accordynge to his pleasure / and purposed the same in him selfe / to haue it declared when the tyme were full come / that all thinges / bothe the thinges which are in heuen / and also the thinges which are in erthe / shuld be gaddered to gether / euen in Christ: that is to saye in him in whom we are made heyres / and were therto predestinate accordynge to the purpose of him which worketh all thinges after the purpose of his awne will: that we which before beleued in Christ shuld be vnto the prayse of his glory.

Redemptio is the forgeuenes of synnes.

* Mysterye is secrete counsell.

Predestinacion.

In whom also ye (after that ye hearde the worde of trueth / I meane the Gospell of youre saluacion / wherin ye beleued) were sealed with the holy spirete of promes / which is the ernest of oure inheritaunce / to redeme the purchased possession / and that vnto the laude of his glory.

where fayth to Christ is there is loue to all that are sanctified in his bloude.

Wherfore euen I (after that I hearde of the fayth which ye haue in the Lorde Jesu / & loue vnto all the saynctes) cease not to geue thankes for you / makynge mencion of you in my prayers / that the god of oure lorde Jesus Christ and the father of glory / wyght geue vnto you

the spyrete of wysdome / and open to you the knowledge of him selfe / and lyghten the eyes of youre myndes that ye myght knowe what that hope is / where vnto he hath called you / & what the ryches of his glorious inheritaunce is apon the sayntes / and what is the exceedynge greatnes of his power to vswarde which * beleue according to the workynge of this myghty power / which he wrought in Christ when he rayled him from the deed / and set him on his ryght honde in heuenly thinges / aboue all rule / power / and myght and dominacion / & aboue all names that are named / not in this worlde only / but also in the worlde to come: and hath put all thinges vnder his fete / & hath made him aboue all thinges / the heed of the congregacion which is his body and the fulnes of him that filleth all in all thinges.

* Fayth is the worke of god only / euen as was the rayssinge vp of Christ.

¶ The .ij. Chapter.

AND you hath he quickened also that were deed in treaspasse and synne / in the which in tyme passed ye walked / accordynge to the course of this worlde / & after the gouerner that ruleth in the ayer / the spyrete that now worketh in the chyldren of vnbelefe / amonge which we also had oure conuersacion in tyme past / in the lustes of oure flesshe / and fulfilled the will of the flesshe and of the mynde: and were * naturally the chyldren of wrath / euen as well as other.

Colloss. ii. b.

* we be all by nature the children of wrath & heyres of damnacio.

But God which is rych in mercy thorow his greate loue wherwith he loued vs / euen when we were deed by synne / hath quickened vs to gether in Christ (for by grace are ye saued) and hath rayled vs vp to gether and made vs sytte to gether in heuenly thinges thorow Christ Jesus / for to shewe in tymes to come the exceedynge ryches of his grace / in kyndnes to vs warde in Christ Jesu. For by grace are ye

are ye made sake thorowe fayth/ and that not of youre selues. For it is the gyfte of God/ & commeth not of workes/ lest any man shulde bost him selfe. For we are his workemanshyp created in Christ Jesu vnto* good workes/ vnto the which God ordeyned vs before/ that we shulde walke in them.

* The promyses of mercie in christes bloude/ are made vs on that condicio that we kepe the lawe & loue one another as Christ loued vs.

Wherfore remember that ye beynge in tyme passed gentyls in the flesshe/ & were called vncircumcision to them which are called circumcision in the flesshe/ which circumcision is made by hondes: Remember I saye/ that ye were at that tyme with out Christ/ & were reputed aliantes from the comen welth of Israel/ and were straungers from the* testamentes of promes/ & had no hope/ & were with out God in this worlde. But now in Christ Jesu/ ye which a whyle agoo were farre of/ are made nye by the bloude of Christ.

* The gentyles till christ came were not vnder the couenaunt of mercie/ but the Jewes only.

For he is oure peace/ which hath made of both one/ & hath broken doune the* wall that was a stoppe betwene vs/ and hath also put awaye thorow his flesshe/ the cause of hatred (that is to saye/ the lawe of commaundementes contayned in the lawe written) for to make of twayne one newe man in him selfe/ so makinge peace: and to reconcile both vnto God in one body thorow his crosse/ and slewe hatred therby: & came & preached peace to you which were a farre of/ and to them that were nye. For thorow him we both haue an open waye in/ in one spyrete vnto the father.

* Moses lawe/ that was the wall & cause of hate betwene the Jewes & gentyles taken a waye. In whose stede is loue come to loue one another as Christ loued vs.

✠ Now therfore ye are no moare straūgers and forayners: but cytesins with the sayncts/ and of the housholde of God: & are bylt vpon the foundacion of the Apostles and Prophetes/ Jesus Christ beynge the heed corner stone/ in whom euery bylding coupled to gether groweth vnto an holy temple in the Lorde/

in whom ye also are bilt to gether/ & made an habitacion for God in the spyrete.

Foundacion is the worde of god.

¶ The. iij. Chapter

For this cause I Paul am in the bondes of Jesus Christ for youre sakes which are hethē: If ye have herde of the ministracion of the grace of God which is geuē me to you ward. For by reuelacion shewed he this mistery vnto me/ as I wrote aboue in feawe wordes/ wherby when ye rede/ ye maye knowe myne vnderstondinge in the mistery of Christ/ which mistery in tymes passed was opened vnto the sonnes of men/ as it is now declared vnto his holy Apostles & Prophetes by the spyrete: that the Gentyls shulde be inheritours also/ and of the same body/ and partetakers of his promes that is in Christ/ by the meanes of the gospell/ wherof I am made a minister/ by the gyfte of the grace of God geuen vnto me thorow the worckinge of his power.

Paule was an apostle to the hethē and learned his gospell by reuelacion.

Vnto me the lest of all saynctes is this grace geuē/ that I shulde preache amōge the gentyls the vnsearchable ryches of Christ/ and to make all men se what the felyshippe of the mistery is/ which frō the beginninge of the worlde hath bene hyd in God which made all thinges thorow Jesus Christ/ to the intent/ that now vnto the rulers and powers in heauen myght be knowē by the cōgregacion/ the manyfolde wysdome of God/ accordinge to the eternall purpose/ which he purposed in Christ Jesu oure Lorde/ by whom we are bolde to drawe nye in that trust/ which we have by fayth on him. Wherfore I desyre that ye fayntnot because of my tribulacions for you/ which is youre prayse.

* where true fayth in Christis/ there is loue to the neyboure. And fayth and loue maketh bē vnderstōde all thinges. Fayth vnderstondeth the secretes of god and the mercie that is geue

For this cause I bowe my knees vnto the father of oure Lorde Jesus Christ/ which is father

ther ouer all that is called father in heauen & in erth/that he wolde graunt you accordinge to the riches of his glorye/ that ye maye be strenghted with myght by his spirete in the inner man that Christ maye dwell in youre hertes by faith/that ye beinge roted & grounded in loue/myght be able to cõprehende with all sayntes/what is that bredth & length/deepth and heyth:and to knowe what is the loue of Christ/which loue passeth knowledge:that ye myght be fulfilled with all maner of fulnes which commeth of God.

Vnto him that is able to do exredinge abõdantly aboue all that we are or thinke according to the power that worketh in vs be prayse in the cõgregacion by Jesus Christ/throwout all generaciõs frõ tyme to tyme. Amẽ.

¶ The.iiij. Chapter.

THerfore which am in bondes for the Lordes sake/exhorte you/that ye walke worthy of the vocaciõ wherwith ye are called/in all humblenes of mynde/ & mekenes/and longe sufferinge /forbearinge one another throwe loue/and that ye be diligent to kepe the vnitie of the spirete in the bonde of peace/beynge one body/and one spirete/euẽ as ye are called/in one hope of youre callinge. Let ther be but one Lorde/ one fayth/one baptime:one God and father of all/which is aboue all/throw all and in you all.

Vnto euery one of vs is geuen grace according to the measure of the gyft of Christ. wherfore he sayth: He is gone vp an hye and hath ledde captiuitie captiue / & hath geuẽ gyftes vnto men. That he ascended: what meaneth it/but that he also descẽded first into the lowest parties of the erth? He that descended/ is euen the same also that ascended vp / euen aboue all heauens /to fulfill all thinges.

And

hir in christ And loue kn owerh hir durie to hir neyboure/ & can interprete all lawes and ordinances & knoweth how farre forth they are to be kept and when to be dispensed with.

The lyuyng of a true beleuer.

Rom.xii. i.Cor.xii.

One God. One Lorde One fayth. One baptime.

Rom.xii. i.Cor.xii. ii.Cor.x. Psal.lxii.

i. Cor. xii.

And the vrry same made some Apostles/ some Prophetes/ some Euāgelistes/ some Shepherdes/ & some Teachers: that the sayncte myght haue all thinges necessarie to worke & minister with all/ to the edifyinge of the body of Christ/ tyll we euery one (in the vnitie of fayth/ & knowledge of the sonne of god) growe vp vnto a parfayte man/ after the measure of age of the fulnes of Christ. ✠ That we hence forth be no moare chyldren/ wauering & caried with euery wynde of doctrine/ by the wylynes of men & craftines/ wherby they laye a wayte for vs to deceaue vs.

✠ wherfore the true ministers of the congregacion serue. Euen to make vs perfect men in the full knowledge of Christ.

But let vs folowe the trueth in loue/ and in all thinges growe in him which is the heed/ that is to saye Christ/ in whom all the body ys coupled and knet to gether in euery ioynt wherwith one ministreth to another (accordinge to the operacion as euery parte hath his measure) and increaseth the body/ vnto the edifyinge of it selfe in loue.

✠ This I saye therfore & testifie in the Lorde/ that ye hence forth walke not as other gētyls walke/ in vanitie of their mynde/ blinded in their vnderstondinge/ beynge straūgers frō the lyfe which is in God thorow the ignorāce that is in them/ because of the blindnes of their hertes: which beynge past repentaunce/ haue geuen them selues vnto wantaunnes/ to worke all manner of vnclennes/ euen with greedines. But ye haue not so learned Christ/ yf so be ye haue heard of him/ & are taught in him/ euen as the trueth is in Jesu. So then as concerninge the cōuersacion in tyme past/ laye from you that olde mā/ which is corrupte thorow the deceauable lustes/ ✠ & be ye renued in the spyrete of youre mindes and put on that newe man/ which after the ymage of God is shapen in ryghtewesnes and true holynes.

Ignorāce is cause of euell lyuinge.

Rom. vi. a. Colo. iii. b.

✠ wher-

✠ Wherfore put awaye lyinge/ & speake euery man truth vnto his neyghbour/for as moche as we are membres one of another. Be angrye but synne not: let not the sonne go doune vpon youre wrath/nether geue place vnto the back byter. Let him that stole/ steale no moare/ but let him rather labeure with his hondes some good thinge/ that he maye haue to geue vnto him that nedeth. ✠

Hebre.xii. i.Petr.ii. & and.iii.a

Aduēge not

Psal.xiiii.b.

Steale not

Let no filthy cōmunicacion procede out of youre mouthes: but that which is good to edifie with all/when nede is: that it maye haue faueour with the hearers. And greue not the holy spyrete of God/by whom ye are sealed vnto the daye of redempcīō. Let all bitternes/ fearsnes and wrath/ rorynge and cursyd speakinge/ be put awaye from you/with all maliciousnes. Be ye courteouse one to another/ & mercifull/ forgeuinge one another/ euen as God for Christes sake forgaue you.

Filthie communicacion

They that haue the spirite of God shalbe greued to heare soche thynges.

¶ The.v. Chapter. ✠

Be ye followers of God as dere chyldrē/ and walke in loue euen as Christ loued vs/ & gaue him selfe for vs/ an offeringe & a sacrifice of a swete sauer to God.

Vngodlye communicacion streng thyneth the bodye & gaynst the spirite.

So that fornicacion & all vnclennes/ or couetеousnes be not once named amōge you as it becommeth saynctes: nether filthynes/ nether folysshe talkinge/ nether gestinge which are not comly: but rather geuinge of thankes. For this ye knowe that no whoremonger/ether vnclene person/or couetеous person/which is the worshypper of ymages/hath eny inheritaunce in the kyngdome of Christ and of God.

These haue no parte with Christ.

Let no mā deceaue you with vayne wordes. For thorow soche thinges cōmeth the wrath of God vpon the chyldrē of vnbeleke. Be not therfore companions with them. Ye were ons derknes/ but are now lyght in the Lorde.

i.Thess.ii.a Mathe.xvii. Mark.viii. Luk.xvi. b

walke

walke as chyldren of light. For the frute of the spirite is in all goodnes & righteousnes & trueth. ✠ Accept that which is pleasinge to to the Lorde: and haue no felyshippe with the vnfrutfull workes of derknes: but rather rebuke them. For it is shame euen to name those thinges which are done of them in secrete: but all thinges / when they are rebuked of the light / are manifest. For whatsoeuer is manifest / that same is lyght. wherfore he sayth: awake thou that slepest / and stonde vp from deeth / and Christ shall geue the lyght.

Ignoraūce is cause of euell doyinge.

✠ Take hede therfore that ye walke circumspectly: not as foles: but as wyse *redemynge the tyme: for the dayes are euell. Wherfore / be ye not vnwyse / but vnderstonde what the will of the Lorde is / & be not dronche with wyne / wherin is excesse: but be fulfilled with the spirite / speakinge vnto youre selues in psalmes and ymnes / and spirituall songes / singinge & making melodie to the Lorde in youre hertes / giuinge thankes all wayes for all thinges vnto God the father / in the name of oure Lorde Iesus Christ: submitting youre selues one to another in the feare of God. ✠

*Redemynge the tyme, that is / spendynge the tyme well.

Coll. iiii. Roma. xii. i. Thes. iii.

Wyues.

Wemen submit youre selues vnto youre awne husbandes / as vnto the Lorde. For the husbande is the wyues heed euē as Christ is the heed of the cōgregacion / & the same is the saueioure of the body. Therfore as the cōgregacion is in subiectiō to Christ / lykewyse let the wyues be in subiectiō to their husbandes in all thinges. Husbandes loue youre wiues / euē as Christ loued the congregacion / & gaue him selfe for it / to sanctifie it / & clensed it in the *fōtayne of water thorow the worde / to make it vnto him selfe / a glorious congregacion with out spot or wrinckle / or eny soche thinge: but that it shuld be holy & with out blame.

Colo. iii. i. Cor. xi. a

Eph. iii. c i. Petr. iii.

Husbandes

*Baptyme saueth thorow the worde: that is

Do ought mē to loue their wyues/ as their awne bodyes. He that loueth his wyfe/ loueth him selfe. For no man euer yet hated his awne flesshe: but nourissheth & cherissheth it/ euen as the Lorde doth the congregacion. For we are members of his body/ of his flesshe/ & of his bones. For this cause shall a man leaue father and mother/ and shall continue with his wyfe/ & two shalbe made one flesshe. This is a great secrete/ but I speake bitwene Christ and the congregacion. Neuertheles do ye so that euery one of you loue his wyfe truely euen as him selfe. And let the wyfe se that she feare her husbande.

thorow fayth in the worde accordynge to the couenaunt made in christ.

Gene.ii.d Matth.xix. Mark.x.d i.Cor.vi.d.

¶ The.vj. Chapter.

Chyldren obey youre fathers & mothers in the Lorde: for so is it right. Honoure thy father & mother/ that is the fyrst cō maundemēt that hath eny promes/ that thou mayst be in good estate/ and lyue longe on the erthe. And ye fathers moue not youre chyldren to wrath: but bringe them vp with the norter and informacion of the Lorde. Seruauntes be obedient vnto youre carnall masters/ with feare and tremblinge in singlenes of youre hertes/ as vnto Christ: not with seruice in the eye light/ as men pleasers: but as the seruauntes of Christ/ doynge the will of God from the herte with good will/ seruinge the Lorde/ and not men. And remēber that whatsoeuer good thinge eny man doeth that shall he receaue agayne of the Lorde/ whether he be bonde or fre. And ye masters/ do euē the same thinges vnto them/ puttinge awaye threateninges: and remember that euē youre master also is in heauen/ nether is ther eny respecte of person with him.

Chyldren.

Coll.iii.d Exodi.xx. Deut.c.i.e Eccles.iii.g. Matth.xv. Mark.vii.

Fathers.

Seruaūtes

Collo.iii.d. Titus.ii.c i.Petr.ii.c

Christ hath purchased a rewarde for all thynges.

Masters.

¶ Finally my brethren/ be stronge in the Lorde/ & in the power of his might. Put on the armoure

armour of God/ that ye maye stonde stedfast agaynst the crafty assautes of the deuyll. For we wrestle not agaynst flesshe and blode: but agaynst rule/ agaynst power/ & agaynst worldly rulers of the derckenes of this worlde/ agaynst spyrituall wickednes/ for heauenly thinges.

For this cause take vnto you the armoure of God/ that ye maye be able to resist in the euyll daye/ & stonde perfect in all thinges.

* The armoure of god folowe th/ Verytie/ the shoes of a stedfast purpose to folowe the gospell/ fayth/ the helmet of saluacion which is hope/ the worde of god which is the swerde. &c.

Stode therfore/ & youre loynes gyrd about with veritie/ hauinge on the brest plate of righteousnes/ and shood with shoes prepared by the gospell of peace. Aboue all take to you the sheilde of fayth/ wherwith ye maye quēche all the fyrie dartes of the wicked. And take the helmet of saluacion/ & the swearde of the spyrete/ which is the worde of God. And praye all wayes with all māner prayer & supplicacion: & that in the spyrete: & watch therunto with all instance & supplicatiō for all saynctes & for me/ that vttraunce maye be geuē vnto me/ that I maye opē my mouth boldly/ to vtter the secretes of the gospell/ wherof I am messenger in bondes/ that therin I maye speake freely/ as it becommeth me to speake.

But that ye maye also knowe what condicion I am in & what I do/ Tichicus my deare brother and faythfull minister in the Lorde/ shall shewe you of all thinges/ whom I sent vnto you for the same purpose/ that ye myght knowe what case I stonde in/ & that he myght comfort youre hertes.

Peace be with the brethren/ and loue with fayth/ from God the father & from the Lorde Iesu Christ. Grace be with all them which loue oure Lorde Iesus Christ in purenes. Amē

Sent from Rome vnto the Ephesyans by Tichicus.

The Prologe vpon the Epistle of S. Paul to the Philippians.



Paul prayseth the Philippias / and exhorteth ché to stande fast in the true fayth / and to encrease in loue. And because that false Prophetes studye all wayes to impunge & destroye the true fayth / he warneth them of soche worke lerners or teachers of workes / and prayseth Epaphroditus. And all this doth he in the fyrst and second Chapters.

In the thyrde he reproueth faythlesse and mannes ryghteousnes / which false Propheres teache and mayntenne. And he setteth him selfe for an ensample / how that he him selfe had liued in soche false righteweśnes and holynes vnrebukable / that noman coulde complayne on him / and yet now setteth nought therby for Christes righteweśnes sake. And finally he affyrmeth that soche false Prophetes are the enemyes of the crosse / and make their bellyes their God. For further that they maye safelie and without all perell and sofferinge / wyll they not preache Christ.

The epistle of sayncte Paul the Apostle vnto the Philippians.

¶ The fyrst Chapter.



Paul and Timotheus the seruaũtes of Jesu Christ. To all the Sayncctes in Christ Jesu / which are at Philippos / with the Bisshops and Deacons. Bisshopes. Deacones.

Grace be with you and peace from God oure father / & from the Lorde Jesus Christ.

h I than-

I thanke my God with all remembraunce of you/all wayes in all my prayers for you/& praye with gladnes/because of the fellowshyp which ye haue in the gospell from the fyrst daye vnto now: ✠and am suerly certified of this/that he which begaune a good worke in you/shall go forthe with it vntill the daye of Iesus Christ/as it becōmeth me so to iudge of you all/because I haue you in my herte/and haue you also euery one cōpanions of grace with me/euen in my bondes/as I defende and stablysshe the gospell.

For God beareth me recorde how greatly I longe after you all from the very herte rote in Iesus Christ. And this/I praye/that youre loue maye increase more and more in knowledge/and in all fealinge/that ye myght accepte thinges most excellent/that ye myght be pure and voyde as shulde hurte no mannes conscience/vntyll the daye of Christ/filled with the frutes of ryghteousnes/which frutes come by Iesus Christ vnto the glory and laude of God. ✠

I wolde ye vnderstode brethren that my dulynes is happened vnto the greate furtherynge of the gospell. So that my bondes in Christ/are manifest thorow out all the iudgement hall and in all other places: In so moche that many of the brethrē in the Lorde are boldned thorow my bondes & dare more largely speake the worde with out feare. Some ther are which preache Christ of enuie & stryfe/and some of good will. The one parte preacheth Christ of stryfe & not purely/suppolinge to adde more aduersitie to my bondes. The other parte of loue/because they se that I am set to defend the gospell.

what then? So that Christ be preached all maner wayes/whether it be by occasion or of

true

true meaninge/ I therin ioye: ye & will ioye. For I knowe that this shall chaunce to my saluacio/ thorow youre prayer and ministringe of the spyrete of Jesu Christ as I hertely loke for and hope that in nothinge I shalbe ashamed: but that with all confidence/ as all wayes in tymes past/ euen so now Christ shall be magnified in my body whether it be thorowe lyfe/ or els deeth. For Christ is to me lyfe/ and deeth is to me auauntage.

D Yf it chaunce me to liue in the flesshe/ that is to me frutefull forto worke/ & what to chose I wote not. I am constrayned of two thinges: I desyre to be lowsed & to be with Christ/ which thinge is best of all. Neuertheles to abyde in the flesshe is moare nedfull for you. And this am I sure of/ that I shall abyde/ & with you all continue/ for the furtheraunce and ioye of youre fayth/ that ye maye moare aboundantly reioyce in Jesus Christ thorow me/ by my comminge to you agayne.

Only let youre conuersacion be/ as it becometh the gospell of Christ: that whether I come & se you/ or els beabsent/ I maye yet heare of you that ye continue in one spyrete/ & in one soule/ labouringe as we do/ to mayntayne the fayth of the gospell & in nothinge featinge youre aduersaries: which is to them a token of perdicion/ & to you of saluacion & that of God. For vnto you it is geuen that not on lye shulde beleue on Christ: but also suffre for his sake/ & haue euē the same fight which ye sawe me haue and now heare of me.

* Tribulacion is a token of saluacion to the true beleeuers.

¶ The. ij. Chapter.

If ther be amōge you eny consolatiō in Christ/ yf ther be eny comfortable loue/ yf ther be eny felyshippe of the spyrete/ yf ther be eny cōpassion or mercy: fulfill my ioye/ that ye drawe one waye/ hauinge

one loue/beynge of one accorde/ & of one mynde/that nothinge be done throwe stryfe or vayne glory/ but that in mekenes of mynde euery mā esteme other better then him selfe/ * & loke not euery man on his awne thinges/ but euery man on the thinges of other men.

* Looke not on your awne gyftes or profyte/but on loue & vnite

✠ Let the same mynde be in you that was in Christ Jesu: which beinge in the shape of God & thought it not robbery to be equall with God. Neuertheles he made him selfe of no reputacion/ & toke on him the shape of a seruaunte/ & became lyke vnto men / and was founde in his aparell as a man. He humbled him selfe & became obedient vnto the deeth/euen the deeth of the crosse. Wherfore God hath exalted him & geue him a name aboue all names: that in the name of Jesus shulde euery knee bowe/bothe of thinges in heaue & thinges in erth & thinges vnder the erth/& that all tōges shulde confesse that Jesus Christ is the Lorde/vnto the prayse of God the father. ✠

To folowe Christ is oure profession & so to vmble oure selues/ that we maye be so exalted.

Hebre.ii.b.

Rom.xiiii.

Esa.xlv.

Wherfore my dearly beloued/as ye haue alwayes obeyed not whe I was present only/ but now moche more in myne absence/ euen so worke out youre awne * saluacio with feare & trēbling. For it is god which worketh in you/ both the will & also the dede eue of good will.

As ye be sazued frō synne thorow fayth so worke accordynge to the couenaunt vntyll ye come to the saluacion of glory

Do all thinge with out murmuringe & disputinge/that ye maye be fauteles & pure/ & the sonnes of God without rebuke in the middes of a croked & peruerse nacio: amōge whiche that ye shyne as lyghtes in the worlde/ holdinge faste the worde of lyfe/vnto my reioyslinge in the daye of Christ / that I haue not rūne in vayne/nether haue labored in vayne. Yee & though I be offered vp vpon the offrynge & sacrifice of youre fayth: I reioyce/and reioyce with you all. For the same cause also/ reioyce ye/and reioyce ye with me.

For yf ye cease worke ynge the spirite quencheth agayne / and ye crafe to

I trust

I trust in the Lorde Jesus for to sende Timotheus shortly vnto you/ that I also maye be of good comforte/when I knowe what case ye stonde in. For I haue noman that is so lyke mynded to me/which with so pure affection careth for youre matters. For all other seke their awne/and not that which is Jesus Christes. Ye knowe the proffe of him/how that as a sonne with the father/ so with me bestowed he his labour vpon the gospell. Him I hope to sende assone as I knowe how it will go with me. I trust in the Lorde/that I also my selfe shall come shortly. to be partakers of the promes.

I supposed it necessary to sende brother Epaphroditus vnto you/my cõpanion in laboure & felowe soudier/youre Apostel & my minister at my nedes. For he longed after you/ & was full of heuines/ because that ye had hearde saye that he shulde be sicke. And no doute he was sicke/ & that nye vnto deeth. But god had mercy on him: not on him only/ but on me also lest I shuld haue sorowe vpon sorowe.

I sent him therfore the diligentliar/ that when ye shuld se him/ye myght reioyce agayne/& I myght be the lesse sorowfull. Receaue him therfore in the Lorde with all gladnes/ & make moche of soche: because that for the worke of Christ he went so farre/ that he was nye vnto deeth/ & regarded not his lyfe/ to fulfill that seruice which was lackinge on youre parte towarde me.

The .iij. Chapter.

Moreouer/my brethren reioyce in the Lorde. It greueth me not to write one thinge often to you. For to you it is a sure thinge. Beware of dogges/beware of euyll workers. Beware of dissencion. For we are circucision which worship God in the spyrete/and reioyce in Christ Jesu/ & haue no confidence in the flesshe: though I haue

haue wherof I myght reioyce in the flesshe. Yf eny other mā thinketh that he hath wher of he myght trust in the flesshe: moche moare I: circumcised the eyght daye/of the kinred of Israel/of the tribe of Beniamin/ an Ebrue borne of the Ebrues: as concerninge the lawe/ a Pharisaye/ as cōcerninge feruētnes/ I pe secuted the congregacion/ and as touchinge the righteweInes which is in the lawe/ I was vnrebukable.

But the thinges that were vauntage vnto me/ I counted losse for Christes sake. Ye I thinke all thinges but losse for that excellent knowledges sake of Christ Iesu my Lorde. for whom I haue counted all thinge losse/ & do iudge them but donge/ that I myght wynne Christ/ and myght be founde in him/ not hauinge myne awne ryghteweInes which is of the lawe: but that which spryngeth of the fayth which is in Christ. I meane the righteweInes which cōmeth of God thorowe fayth in knowinge him and the vertue of the resurrection/ and the fellowshippe of his passions/ that I myght be cōformable vnto his (weth) yf by eny meanes I myght attayne vnto the resurrection of the deed.

Not as though I had all redy attayned to it/ ether were all redy parfect: but I folowe/ yf that I maye cōprehende that/ wherin I am comprehended of Christ Iesu. Brethren I coūte not my selfe that I haue gotten it: but one thinge I saye: I forget that which is behinde and stretche my selfe vnto that which is before & preace vnto that marke apoynted/ to obtayne the rewarde of the hye callinge of God in Christ Iesu. Let vs therfore as many as be perfect/ be thus wyse minded: & yf ye be other wyse minded/ I praye God open euen this vnto you. Neuertheless in that wher vnto we are

* we worshippe god in spirite thorow fayth & loue/ we reioyce that Christ hath redemed vs & trust not in oure workes Christ only is oure righteousnes & for his sake oure synnes are forgeuē vs. And for his sake oure good workes are accepted. which else were damnable for the synne that is in them.

(Seeth) we must dye with Christ yf we will lyue with him.

* I loke not on the workes that I haue done/ but what I lacke of the perfectnes of Christ.

we are come/let vs procede by one rule/that we maye be of one accorde.

✠ Brethren be folowers of me/& loke on the which walke euen so/as ye haue vs for an ensample. For many walke (of whom I haue tolde you often (& now tell you wepinge) that they are the enemyes of the crosse of Christ/whose ende is dampnacio whose god is their belly/and whose glory is to their shame/which are worldely mynded. But oure conuersacion is in heauen/from whence we loke for a sauiour/euē the Lorde Jesus Christ/which shall chaunge oure vyle bodyes/that they maye be fassioned lyke vnto his glorious body/according to the worckinge/wherby he is able to subdue all thinges vnto him selfe. ✠ Rom. vii.

If we be lyke christ in conuersacio we shalbe lyke him in glorye.

The. iiij. Chapter.

Therfore my brethren dearly beloued and longed for/my ioye and croune/so continue in the Lorde ye beloued. I praye Euodias/& beseche Syntiches that they be of one accorde in the Lorde. Yee & I beseche the faythfull yockfelowe/helpe the wemen which labored with me in the gospell/& with Clemēt also/& with other my labour felowes/whose names are in the boke of lyfe. ✠ Reioyce in the Lorde alwaye/& agayne I saye reioyce. Let youre softenes be knowen vnto all men. The Lorde is euen at honde. Be not carefull: but in all thiges shewe youre peticion vnto God in prayer & supplicacion with geuinge of thankes. And the peace of God which passeth all vnderstondinge/kepe youre hertes and myndes in Christ Jesu. ✠

Furthermore brethrē/whatsoeuer thinges are true/whatsoeuer thinges are honest/whatsoeuer thinges are iust/whatsoeuer thinges are pure/whatsoeuer thinges pertayne to loue/whatsoeuer thinges are of honest reporte:

yf ther be eny verteous thinge/yf ther be eny laudable thinge/those same haue ye in youre mynde/which ye haue both learned & receaued/herde & also sene in me: those thinges do/ & the God of peace shalbe with you. I reioyse in the Lorde greatly/ that now at the last ye are reuiued agayne to care for me/ in that wherin ye were also carefull/but ye lacked oportunite. I speake not because of necessitie. For I haue learned in whatsoeuer estate I am/ therwith to be content. I can both call doune my selfe/ I can also e reede. Euery where & in all thinges I am instructed/both to be full/and to be hongry: to haue plenty/ & to suffre nede. I can do all thinges thorow the helpe of Christ which stregthneth me. Notwitstondinge ye haue well done/that ye bare parte with me in my tribulacion.

Ye of Philippos knowe that in the begynninge of the gospell/ when I departed from Macedonia/no congregacion bare parte with me as concerninge geuinge & receauinge/ but ye only. For when I was in Tessalonica/ ye sent once and afterwarde agayne vnto my nedes: not that I delyre gyftes: but I delyre abondant frute on youre parte. I receaued all/ & haue plentie. I was euen filled after that I
Rom. xii. had receaued of Epaphroditus/that which came from you/an odour that smelleth swete/a sacrifice accepted & pleasaunt to God. My God fulfill all youre nedes thorow his glorious riches in Jesu Christ. Vnto God & oure father be prayse for euer more. Amen. Salute all the saynctes in Christ Jesu. The brethren which are with me/grete you. All the saynctes salute you: & most of all they which are of the Emperours houshold. The grace of oure Lorde Jesu Christ be with you all. Amen.

¶ Sent from Rome by Epaphroditus.

The Prologe vpon the Epistle of Sayncte Paul to the Colossyans.

AS the pistle to the Galathyans holdeth the maner and fassion of the epistle to the Romayns/breflye comprehendynge all that is therin at lenght disputed: Euen so this pistle foloweth the ensample of the pistle to the Ephesyans/ contaynynge the tenor of the same pistle with fewer wordes.

In the fyrst Chapter/he prayseth them and wysheth that they continew in the fayth/and growe perfecter therin/and then describeth he the Gospell/how that it is a wysdome that confesseth Christ to be the Lorde and God/crucified for vs/and a wysdome that hath bene hyd in Christ sence a fore the beginnynge of the worlde/and now fyrst begonne to be opened thorow the preachynge of the Apostles.

In the seconde/he warneth them of mennes doctrine/and describeth the false prophetes to the vttermost and rebuketh them accordynge.

In the thyrde/he exhorteth to be frutefull in the pure fayth with all maner of good workes one to another/and describeth all degrees and what their duryes are.

In the fourth he exhorteth to praye/and also to praye for him/and saluteth them.

The epistle of sayncte Paul the Apostle to the Colossyans.



The fyrst Chapter.

PAul an Apostle of Jesu Christ by the will of God/ & brother Timotheus To the sayntes which are at Colossa/ and brethren that beleue in Christ.

Grace be with you and peace from God oure father/ and from the Lorde Jesu Christ.

We geue thankes to God the father of oure Lorde Jesus Christ/ alwayes prayenge for you sence we hearde of youre faith which ye haue in Christ Jesu/ and of the loue which ye beare to all sayntes for the hopes sake which is layde vp in store for you in heuen/ of which hope ye haue herde before by the true worde of the Gospell/ which is come vnto you/ euen as it is into all the worlde/ and is frutefull/ as it is amonge you/ from the fyrst daye in the which ye herde of it/ and had experience in the grace of God in the trueth/ as ye learned of Epa-

* where the fayth of Christ is: there is loue to the brethren.

phras

phra oure deare felowe seruaunt / which is for you a faythfull minister of Christ / which also declared vnto vs youre loue which ye haue in the spyrete.

✠ For this cause we also / sence the daye we herde of it / haue not ceasyd prayinge for you / and desyringe that ye myght be fulfilled with the knowledge of his will / in all wysdome and spyretuall vnderstondyge / that ye myght walk worthy of the Lorde in all thinges that please beynge frutfull in all good workes and encreasynge in the knowledge of God / strengthed with all myght / thorowe his glorious power / vnto all pacience and longe sufferynge with ioyfulnes / geuynge thankes vnto the father which hath made vs mete to be partakers of the enheritaunce of saynctes in lyght.

Which hath deliuered vs from the power of derknes / and hath translated vs into the kyndome of his dere sone / in whom we haue redempcion thorow his bloud / that is to saye the forgeuens of synnes which is the ymage of the inuisible God / fyrst begotten of all creatures. For by him were all thinges created / thinges that are in heuen / and thinges that are in erth: thinges visible and thinges inuisible / whether they be maieste or lordshippe / ether rule or power. All thinges are creatyd by him / and in him and he is before all thinges / and in him all thinges haue their beynge.

oure redemcion is the forgeuenes of oure synnes.

And he is the heed of the body / that is to wit of the congregacion: he is the beginnynge and fyrst * begotten of the deed / that in all thinges he myght haue the preeminence. For it pleased the father that in him shuld all fulnes dwell / and by him to reconcile all thinge vnto him selfe / and to set at peace by him thorow the bloud of his crosse / both thinges in heuen and thinges in erth.

* he is the fyrst that hath the glorye and newe lyfe of the resurrecion.

And you

And you (which were in tymes past straungers and enymes/ because youre myndes were set in euyll workes) hath he now reconcyled in the body of his flesshe thorowe deeth/to make you holy/vnblameable and with out faut in his awne syght/yf ye cõtinue grounded and stablyshed in the fayth/and be not moued awaye from the hope of the Gospell/wher of ye haue herde/ howe that it is preached amonge all creatures which are vnder heuen/wher of I Paul am made a minister.

Now ioye I in my *soferynges which I suffre for you/& fulfill that which is behynde of the passions of Christ in my flesshe for his bodyes sake which is the congregacion/wher of I am made a minister accordynge to the ordinaunce of God/which ordinaunce was geuen me vnto you ward/to fulfill the worde of God that mystery hyd sence the worlde beganne/ & sence the begynnynge of generaciõs: but now is opened to his sayntes/to whom God wolde make knowen the glorious ryches of this mystery amonge the Gentyls/which ryches is Christ in you/the hope of glory/whom we preach/warnynge all men/& teachynge all men in all wysdome/to make all men parfect in Christ Jesu. Wherin I also laboure and stryue/euen as farforth as his workynge worketh in me myghtely.

The.ij.Chapter.

I Wolde ye knewe what fyghtynge I haue for youre sakes & for them of Laodicia/and for as many as haue not sene my parson in the flesshe/ that their hertes myght be comforted and knet to geder in loue/ & in all ryches of full vnderstondynge/for to knowe the mystery of God the father and of Christ/in whom are hyd all the treasures of wysdome and knowledge. This I saye lest eny man shuld begyle you with entysinge wordes.

For

* Passions or sofferinges of christ is the passions which we must soffre for his sake For we haue professed and are appoynted to soffre with Christ Jo.15.d is my father sent me/ so sende I you.

A true Apostle wolde haue all men perfecte in the knowledge of Christ and of his doctrine.

1.Cor.5.b

For though I be absent in the flesshe/ yet am I present with you in the spyrete/ ioyinge and beholdynge the order that ye kepe/ and youre sted fast fayth in Christ. As ye haue therfore receaued Christ Jesu the Lorde/ euen so walke/ rated and bylt in him & stedfaste in the fayth/ as ye haue learned: and therin be plenteous in geuynge thankes.

B ✠ Beware lest eny man come and spoyle you thorow philosophy and disceafull vanitie/ thorow the traditions of men/ and ordinaunces after the worlde/ and not after Christ. For in him dwelleth all the fulnes of the Godheed bodyly/ and ye are complete in him which is the heed of all rule and power/ in whom also ye are circumcised with circumcision made without hondes/ by puttynge of the sinfull body of the flesshe thorow the circumcision that is in Christ/ in that ye are buryed with him thorow baptim/ in whom ye are also rysen agayne thorowe fayth that is wrought by the operacion of God which rayled him from deeth.

Philosophy and traditiones of men.

Christ is sufficient.

Fayth is the worke of god. Ephes. ii.

And ye which weare dead in synne thorow the uncircumcision of youre flesshe/ hath he quycked with him & hath forgeuen vs all oure trespaces ✠ & hath put out the *handwrittinge that was agaynst vs/ contayned in the lawe written/ & that hath he taken out of the waye & hath fastened it to his crosse/ & hath spoyled rule & power/ & hath made a shewe of the openly/ & hath triumphed ouer them in his awne person.

* The lawe is oure hande writtinge in that the consience serueth to the lawe/ subscribeth and consenteth that the lawe is iust and we sinners wh ich lawe cõcerninge dã

C Let noman therfore trouble youre consciences aboute meate and drincke or for a pece of an holydaye/ as the holydaye of the newe mone/ or of the Saboth dayes/ which are nothinge but shaddowes of thinges to come: but the body is in Christ. Let no man make you shote at awronge marke which after his awne ymagination walketh in the humblenes and holy-

nes of

bacion is taken awaye thorow fayth in Christ.

nes of angels / thinges which he neuer sawe: caustelle pukt vp with his fleshly mynde/ & holdeth not the heed / wherof all the body by ioyntes and couples receaueth norysshyment / and is knet to geder / and encreaseth with the increasynge that commeth of God.

Wherfore yf ye be deed with Christ from ordinaunces of the worlde / why as though ye yet liued in the worlde / are ye ledde with tradicions of them that saye: Touche not / taste not / handell not: which all perisshe with the vsynge of them and are after the cõmaundmentes and doctrins of men: which thinges haue the similitude of wysdome in chosen holynes and humblenes / & in that they spare not the body / and do the flesshe no worshype vnto his nede.

All the mercie that is set forth in the two vpper chapters / is promysed to the onlye that will folowe christ & lyue as here after followeth

¶ The.iij. Chapter. ✠

IF ye be then rysen agayne with Christ / seke those thinges which are aboue / where Christ sytteth on the ryght honde of God. Set youre affection on thinges that are aboue / and not on thinges which are on the erth. For ye are deed / and youre lyfe is hyd with Christ in God. When Christ which is oure lyfe / shall shewe him selfe / then shall ye also appere with him in glory. ✠

Mortifie therfore youre membres which are on the erth / fornicacion / vnclennes / vnnaturall lust / euyll concupiscence / & couetrousnes which is worshippynge of ydoles: for which thinges sakes the wrath of God cometh on the chyldren of vnbeleue. In which thinges ye walked once / when ye lyued in them.

These membres must be slayne.

But now put ye also awaye from you all thinges: wrath / fearines / maliciousnes / cursed speakynge / filthy speakynge out of youre mouthes. Lye not one to another / that the olde man with his workes be put of / and the new put on / which is renued in knowledge after the

Roma. vi. b. Ephe. iii. Hebre. xii. i. Pet. ii. a

ymage

ymage of him that made him/where is nether Gentile ner Jewe/circumcision noz vncircumcision/Barbarous oz Scythian/bonde oz free: but Christe is all in all thinges.

Euery man is Christ to another.

✠ Now therfoze as electe of God/holy and beloued/put on tender mercie/kyndnes/humblenes of myndes/meknes/longe sufferynge/ fozbearynge one another and forgeuynge one another/yf eny man haue a quarell to a nother/euen as Christ forgaue you/euen so do ye. Ephe. iiii.b.

Christes ensample folowe.

Aboue all these thinges put on loue/which is the bonde of parfectnes. And the peace of God rule in youre hertes/to the which peace ye are called in one body. And se that ye be thankfull. Let the wozde of Christ dwell in you plentyously in all wysdome. Teache and exhozte your awne selues/in psalmes/and hymnes/& spyrituall songes which haue fauour with them/ syngynge in youre hertes to the Lozde. And all thinges (whatsoeuer ye do in wozde oz dede) do in the name of lozde the Jesu/geuynge thankes to God the father by him. ✠ i.Cor.x.g

Ephe.v.e i.Petr.iii.c Husbandes.

Wyues/submit youre selues vnto youre awne husbandes/as it is comly in the Lozde. Husbandes loue youre wyues and be not bitter vnto them. Chyldren/obey youre fathers and mothers/in all thinges/foz that is well pleasynge vnto the Lozde. Fathers/rate not youre chyldren/lest they be of a desperate myndr. Seruauntes/be obedient vnto youre bodyly maisters in all thinges: not with eye seruice as men pleasers/but in synglenes of herte fearynge God. And whatsoeuer ye do/do it hertely as though ye dyd it to the Lozde/and not vnto men: foz as moche as ye knowe that of the Lozde ye shall receaue the rewarde of inheritaūce/foz ye serue the lozde Christ. But he that doth wzonge shall receaue foz the wzōge that he hath done: foz there is no respect of persons with god. Ye maisters do vnto

Ephe.vi.a Chyldren Fathers. Ephe.vi.a Titus.ii.c. i.Petr.iii.c. Seruauntes.

Sap.vi.b. Roma.ii.b. Maister.s.

do vnto youre seruauntes that which is iust & equall / seinge ye knowe that ye also haue a master in heuen. ¶ The .iiij. Chapter.

Ephe. 5. b

COntinue in prayer and watch in the same with thankes geuynge/prayenge also for vs/that God open vnto vs the doze of vtteraunce / that we maye speake the mystery of Christ (wherfoze I am also in bondes) that I maye vtter it/as it becõmeth me to speake. Walke wysely to them that are with out/& redeme the tyme. Let youre speache be all wayes well sauoured and powdred with salt/that ye maye know how to answer euery man.

* Salt is the wisdome of godes worde.

The deare brother Tichicos shall tell you of all my busynes/which is a faythfull minister & felowe seruaunt in the Lorde/whom I haue sent vnto you for the same purpose / that he myght knowe how ye do/and myght comfort youre hertes/with one Onesimus a faythfull and a beloued brother / which is one of you. They shall shewe you of all thinges which are doynge here.

Marke the euangelist.

Aristarchus my prelon felowe saluteth you/ & Marcus Barnabas systers sonne: touchinge whom/ye receaued cõmaundementes. If he come vnto you/receaue him: and Jesus which is called Justus/which are of the circumcision. These only are my worke felowes vnto the kyngdome of God/which were vnto my consolacion. Epaphras the seruaunt of Christ/which is one of you/saluteth you/& allwayes laboreth feruently for you in prayers/that ye maye stonde perfect and full in all that is the will of God. I beare him recorde that he hath a feruent mynde towarde you and towarde them of Laodicia and them of Hierapolis. Marke Luke the Euangelist. 2. Tim. 4. cas the Philicion greteth you / and Demas. Salute the brethren which are of Laodicia / and salute Nymphas and the congregacion

which

which is in houſſe. And when the piſtle is reed of you / make that it be reed in the congregacion of the Laodicyans alſo: and that ye lyke wyſe reade the epiſtle of Laodicia. And laye to Archippus: take hede to the office that thou haſt receaued in the Lorde / that thou fulfill it. The ſalutacion by the honde of me Paul. Remember my bondes. Grace be with you: Amen.

¶ Sent from Rome by Tychicus / Onelymus.

¶ The Prologe vpon the Epiſtle of ſayntt Paul to the Theſſalonyans.

In this piſtle dyd Paul write of ers readynge loue and care: & prayſeth them in the. ii. fyrſt Chap. becauſe they dyd receaue the Goſpell erneſtly / and had in tribulacion and perſecucion cõtinued therin ſtedfaſtlye / and were become an enſample vnto all congregaciõs / and had therfo ſoffred of their awne kynſmen as Chriſt and his Apoſtles dyd of the Jewes / putrynge them therto in mynde / how purelye and godlye he had lyued amonge them to their enſample / and thanketh God that his Goſpell had brought forth ſoche frute amonge them.

In the. iii. Chap. he ſheweth his diligence and care / leaſt his ſo great labour and their ſo bleſſed a begynnynge ſhuld [illegible] ſayne / Satan and his Apoſtles be ſtynge them with perſecucion / & deſtroyenge their fayth with mennes doctrine. And therfore he ſent Timothe to them / to comfortte them and ſtrenght them in the fayth / and thanketh God that they had ſo conſtantly endured / and deſyred God to encreaſe them.

In the fourth he exhorteth them to kepe them ſelues from ſynne / and to do good one to another. And therto he informeth them concernynge the reſurrecion.

In the fyueth he writeth of the laſt daye / that it ſhuld come ſodenlye / exhortige to prepare them ſelues ether after and to kepe a good ether concernynge obedience and rule.

The fyrst

Epistle of Saynct Paul vnto the Thessalonyans.



¶ The fyrst Chapter.

PAul/Syluanus & Timotheus. Vnto the congregacion of the Thessalonyans / in God the father / and in the Lorde Jesus Christ.

Grace be with you/ and peace from God oure father/and from the Lorde Jesus Christ.

We geue God thankes all waye for you all/ makynge mencion of you in oure prayers without ceasynge/and call to remembraunce youre worke in the fayth / & labour in loue and perseueraunce in the hope of oure Lorde Jesus Christ/in the syght of God oure father: because we knowe brethren beloued of God / how that ye are electe. For oure Gospell came not vnto you in worde only/ but also in power/ & also in the holy goost and in moche certaynte/as ye knowe after what maner we behaued oure selues amonge you/for youre sakes.

And ye

And ye became folowers of vs and of the
lorde/and receaued the worde in moche affli-
cion/with ioye of the holy goost: so that ye we-
re an ensample to all that beleue in Macedonia
and Achaia. For from you sounded out the
worde of the Lorde/not in Macedonia and in
Achaia only: but youre fayth also which ye ha-
ue vnto God/ spred her selfe abroade in all
quarters/ so greatly that it nedeth not vs to
speake eny thinge at all. For they them selues
shewe of you what maner of entrynge in we
had vnto you & how ye tourned to God from
ymages/ for to serue the lyuinge and true God/
& for to loke for his sonne from heauen/ whom
he rayled from deeth: I mean Jesus which
deliuereth vs from wrath to come.

The .ij. Chapter.

For ye youre selues knowe brethren of
1 Foure entraunce in vnto you/ how that
it was not in vayne: but euen after
that we had suffered before and were
shamfully entreated at Philippos (as ye well
knowe) then were we bolde in oure God to
speake vnto you the Gospell of God/with mo
che striuynge. Oure exhortacion was not to
bringe you to errour/ nor yet to vnclennes/
nether was it with gyle: but as we were alo-
wed of God/that the Gospell shuld be commit
ted vnto vs: euen so we speake/not as though
we entended to please men/ but God/ which
tryeth oure hertes.

Nether was oure conuersacion at eny tyme
5 with flatterynge wordes/ as ye well knowe
nether in cloked couetousnes/ God is recor-
de: nether sought we prayse of men/ nether of
you/ nor yet of eny other/ when we myght ha-
ue bene chargeable/ as the Apostles of Christ
but we were tender amonge you/ euen as a
norse cherisheth her children/ so was oure

affection towarde you/ oure good will was to haue dealte vnto you/not the Gospell of God only: but also oure awne soules/because ye were deare vnto vs.

A sure token of a true apostle.

Actu. xx. i. Cor. iii. ii. Thes. iii.

¶ Ye remember brethren oure labour/ and trauayle. For we laboured daye and nyght because we wolde not begreueous vnto eny of you / and preached vnto you the Gospell of God. Ye are witnesses /and so is God/how holyly and iustly and vnblameable we behaued oure selues amonge you that beleue: as ye knowe how that we exhorted and comforted and besought euery one of you/as a father his chyldren / that ye wolde walke worthy of God/ which hath called you vnto his kyngdome and glory.

For this cause thanke we God with out ceasynge/because that when ye receaued of vs the worde wherwith God was preached/ ye receaued it not as the worde of man: but euen as it was in dede / the worde of God / which worketh in you that beleue. ¶ For ye brethren became followers of the congregacions of God which in Iewry are in Christ Iesu: for ye haue suffered lyke thinges of youre kynsmen / as we oure selues haue suffered of the Iewes. Which as they killed the Lorde Iesus & their awne Prophetes/euen so haue they persecuted vs/and God they please not/and are contrary to all men and forbyd vs to preache vnto the Gentyls/ that they myght be saued/ to fulfill their synnes all waye. For the wrath of God is come on them/euen to the vtmost.

For as moch brethren as we are kept from you for a season / as concernynge the bodyly presence/but not in the herte / we enforced the more to se you personally with great desyre. And therfore we wolde haue come vnto you/ I paul once and agayne: but Satan withstode vs.

vs. For what is oure hope or ioye / or croune of reioylynge? are not ye it in the presence of oure Lorde Jesus Christ at his commynge? yes ye are oure glory and ioye.

¶ The. iij. Chapter.

Wherfore sence we coulde no lenger forbeare/it pleased vs to remayne at Athens alone / and sent Timotheus oure brother and minister of God / and oure labourer felowe in the Gospell of Christ / to stablysshe you and to comforte you ouer youre fayth/that no man shulde be moued in these afflictions. For ye youre selues knowe that we are euen apoynted there vnto. For verely when I was with you/ I tolde you before that we shulde suffre tribulacion/euen as it came to passe/and as ye knowe. For this cause when I coulde no lenger forbeare/I sent/ that I myght haue knowledge of youre fayth/ lest haply the tempter had tempted you/ & that oure labour had bene bestowed in vayne. Actu. xvii.

But now lately when Timotheus came from you vnto vs/ and declared to vs youre fayth and youre loue and how that ye haue good remembraunce of vs all wayes/ desyringe to se vs as we desyre to se you. Therfore brethren we had consolacion in you/in all oure aduersite and necessite / through youre fayth. For now are we alyue/ yf ye stonde stedfast in the Lorde. For what thankes can we recompence to God agayne for you/ouer all the ioye that we ioye for youre sakes before oure God whyle we/ nyght & daye praye exceedingly that we myght se you presently/and myght fulfill that which is lackynge in youre fayth.

God him selfe oure father/and oure Lorde Jesus Christ gyde oure iorney vnto you: and the Lorde increase you and make you flowe ouer in loue one towardes nother/and towar

de all men/euen as we do towarde you/to make youre hertes ſtable and vnblameable/in holynes before God oure father/at the commyng of oure Lorde Jeſus Chriſt/ with all his ſayntes.

¶ The. iiij. Chapter. ✠

FUrthermore we beſeche you brethren/ and exhorte you in the Lorde Jeſus/ that ye increace more and more/euen as ye haue receaued of vs/how ye ought to walke and to pleaſe God. Ye remember what commaundmentes we gaue you in oure Lorde Jeſu Chriſt. For this is the will of God/ euen that ye ſhuld be holy/and that ye ſhuld abſtayne from fornicacio/that euery one of you ſhuld knowe how to kepe his veſſell in holynes and honoure/and not in the luſt of cōcupiſcence/as do the hethen which knowe not God/ that no man go to farre and defraude his brother in bargaynynge: becauſe the Lorde is a venger of all ſuche thinges/as we tolde you before tyme and teſtified. For God hath not called vs vnto vnclennes: but vnto holynes. He therfore that deſpyſeth/deſpyſeth not man/but God/which hath ſent his holy ſpyrite amonge you. ✠

But as touchynge brotherly loue/ ye nede not that I wryte vnto you. For ye are taught of God to loue on another. Ye and that thinge verely ye do vnto all the brethren which are throwout oute all Macedonia. We beſeche you brethren that ye encreace more and more/ that ye ſtudye to be quyet/and to medle with youre awne buſynes/ and to worke with youre awne hondes/ as we commaunded you: that ye maye behaue youre ſelues honeſtly towarde them that are with out/and that nothinge be lackynge vnto you.

✠ I wolde not brethren haue you ignorant concernynge them which are fallen aſlepe/that ye ſorow

Rom. xii. Ephe. 5. a

Joh. xiii. d. and. xv. b 1. Joh. ii. b 1. Joh. iiii. b

A goodly reſon for monkes & ydle freers.

Reſurrectiō

ye sorowe not as other do which haue no hope. For yf we beleue that Jesus dyed and rose agayne: euen so the∣ also which slepe by Jesus will God bringe agayne with him. And this saye we vnto you in the worde of the Lorde/ that we which lyue and are remaynynge in the commynge of the Lorde/ shall not come yerre they which slepe. For the Lorde him selfe shall descende from heauen with a showte and the voyce of the archangel and trompe of God. And the deed in Christe shall aryse fyrst: then shall we which lyue and remayne/ be caught vp with them also in the cloudes/ to mete the Lorde in the ayer. And so shall we euer be with the Lorde. Wherfore comforte youre selues one another with these wordes. ✠ i. Cor. xv. v.

¶ The. v. Chapter.

OF the tymes and seasons brethren ye haue no nede that I wryte vnto you: For ye youre selues knowe parfectly/ that the daye of the Lorde shall come euen as a theefe in the nyght. When they shall saye peace and no daunger then commeth on them sodden destruccion/ as the trauaylynge of a woman with chylde/ and they shall not scape. But ye brethren are not in darknes/ that that daye shuld come on you as it were a theefe. ✠ Ye are all the chyldren of lyght/ and the chyldren of the daye. We are not of the nyght nether of darknes. ii. Petri. iii. Apoc. iii. a and. xvi.

Therfore let vs not slepe as do other: but let vs watch and be sober. For they that slepe slepe in the nyght: and they that be dronchen/ are dronchen in the nyght. But let vs which are of the daye/ be sober armed with the brest plate of fayth and loue/ and with hope of saluacion as an helmet. For God hath not apoynted vs vnto wrath: but to obtayne saluacion by the meanes of oure lorde Jesu Christ which Esai. lix. e Ephes. vi. Fayth is the brest plate and hope is the helmet.

dyed for vs: that whether we wake or slepe/ we shuld lyue to geder with him.

Wherfore comforte youre selues to geder/ and edifie one another/ euen as ye do. ✠

We beseche you brethren/ that ye knowe them which laboure amonge you and haue the ouersyght of you in the Lorde and geue you exhortacion/ that ye haue them the more in loue/ for their workes sake/ and be at peace with them: ✠ We desyre you brethren warne them that are vnruly/ comforte the feble mynded/ for bere the weake/ haue continuall pacience towarde all men. ✠ See that none recompence euyll for euyll vnto eny man: but euer folowe that which is good/ both amonge youre selues/ and to all men. Reioyce euer. Praye continually. In all thinges geue thankes. For this is the will of God in Christ Jesu towarde you.

Quenche not the ✠spyrete. Despyse not prophesyinge. Examen all thinges/ and kepe that which is good. Abstayne from all suspicious thinges. The very God of peace sanctifie you throughout. And I praye God that youre whole spyrete/ soule and body/ be kept fautlesse vnto the commynge of oure Lorde Jesus Christ. ✠ Faythfull is he which called you: which will also do it. Brethren/ praye for vs. Grete all the brethren with an holy kysse. I charge you in the Lorde/ that this pistle be reed vnto all the holy brethren. The grace of the Lorde Jesus Christ be with you: Amen.

✠ The spirite wherby we beleue in Christ and consent to the lawe is quenched ayayne with euell conuersacion and lewde communicacion

Examyn all maner of learninge.

1. Cor. i. 8.

¶ The fyrst pistle vnto the Thessalonyans sent from Athens.

☞ The Prologe to the seconde epistle of S. Paul to the Tessalonyans.



Cause in the fore pistle he had say de that the last daye shulde come so denly/ the Thessalonians thought that it shulde haue come shortlye. wherfore in this pistle he declareth him selfe.

And in the fyrst Chapter he com forteth them with euerlastinge re ward of their fayth and pacience in sofferinge for the gospell/ & with the punisshement of their euerlastinge payne.

In the seconde he sheweth that the last daye shulde not come/ tyll there were fyrst a departinge (as some men thynke) frō vnder the obedience of the Empero ur of Rome/ and that Antichrist shuld set him selfe in the same place as God: and deceaue the vnthankfull worlde with false doctrine/ & with false and lyenge myracles wrought he by the working of Satan/ vntyll Christ shuld come and slee him with his glorious cōminge and spirituall preachinge of the worde of God.

In the thyrde he geueth them exhortaciō & warneth them to rebuke the ydle/ that wolde not laboure with their hondes/ and auoye their companye/ yf they wol de not mende.

¶ The seconde epistle of S. Paul the Apostle vnto the Tessalonyans.

¶ The fyrst Chapter.



Aul/ Syluanus and Ti motheus.

Vnto the congregacion of the Tessalonyans which are in God oure father/ & in the Lorde Jesus Christ.

Grace be with you & peace from God oure father/ & from the Lorde Je sus Christ.

We are bounde to thāke God all wayes for you brethren/as it is mete/because that your fayth groweth exceedingly/and euery one of you lwymmeth in loue towarde another betwene youre selues/so that we oure selues reioyce of you in the congregacios of God/ouer youre patience and fayth in all youre persecucions & tribulacions that ye suffre/ which is a token* of the ryghtewes iudgemēt of God/ that ye are counted worthy of the kyngdome of God/for which ye also suffre. It is verely a righteous thinge with God to recōpence tribulacio to them that trouble you: and to you which are troubled/rest with vs when the lorde Iesus shall shewe him selfe from heauen with his myghty angels/in flamynge fyre/ rendringe vengeaunce vnto them that knowe not God/and to them that obeye not vnto the gospell of oure Lorde Iesus Christ/which shalbe punished with euerlastynge damnacion/from the presence of the Lorde/& from the glory of his power/when he shall come to be glorified in his sayntes/& to be made marueilous in all them that beleue: because oure testimonye that we had to you/was beleued euē the same daye that we preached it. wherfore we praye all wayes for you that oure god make you worthy of the callinge/and fulfill all delectacion of goodnes and the worke of fayth/with power: that the name of oure Lorde Iesus Christ maye be glorified in you/and ye in him/thorow the grace of oure God/and of the Lorde Iesus Christ.

* Tribulacion is a token of saluacio

¶ The.ij. Chapter.

We beseche you brethren by the commynge of oure Lorde Iesu Christ/& in that we shall assemble vnto him/ that ye be not lightly moued from your mynde & be not troubled/nether by spirite/ nether

nether by wordes/nor yet by letter which shulde seme to come frō vs/as though the daye of Christ were at honde. Let no mā deceaue you by eny meanes/for the Lorde cōmeth not/ except ther come a departinge fyrst/ and that that synfull man be opened/the sonne of perdicion which is an aduersarie/and is exalted aboue all that is called God/ or that is worshypped: so that he shall sit as God in the temple of God/and shew him selfe as God. Ephesi. 5. b. Antichrist.

Remember ye not/ that when I was yet with you/I tolde you these thinges? And nowe ye knowe what withholdeth: euen that he might be vttered at his his tyme. (For the mistery of the iniquite doeth all readie worke: tyll he which now onlye letteth/ be take out of the waye.) And then shall that wicked be vttered/whō the Lorde shall consume with the spyrete of his mouth/and shall destroye it with the aperaunce of his comminge. Even him whose comminge is by the workinge of Satan/with all *lyinge power/signes and wonders: and in all deceauablenes of vnrighteweines/ amonge them that perysshe: because they receaued not the (loue) of the truth/that they myght haue bene saued. And therfore God shall sende them stronge delusion/ that they shulde beleue lyes: that all they myght be damned which beleued not the trueth/but had pleasure in vnrighteweines. Esai. 11. a *Lyenge myracles because they testifie a false fayth. (where no loue) is to the truthe/ on them do the godlet slype false prophetes to deceaue them.

But we are bōnde to geue thankes alwaye to God for you brethren beloued of the Lorde/for because that God hath from the beginninge chosen you to saluacion/thorow sanctifyinge of the spyrete/ and thorowe beleuinge the trueth: wherunto he called you by oure gospell/to obtayne the glorye that commeth of oure Lorde Jesu Christ.

Therfore brethren stonde fast/ & kepe the ordi-

ordinaunces which ye haue learned: whether it were by oure preachinge or by epistle. Oure Lorde Jesu Christ him selfe/and God oure father which hath loued vs/ & hath geuen vs euerlastinge consolacion and good hope thorow grace/comforte youre hertes/& stablisshe you in all doctrine & good doynge.

The.iii. Chapter.

FUrthermore brethre praye for vs/that the worde of God maye haue free passage and be glorified/as it is with you: & that we maye be delyuered from vnreasonable and euyll men. For all men haue not fayth: but the Lorde is faythfull/which shall stablysshe you/and kepe you from euyll. we haue confidence thorow the Lorde to you warde/that ye both do/ & will do/ that which we commaunde you. And the Lorde gyde youre hertes to the loue of God & pacience of Christ.

We requyre you brethren in the name of oure Lorde Jesu Christ/that ye withdrawe youre selues from euery brother that walketh inordinatly/ & not after the institucio which ye receaued of vs. Ye youre selues knowe how ye ought to folowe vs. For we behaued not oure selues inordinatly amonge you. Nether toke we breed of eny man for nought: but wrought with laboure & trauayle nyght & daye/ because we wolde not be greuous to eny of you: not but that we had auctorite: but to make oure selues an ensample vnto you/ to folowe vs. For when we were with you/ this we warned you of/that yf ther were eny which wold not worke/that the same shulde not eate.

We haue heare re saye no doute that ther are some which walke amonge you inordinatly/ & worke not at all/ but are busybodyes. Them that are soche/we commaunde & exhorte by oure Lorde Jesu Christ/ that they worke with quyet-

quyetnes/and eate their awne breed. Brethre
be not wery in well doynge. If eny man obey
not oure sayinges/sende vs worde of him by
a letter: & haue no companie with him/ that
he maye be ashamed. And coũt him not as an
enemy: but warne him as a brother.

The very Lorde of peace geue you peace all
wayes/by all meanes. The Lorde be with you
all. The salutacion of me Paul/ with myne
awne honde. This is the token in all pistles.
So I write. The grace of oure Lorde Jesus
Christ be with you all. Amen.

¶ Sent from Athens.

¶ The Prologe Vpon the fyrst epistle of S. Paul vnto Timothe.

THis epistle writeth S. Paul to be
an ensample vnto all Byssh̃ops/
what they shuld teache/ & how they
shuld gouerne the congregacion of
Christ in all degrees/that it shulde
be no nede to gouerne Christes floc
ke with th doctrine of their awne
good meaninges.

In the fyrst Chapter he commaun
deth that the Byssh̃ope shall maynteme the ryght faith
and lowe/& resist false preachers which make the lawe
& workes equall with Christ and his gospell. And he ma
keth a shorte conclusion of all Christen learning/wher
to the lawe serueth/and what the ende therof is/ also
what the gospell is/& setteth him selfe for a comfortable
ensample vnto all synners and troubled consciences.

In the seconde he commaundeth to praye for all de-
grees/and chargeth that the women shall not preache
ner were costlye apparell/ but to be obedient vnto
the men.

In the thyrde he describeth/what maner persons the
Byssh̃ope or Preste & their wyues shulde be/& also the
Deacons & their wyues: & commendeth it/ yf any man
desyer to be a Byssh̃ope after that maner.

In the fourth he prophisieth & sheweth before of the
false Byssh̃opes and spirituall officers that shuld arise
amons

amonge the Christen people/ and be/ do ꝑ preache cleane contrary to the fore described ensample/ ꝑ shuld departe from the fayth in Christ/ and fo3yd to mary ꝑ so eatt certe n meates/ teachinge to put trust therin/ bothe of iustifyinge and forgeuenes of synnes/ and also of deseruinge of eternall lyfe.

In the fyueth he teacheth how a Bysshope shulde bse him selfe towarde younge and olde/ ꝑ concerninge widowes what is to be done/ and which shulde be founde of the commen cost: and teacheth also how men shulde honoure the herteous Bysshopes and Prestes/ ꝑ how to rebuke the euyll.

In the syxte he exhorteth the Bysshope to cleaue to the gospell of Christ and true doctrine/ and to auoyde bayne questions and superfluous disputinges which gender stryfe and quenche the truthe/ and by which also the false Prophetes get them auctorite and sche to satisfie their insaciable courtousnes.

The fyrst epistle of sayncte Paul vnto Timothe.

The fyrst Chapter.

PAul an Apostle of Jesus Christ/ by the commaundement of God oure sauioure/ ꝑ Lorde Jesus Christ/ which is oure hope.

Hope.

Acts. 28.

Vnto Timothe his naturall sonne in the fayth.

Grace/ mercy ꝑ peace from God oure father and Lorde Jesus Christ oure Lorde.

As I

As I besought the to abyde styll in Ephesus when I departed into Macedonia / euen so do / that thou commaunde some that they teache no nother wyse: nether geue hede to fables and genealogies which are endlesse / and dyrede doutes moare then godlye edyfyinge which is by fayth: for the ende of the cōmaundement is ✱loue that commeth of a pure herte and of a good conscience / and of fayth vnfayned: from the which thinges some haue erred / and haue turned vnto vayne iangelinge / because they wolde be doctours in the scripture / and yet vnderstonde not what they speake / nether wherof they affirme.

✱ Loue is the ende of the commaundement & must interpret it.

✱ we knowe that the lawe is good / yf a man vse it lawfully / vnderstōdinge this / how that the lawe is not geuen vnto a righteous man / but vnto the vnrighteous & disobediēt to the vngodly & to synners / to vnholy and vncleā / to murtherers of fathers & murtherers of mothers / to manslears and whoremongers: to thē that defile them selues with mankynde: to menstealers: to lyars and to periured / and so forth yf ther be eny other thinge that is contrary to holsome doctrine / accordinge to the gospell of the glory of the blessed God / which gospell is committed vnto me.

Rom. vii.

And I thanke Christ Jesus oure Lorde which hath made me stronge: for he counted me true / & put me in office / when before I was a blasphemar / & a persecuter / & a tyraunt. But I obtayned mercy / because I dyd it ignoraūt ly thorow vnbeleue. Neuerthelater the grace of oure Lorde was moare aboundaunt with fayth and loue which is in Christ Jesu. ✱

✱ This is a true sayinge & by all meanes worthy to be receaued / that Christ Jesus came into the worlde to saue synners / of whom I am chefe. Not withstondinge for this cause was

The grounde of the fayth.

was mercy geuen vnto me/ that Jesus Christ
Math.ix.B. Marke.ii.c. shulde fyrst shewe on me all longe pacience/
vnto the ensample of them which shall in tyme to come beleue on him vnto eternall lyfe.
Paul is an ensample that none dispeare tho̅ repens
So then vnto God/ kinge euerlastinge/ immortall/ inuisible/ and wyse only/ be honoure and prayse for euer and euer. Amen.

This commaundement commit I vnto the sonne Timotheus/ accordinge to the prophecies which in tyme past were prophisied of the/ that thou in the shuldest fyght a good fyght/ hauinge fayth and good conscience which some haue put awaye from them/ & as concerninge fayth haue made shypwracke. Of whose nombre is Himeneus and Alexander which I haue deliuered vnto Satan/ that they myght be taught not to blaspheme.

Himeneus. Alexãder.

¶ The.ij.Chapter ✠

I Exhorte therfore/ that aboue all thinges/ prayers/ supplicacions/ intercessions and geuinge of thankes be had for all men: for kynges/ and for all that are in
I will ge. that is will haue the gospell preached to all men with out exceptiõ and offereth to all men repentaunce & will haue all men prayed for.
(Christ) is the onlye mediatour
Prayer
auctoryte/ that we maye liue a quyet & a peasable life/ in all godlines and honestie. For that is good and accepted in the syght of God our sauiour/ which will haue all men saued/ & to come vnto the knowledge of the trueth. For ther is one God/ and one (mediator) betwene God and man/ which is the man Christ Jesus/ which gaue him selfe a raunsome for all me̅/ that it shuld be testified at his tyme/ wher vnto I am ordayned a preacher & an Apostle: I tell the trueth in Christ & lye not being the teacher of the gentyls in fayth and veritie.

Wemen.

I will therfore that the men prayse euery where/ lyftynge vp pure hondes without wrath/ or dowtinge. Lykewyse also the wemen that they araye the selues in comlye apparell with shamfastnes & discrete behaueour/ not with

with dropded heare/other golde/ or pearles/ or roskly arraye: but with suche as becommeth wemē that profesſe the worshippinge of God thorow good workes. Let the woman learne in ſilence with all ſubiection. I ſuffre not a woman to teache/ nether to haue auctorite ouer the man: but for to be in ſilence. For Adā was fyrſt formed/and then Eue. Also Adam was not deceaued/but the woman was deceaued/and was in tranſgreſſion. Not withſtondinge thorow bearinge of chyldren they ſhalbe ſaued/ ſo they continue in fayth/ loue and holynes with diſcretion. 1 Pet. iii. & 1 Tim. ii.

¶ The. iii. Chapter.

THis is a true ſayinge: If a man couet the office of a Byſſhope he deſyreth a good worke. Yet a Byſſhope muſt be fautleſſe/the huſband of one wyfe/ſober/diſcrete/honeſtly apparelled/harberous/ apt to teache/not dronckē/no fyghter/ not geuen to filthy lucre: but gentle/abhorringe fightinge/ abhorringe couetouſnes/ & one that ruleth his awne houſſe honeſtly/ hauinge chyldren vnder obedience with all honeſte. For yf a mā cannot rule his awne houſſe/ how ſhall he care for the congregacion of God. He maye not be a yonge ſcoler/leſt he ſwell and faule into the iudgement of the euyll ſpeaker. He muſt alſo be well reported of amonge them which are without/leſt he fall into rebuke and ſnare of the euyll ſpeaker. A biſſhop or an ouer ſeer what he ought to be.

Lykwyſe muſt the Deacons be honeſt/not double tonged/not geuē vnto moche drinkinge/nether vnto filthy lucre: but hauinge the miſtery of the fayth in pure conſcience. And let them fyrſt be proued/ and then let them miniſter/yf they be founde fautleſſe. Deacones.

Euen ſo muſt their wyues be honeſt/ not euyll ſpeakers: but ſober and faythfull in all

thinges. Let the Deacons be the husbandes of one wyfe/and suche as rule their chyldren well/ and their awne housholdes. For they that minister well/ get them selues good degre and greate libertie in the fayth/ which is in Christ Jesu.

The wyues of the prestes & deacones.

These thinges write I vnto the/ trustinge to come shortly vnto the: but and yf I tarie longe/that then thou mayst yet haue knowledge how thou oughtest to behaue thy selfe in the house of God/ which is the congregacion of the liuinge God/the pillar and grounde of trueth. And without naye great is that mistery of godlines: God was shewed in the flesshe/was iustified in the *spyrete/was sene of angels/was preached vnto the gentyls/was beleued on in erth and receaued vp in glory.

*In the spyrete or by the spyrete: the spyrete bare recorde to him & to his doctryne.

¶ The.iiij. Chapter.

ii.Timo iii. ii.Petr.iii Jude.ii.f.

The spyrete speaketh euydently that in the later tymes some shall departe from the fayth/& shall geue hede vnto spyretes of errour/& vnclene doctrine of them which speake false thorow ypocrisye and haue their consciences marked with an hote yron/ forbiddinge to mary/and commaundinge to abstayne from meates which God hath created to be receaued with geuinge thankes/ of them which beleue and knowe the trueth. For all the creatures of God are good and nothinge to be refused/ yf it be receaued with thankesgeuinge. For it is sanctified by the worde of God and prayer. If thou shalte put the brethren in remembraunce of these thinges/thou shalt be a good minister of Jesu Christ/ which hast bene norysshed vp in the wordes of the fayth and good doctrine/ which doctrine thou hast continually followed. But cast awaye vngostly and olde wyues fables.

Note yeron

.f. Timo.iii. Titus.iiii.t.

Exercyse

Exercyse thy selfe vnto godlynes. For bodely exercise profiteth lytell: but godlines is good vnto all thinges/as a thinge which hath promyses of the lyfe that is now/& of the lyfe to come. This is a sure sayinge/& of all parties worthy to be receaued. For therfore we labour & suffre rebuke/because we beleue in the lyuinge God which is the sauioure of all men: but specially of those that beleue. Suche thinges commaunde & teache. Let no man despyse thy youth: but be vnto them that beleue/ an ensample/in worde/in conuersacion/in loue/ in spyrite/in fayth and in purenes.

Till I come/geue attendaunce to readinge/ to exhortacion and to doctryne. Despyse not that gyfte that is in the/which was geuē the thorow prophesie & with the layinge on of the hondes of an elder. These thinges exercise/ & geue thy selfe vnto them/that it maye be sene how thou proffetest in all thinges. Take hede vnto thy selfe and vnto learninge/ and continue therin. For yf thou shalt so do/thou shalt saue thy selfe and them that heare the.

How a bysshope or preste shuld behaue himselfe in rebukinge.

The .v. Chapter.

Rebuke not an elder: but exhorte him as a father & the yonger men as brethren/the elder wemen as mothers/ the yonger as systers/with all purenes. Honoure wyddowes which are true wyddowes. Yf eny wyddowe haue childre or nenes/let the learne fyrst to rule their awne houses godly & to recōpense their elders. For that is good & acceptable before God. She that is a very wyddowe and frendlesse/ putteth her trust in God/and continueth in supplicacion and prayer nyght and daye. But she that lyueth in pleasure/is deed euen yet alyue. And these thinges commaunde/that they maye be without faute. Yf ther be eny that prouideth

widowes.

not for his awne and namely for them of his
housholde/ the same denyeth the fayth / and
is worsse then an infidell.

Let no wyddowe be chosen vnder threscore
yere olde/and soche a one as was the wyfe of
one man/and well reported of in good wor-
kes: yf she haue norissched chyldren / yf she ha-
ue bene liberall to straungers/yf she haue wes-
shed the saynctes fete / yf she haue ministred
vnto them which were in aduersitie/ yf she we
re continually gene vnto all maner good wo-
kes. The yonger wyddowes refuse. For when
they haue begone to were wantone / to the
dishonoure of Christ / then will they mary/
hauinge damnacio/ because they haue broke
their fyrst fayth. And also they learne to go
from house to house ydle ye not ydle only/
but also tryflinge and busybodyes/ speakin-
ge thinges which are not comly.

I will therfore that the yonger were mary
and beare chyldre/ and gyde the house/ that
ye gene none occasion to the aduersary to speake
euyll. For many of them are all redy turned
bake/ that are gone after Satan. And yf eny man
or woman that beleueth haue widdowes/let
them minister vnto them/ that let not the congre
gacion be charged: that ye maye haue sufficient
for them that are wyddowes in dede.

The elders that rule well/ are worthy of
double honoure/most specially they which la
boure in the worde and in teaching. For the scrip
ture sayth: thou shalt not mouseli the mouth
of the ore that treadeth out the corne. And the
labourer is worthy of his rewarde. Agaynst
an elder receaue none accusacion: but vnder
two or thre witnesses. Them that synne/ re-
buke openly/that other maye feare.

I testifie before God and the Lorde Jesus
Christ and the electe angels / that thou obserue
these

dowes.

what sort
ers be vsed
mongest
or yf god
be therby di
shonoured /
ought not
be broken.

Deut. xvii.
i. Corin. ix. a
Mathe. x. b.
Luke. x. b.

these thinges with out hasty iudgemēt/ & do nothinge partially. Laye hondes sodenly on no man nether be partaker of other mens synnes: kepe thy selfe pure. Drincke no lenger water/ but vse a lytell wyne for thy stommakes sake and thyne often diseases.

Some mēnes synnes are opē before honde & go before vnto iudgemēt: some mennes synnes folowe after. Lykwise also good workes are manifest before hōde & they that are other wyse/ cānot be hyd. ¶ The. vj. Chapter.

A LEt as many seruātes as are vnder the yoke/ coūte their masters worthy of all honour/ that the name of God and his doctryne be not euyll spoken of. Se that they which haue beleuinge masters / despyse them not because they are brethrē: but so moche the rather do seruice/ for as moche as they are beleuinge & beloued & partakers of the benefite. Seruātes

These thinges teache & exhorte. Yf eny mā teache other wyse/ and is not contēt with the wholsome wordes of oure Lorde Jesu Christ/ & with the doctrine of godlynes / he is pufte vp & knoweth nothinge: but wasteth his brayns about questions & stryfe of wordes wher of springe enuye/ stryfe/ raylinges/ euyll surmisinges & vayne disputaciōs of mē with corrupte myndes & destitute of the trueth/ which thinke that lucre is godlynes. From soche seperate thy selfe. Godlynes is greate riches / yf a man be content with that he hath. For we brought nothinge into the worlde/ & it is a playne case that we can cary nothinge out. B Job.i.d. Eccles.5.c

When we haue fode & raymēt/ let vs therwith be contēt. They that wilbe ryche/ faule into temptacion & snares/ and into many folysshe & noysome lustes/ which drounde men in perdicion & destrucciō. For couetousnes is the rote of all euyll/ which whill some lusted

Couetous-
nes.

That we
ar a lawfull
ge myght
nfesse and
professe
penlye the
fayth & lyfe
of a Christ-
en man.

Apo.xvii.
and.xix.c

Joh.i.b
i.Joh.i.c

Ryche.

Joh.i.B.

after/they erred from the fayth/and tangled them selues with many sorowes. But thou which arte the mā of God/flye soche thinges. Folowe righteousnes/godlines/loue/pacience and meknes. Fight the good fight of fayth. Laye honde on eternall lyfe/whereunto thou arte called/and hast professed a good profession before many witnesses.

I geue the charge in the sight of god/which quickneth all thinges/& before Jesu Christ which vnder Pōcius Pylate witnessed a good witnessinge/that thou kepe the commaundement/& be without spotte & vnrebukeable/vntyll the apperinge of oure lorde Jesus Christ/which apperinge (when the tyme is come) he shall shewe that is blessed and myghty only/kinge of kinges/and lorde of lordes/which only hath immortalite/and dwelleth in light that no man can attayne/whom neuer mā sawe/nether can se/vnto whom be honoure and ruler eu erlastinge. Amen.

Charge them that are ryche in this worlde/that they be not exedinge wyse/& that they trust not in the vncertayne ryches/but in the liuinge God/which geueth vs aboundantly all thinges to enioye them/and that they do good/& be riche in good workes/& redy to geue & distribute/layinge vp in store for them selues a good foundacion agaynst the tyme to come that they maye obtayne eternall lyfe.

O Timothe saue that which is geue the to kepe/& auoyde vngostly vanities of voyces & oppositiōs of science falsly so called/which sciēce whyll some professed/they haue erred as cō cerninge the fayth. Grace be with the. Amen.

Sent from Laodicea/which is the chefest cite of Phrigia Pacatiana.

☞ The Prologe to the seconde epistle of S. Paul vnto Timothe.

IN this epistle Paul exhorteth Timothe to go forwarde as he had begonne/ and to preache the gospell with all dilige̅ce/ as it nede was/ seinge many were fallen awaye/ and many false teachers were spronge vp all readie. wherfore a Bysshopes parte is/ euer to watche and to labboure in the gospell.

In the thyrde and fourth he sheweth before and that notablie/ of the ieopardous tyme towarde the ende of the worlde/ in which a false spirituall lyuinge shuld deceaue the hole worlde with outwarde ypocrisie and apparence of holynes/ vnder which all abominacio̅s shuld haue their free passage and course/ as we (alas) haue sene this prophesie of S. Paul fulfilled in oure spirituallie vnto the vttermost Jote.

The seconde epistle of S. Paul the Apostle vnto Timothe.

¶ The fyrst Chapter.

PAul an Apostle of Jesu Christ/ by the will of God to preache the promes of lyfe/ which lyfe is in Christ Jesu.

To Timothe his beloued sonne.

Grace/ mercy & peace/ from God the father/ & fro̅ Jesu Christ oure Lorde.

I thanke God/ whom I serue from myne elders with pure conscience/ that with out ceasinge I make mencion of the in my prayers nyght & daye/ desyringe to se the/ myndfull of thy teares: so that I am filled with ioye/ whe̅ I call to remembraunce the vnfayned fayth

that is in the/which dwelt fyrst in thy grāde mother Lois/and in thy mother Eunica: and am assure that it dwelleth in the also.

Roma.viii. Wherfore I warne the that thou stere vp the gyfte of God which is in the/by the puttinge on of my hondes. For God hath not geuen to vs the spyrete of feare/but of power/ & of loue/ & of sobrenes of mynde. Be not ashamed to testifie oure Lorde/ nether be ashamed of me/ which am bounde for his sake: but suffre thou aduersitie also with the gospell/ thorow the power of God/which saued vs/and called vs with an holy callinge/not accordinge to oure dedes/but accordinge to his awne purpose & grace/which grace was geuen thorowe Christ Jesu before the worlde was/but is now declared openly by the appearinge of oure sauioure Jesu Christ which hath put awaye deeth/ & hath brought lyfe & immortalite vnto lyght thorow the gospell/whereūto I am appointed/ a preacher and Apostle/ & a teacher of the gentyls: for the which cause I also suffre these thinges. Neuertheles I am not ashamed. For I knowe whom I haue beleued/ & am sure that he is able to kepe that which I haue committed to his kepinge/agaynst that daye.

Puttinge on of hādes.

Titu.iii.d.

Purpose & grace.

1.Tim.ii.b

Be thou haue the ensample of the holsome wordes which thou hearddest of me in fayth & loue which is in Jesu Christ. That good thinge which was cōmitted to thy kepinge/ kepe in the holy goost which dwelleth in vs. This thou knowest how that all they which are in Asia/ be turned from me. Of which sorte are Phigelos & Hermogenes. The lorde geue mercie vnto the houssle of Onesiphoros/ for he oft refreshed me/ & was not ashamed of my chayne: but when he was at Rome he sought me out very diligently/ and founde me. The Lorde graunt vnto him that he maye fynde

merrye with the Lorde at that daye. And in how many thinges he ministred vnto me at Ephesus thou knowest very well.

¶ The .ij. Chapter. ✠

THou therfore my sonne / be stronge in the grace that is in Christ Jesu. And what thinges thou hast hearde of me many bearynge witnes / the same deliuer to faythfull men / which are apte to teache other. Thou therfore suffre affliccio as a good soudier of Jesu Christ. No man that warreth / entangleth him selfe with worldely busynes / and that because he wolde please him that hath chosen him to be a soudier. And though a man stryue for a mastery / yet is he not crouned / except he stryue laufully. The husbandman that laboreth must fyrst receaue of the frutes. Consyder what I saye. The Lorde geue the vnderstondynge in all thinges. ✠

B Remember that Jesus Christ beynge of the sede of Dauid / rose agayne from deth accordynge to my Gospell / wherin I suffre trouble as an euyll doar / euen vnto bondes. But the worde of God was not bounde. Herefore I suffre all thinges / for the electes sakes / that they mygbt also obtayne that saluacion which is in Christ Jesu / with eternall glory. Electe.

It is a true sayinge / yf we be dead with him we also shall lyue with him. Yf we be patient / we shall also raygne with him. Yf we denye him / he also shall denye vs. Yf we beleue not / yet abydeth he faythfull. He cannot denye him selfe. Of these thinges put them in remembraunce / and testifie before the lorde / that they stryue not about wordes: which is to no profet / but to peruert the hearers. Cournaum tes.

Study to shewe thy selfe laudable vnto God a workman that needeth not to be a shamed / diuidynge the worde of trueth iustly. Angoss

lye and vayne voyces passe ouer. For they shall encreace vnto greater vngodlynes / and their wordes shall fret euen as doeth a cancre: of whose nombre is Hymeneos and Philetos / which as concernynge the trueth haue erred / sayinge that the resurreccion is past all redy / and do destroye the fayth of diuers persones.

Hymeneos Philetos

But the sure grounde of God remayneth / and hath this seale: the Lorde knoweth them that are his / and let euery man that calleth on the name of Christ / departe from iniquite. Not withstondynge in a greate housse are not only vesselles of golde and of siluer: but also of wood and of erthe / some for honoure / & some vnto dishonoure. But yf a man purge him selfe from suche felowes / he shalbe a vessell sanctified vnto honoure / mete for the Lorde / and prepared vnto all good workes.

Lustes of youth auoyde / and folowe ryghtwesnes / fayth / loue and peace / with them that call on the Lorde with pure herte. Folisshe and vnlearned questions put from the / remembrynge that they do but gendre stryfe. But the seruaunt of the Lorde must not stryue: but must be pesable vnto all men / and apte to teache / and one that can suffre the euyll in meknes / and can informe them that resist / yf that God at eny tyme will geue them repentaunce for to knowe the trueth: that they maye come to them selues agayne out of the snare of the deuyll / which are now taken of him at his will.

i.Tim.i.c Titu.iii.c.

¶ The.iij. Chapter.

This vnderstonde / that in the last dayes shall come parelous tymes. For the men shalbe louers of their awne selues / couetous / bostfers / proude / cursedspeakers / disobedient to father and mother / vnthankfull / vnholy / vnkynde / truebreakers / stubborn / falsaccusars / ryatours / fearce / despysers of them

i.Timo.iiii. ii.Pet.iii Jude.i.f.

them which are good / traytours/ heddy / hye mynded/gredy apon volupteoulnes moze then the louers of God / haupnge a* similitude of godly liupnge/but haue denyed the power ther of: and foche abhozre. Of this fozte are they which entre into houfles/and bzinge into bondage wymmen laden with fynne / which women are ledde of diuers luftes/euer learnynge and neuer able to come vnto the knowledge of the trueth.

*This was] prophefied of them that fhuld prefende holy nes.

As Jannes and Jambzes withftode Moſes/euen fo do thefe reſiſt the trueth/men they are of cozrupt myndes/and leawde as concernynge the fayth: but they fhall preuayle no lenger. Foz their madnes fhalbe vttered vnto all men as theirs was. But thou haft fene the experience of my doctryne/faſſion of lyuynge/ purpofe/fayth/longe ſufferynge/loue pacience/perſecutions / and afflictions which happened vnto me at Antioche/at Iconium and at Lyſtra: which perſecutions I ſuffered pacientlp. And from them all the Lozde deliuered me. Pe and all that will lyue godly in Chzift Jeſu/muſt ſuffre perſecutions. But the eupll men and diſceauers ſhall wexe wozſe and wozſe whyll they deceaue and are deceaued them ſelues.

Jannes. Jambzes. ¶Fol.bii.b.

Perſecucõ.

But continue thou in the thinges which thou haſt learned/which alſo were committed vnto the/ ſeynge thou knoweſt of whom thou haſt learned them * foz as moche alſo as thou haſt knowen holy ſcripture of a chylde/which is able to make the wyſe vnto ſaluacion thozowe the fayth which is in Chzift Jeſu. Foz all ſcripture geuen by inſpiracion of God/ is profitable to teache/ to improue / to amende and to inſtruct in zyghteoulnes / that the man of God maye be perfecte and prepared vnto all good wozkes.

ii.Pet.i.d

Scripture.

¶The.iiij.Chapter.

I teſtifie

I testifie therfore before God / and before the Lorde Jesu Christ/which shall iudge quicke and dead at his aperynge in his kyngdome/preache the worde/ be feruent/be it in season or out of season. Improue/rebuke / exhorte with all longe sufferynge and doctrine. For the tyme will come / when they will not suffer wholsome doctrine: but after their awne lustes shall they (whose eares ytche) gett them an heepe of teachers/ & shall turne their eares from the trueth / and shalbe geuen vnto fables. But watch thou in all thinges/ & suffre aduersities do to the worke of an Euangelist/fulfill thyne office vnto the vtmost.

They that haue no true fayth nere lust to lyue godlye seke euer new doctours.

For I am now redy to be offered / and the tyme of my departynge is at honde. I haue fought a good fyght / and haue fulfilled my course / and haue kept the fayth. From hence forth is layde vp for me a crowne of ryghteweines which the Lorde that is a ryghteous iudge shall geue me at that daye: not to me only but vnto all them that loue his comuynge. Make spede to come vnto me atonce.

Colo.iiii.

For Demas hath left me and loueth this present worlde /and is departed vnto Thessalonica. Crescens is gone to Galacia / and Titus vnto Dalmacea. Only Lucas is with me. Take Marke and bringe him with the/ for he is necessary vnto me/ for to minister. And Tychicus haue I sent to Ephesus. The cloke that I lefte at Troada with Carpus / when thou commest/bringe with the / and the bokes / but specially the parchement. Alexander the coppersmyth dyd me moche euyll the Lorde reward him accordynge to his dedes/of whom be thou ware also. For he withstode oure prechynge sore.

Luke the euangelist

At my fyrst answerynge no man assysted me/ but all forlore me. I praye God/ that it may

not be

wot be layde to their charges: ✠ not withstondynge the Lorde assysted me / and strengthed me / that by me the preachynge shuld be fulfilled to the vtmost / and that all the Gentyls shuld heare. And I was deliuered out of the mouth of the lyon. And the Lorde shall delyuer me from all euyll doynge / and shall kepe me vnto his heuenly kyngdome. To whom be prayse for euer and euer: Amen. ✠

Salute Prisca and Aquila and the housholde of Onesiphorus. Erastus abode at Lorinthum. Trophimos I lefte at Myletum sicke. Make spede to come before winter. Eubolus gretith the / & Pudes / and Linus / and Claudia / and all the brethren. The Lorde Jesus Christ be with thy spyrete. Grace be with you: Amen.

¶ The seconde epistle wrytten from Rome vnto Timothe / when Paul was presented the seconde tyme vp before Emperoure Nero.

☞ The Prologe vpon the Epistle of S. Paule to Titus.



This is a short epistle: wherin yet is contayned all that is nedefull for a Christen to knowe.

In the fyrst Chapter he sheweth what maner a man a byssshope or curat ought to be: that is to wyt / Vertuous and learned / to preache and defende the Gospell / and to confounde the doctrine of trustynge in workes and mennes tradicions which euer fyght agayn̄st the fayth and carye awaye the conscience captiue from the fredome that is in Christ / into the bondage of their awne ymaginacions and inuencions / as though tho thinges shuld make a man good in the syght of God which are to no profyt at all.

In the

In the seconde he teacheth all degrees / olde / younge / men / wemen / maisters / and seruauntes how to behaue them selues as they which Christ hath bought with his bloude / to be his proper or peculier people / to glorifie God with good workes.

In the thyrde he teacheth to honoure temporall rulers and to obeye them / and yet bringeth to Christ agayne and to the grace that he hath purchased for vs / that no man should thinke that the obedience of powers lawes / or anye other worke should iustifie vs before God. And last of all he chargeth to auoyde the companye of the stobourne and of the heretikes.

The epistle of sayncte Paul vnto Titus.

The fyrst Chapter.

PAul the seruaunt of God / & an Apostle of Jesu Christ / to preache the fayth of goddis electe / & the knowledge of that trueth / which is after godlynes vpon the hope of eternall lyfe / which lyfe God that cannot lye hath promised before the worlde beganne: but hath opened his worde at the tyme apoynted thorow preachynge / which preachynge is committed vnto me / by the commaundement of God oure sauioure. To Titus his naturall sonne in the commen fayth.

Grace mercye and peace from God the father and from the Lorde Jesu Christ oure sauioure.

For this cause left I the in Crete / that thou shuldest perfourme that which was lackynge / and shuldest ordeyne elders in euery cite as I apoyn

apoynted the. Yf eny be lauteleſſe/the huſban
de of one wyfe/ hauynge faythfull chyldren/ Elders wh
which are not ſclaundred of ryotes/ nether are ich Timothe
diſobedient. For a * biſſhoppe muſt be lauteleſſe/ us calleth e
as it be cõmeth the miniſter of God: not ſtub- uerſears.
borne/not angrye/no dronckarde/ no fyghter/ i. Tim. iii.
not geuen to filthy lucre: but herberous/ one * Byſſhopes
that loueth goodnes/ſobre mynded ryghteous and elders
holy/ temperat and ſuche as cleueth vnto the is all one &
true worde of doctryne/ that he maye be able an officer
to exhorte with wholſome learnynge/ and to choſen to go
improue them that ſaye agaynſt it. uerne the cõ
gregacion
¶ For ther are many diſobedient & talkers of in doctryne
vanite & diſceauers of myndes/namely they of & lyuinge.
the circumciſion/whoſe mouthes muſt be ſtop-
ped/ which peruert whole houſſes/teachynge
thinges which they ought not because of filthy
lucre. One beynge of them ſelues/which was
a poyet of their awne/ſayde: The Cretayns
are all wayes lyars/ euyll beaſtes/ & ſlowe be-
lyes. This wytnes is true/ wherfore rebuke
them ſharply that they maye be ſounde in the
fayth/ and not takynge hede to Jewes fables
and cõmaundmentes of men that turne from Rom. xiii.
the trueth. Vnto the pure/are all thinges pure:
but vnto them that are defiled and vnbeleuyn-
ge/is nothinge pure: but euen the very myndes
and conſciences of them are defiled. They con-
feſſe that they knowe God: but with the dedes
they denye him/and are abominable and diſo-
bedient/ and vnto all good workes diſcommen
dable.

¶ The. ij. Chapter.

But ſpeake thou that which becommeth Olde men.
wholſome learnynge. That the elder Olde we
men be ſober/honeſt/diſcrete/ſounde in men.
the fayth/in loue and in pacience. And the
elder wemen lykewyſe/ that they be in ſoche
rayment as be commeth holynes/not falſe accu
ſers/not geuen to moche drynckynge/but tea-
chers

Yonge wemen.

thers of honest thinges / to make the yonge wemen sobremynded / to loue their husbandes / to loue their chyldren / to be discrete / chast / huswyfely / good and obedient vnto their owne husbandes that the worde of God be not euyll spoken of. Yonge men lykewyse exhorte that they be sobre mynded.

Olde men.

In all thinges shewe thy selfe an ensample of good workes / with vncorrupt doctryne / with honestie / and with the wholsome worde which cannot be reproued / that he which withstondeth / maye be ashamed / hauynge nothinge in you that he maye dispraise. The seruauntes exhorte to be obedient vnto their owne maisters and to please in all thinges / not answeryng agayne / nether be pickers / but that they shewe all good faythfulnes / that they maye do worshippe to the doctryne of oure sauioure God in all thinges. ✠ For the grace of God / that bringeth saluacion vnto all men / hath appeered and teacheth vs that we shuld denye vngodlynes and worldly lustes / and that we shuld lyue sobre mynded / ryghtrously and godly in this present worlde / lokynge for that blessed hope and glorius apperenge of the myghty God / and of oure sauioure Iesu Christ which gaue him selfe for vs / to redeme vs from all vnryghtewesnes / and to pourge vs a peculiar people vnto him selfe / feruently geuen vnto good workes. These thinges speake / and exhorte / ✠ and rebuke / with all commaundynge. Se that no man despyse the.

Seruauntes

¶ The .iij. Chapter.

Warne them that they submitte them selues to rule and power / to obey the officers / that they be readye vnto all good workes / that they speake euyll of no man / that they be no fyghters / but lotest / shewynge all mekenes vnto all men. For we oure selues also were in tymes past / vnwyse

Officers must be obeyed.

disobe-

disobedient / deceaued / in daunger to lustes / and to diuers mäners of volupteousnes / lyuynge in malicyousnes and enuye / full of hate / hatynge one another.

✠ But after that the kyndnes and loue of oure saueoure God to mäwarde appered / not of the dedes of ryghteousnes which we wrought but of his mercye he saued vs / by the fountayne of the newe byrth / and with the renuynge of the holy goost / which he shed on vs abowndantly / thorow Jesus Christ oure saueoure / that we once iustified by his grace / shuld be heyres of eternall lyfe / thorowe hope. ✠ This is a true sayinge. ii. Timot. i. a

Mercie saueth.

Of these thinges I wolde thou shuldest certifie / that they which beleue God / myght be diligent to go forwarde in good workes. These thinges are good and profitable vnto men. Folisshe questions and genealogies / and dyaulynge and stryfe aboute the lawe / auoyde / for they are vnprofitable and superfluous. A man that is geuen to heresie / after the fyrst and the seconde admonicion / auoyde / remembringe that he that is sorche / is peruerted / and synneth euen damned by his awne iudgement. i. Timo. i. b. ii. Timo. ii. d.

When I shall sende Artemas vnto the / or Tychicus / be diligent to come to me vnto Nichopolis. For I haue determined ther to wynter. Bringe Zenas the lawyear and Apollos on their iorney diligently / that nothinge be lackynge vnto them. And let oures also learne to excell in good workes / as farforth as nede requyreth / that they be not vnfrutefull. All that are with me / salute the. Grete them that loue vs in the fayth. Grace be with you all. Amen.

¶ Written from Nychopolis a cite of Macedonia.

¶ The prologe to the epistle of S. Paul vnto Philemon.



N this pistle sayncte Paul sheweth a godlye ensample of Christen loue Herein we se how Paule taketh poore Onesymos vnto him and hym kethintercession for him vnto his master & helpeth him with all that he maye/ and behaueth him selfe none other wyse then as though he him selfe were the sayde Onesymos/which thinge yet he dothe not with power & auctorite/as he well myght haue done: but putteth of all auctorite and whatsoeuer he myght of ryght do/that Philemon myght do lyke wyse towarde Onesymos/& with great mekenes & wysdome teacheth Philemon to se his dutie in Christ Jesu.

The epistle of Saynct Paul vnto Philemon.



Aul the prysoner of Jesu Christ/& brother Timotheus Vnto Philemon the beloved/& oure helper/& to the beloued Appia/& to Archippus oure felowe soudier/and to the congregacion of thy houfle.

Grace be with you and peace/from God oure father/and from the Lorde Jesus Christ.

I thanke my God/ makynge mencion all wayes of the in my prayers/ when I heare of thy loue and fayth/ which thou hast towarde the Lorde Jesu/ and towarde all sayncte: so that the felifshippe that thou hast in the fayth is frutefull thorow knowledge of all good thinges/ which are in you by Jesus Christ. And we haue great ioye and consolacion ouer thy loue: For by the (brother) the sayncts hertes are comforted.

Wherfore

wherfore though I be bolde in christ to enioy
B ne the / that which becōmeth the: yet for loues
sake I rather beseche the/ though I be as I am
euen Paul aged/ and now in bondes for Iesu
Christes sake. I beseche the for my sonne One-
symus whom I begat in my bondes/ which in
tyme paſſed was to the vnprofitable: but now
profitable both to the and also to me whom
I haue sent home agayne. Thou therfore re-
ceaue him/ that is to saye myne awne bowels/
whom I wolde fayne haue retayned with me/
that in thy stede he myght haue ministred vnto
me in the bondes of the Gospell. Neuertheles-
se/ without thy mynde/ wolde I do nothinge/
C that the good which springeth of the/ shuld not
be as it were of necessitie/ but willyngly.

Haply he therfore departed for a season/ that
thou shuldest receaue him for euer/ not nowe
as a seruaunt: but aboue a seruaunt/ I meane a
brother beloued/ specially to me: but how mo-
che more vnto the/ both in the flesshe/ & also in
the Lorde? Yf thou count me a felowe/ receaue
him as my selfe. Yf he haue hurt the or oweth
the ought that laye to my charge. I Paul haue
written it with myne awne honde. I will recom
pence it. So that I do not saye to the/ howe
that thou owest vnto me euen thyne awne selfe.
Euen so brother/ let me enioye the in the Lorde.
Comforte my bowels in the Lorde. Trustynge
in thyne obedience/ I wrote vnto the/ knowyn
ge that thou wilt do more then I saye for. Wo
reouer prepare me lodgynge: for I trust thorow
D the helpe of youre prayers/ I shalbe geuen vnto
you. Ther salute the/ Epaphras my felowe pri
soner in Christ Iesu/ Marcus/ Aristarchus/ De
mas/ Lucas/ my helpers. The grace of oure
Lorde Iesu Christ be with youre spretes: Amē.

¶ Sent from Rome by Onesy-
mus a seruaunt.

l.q.

☞ A Prologe to the fyrst Epistle of Saynct Peter.

This epistle dyd S. Peter wryte to them that were cõuerted amonge the hethen and exhorterth them to stonde fast in the fayth/ to growe therin and to wexe perfect thorow all maner of sofferynge and also good workes.

In the fyrst he declareth the iustifyenge of fayth thorow Christes bloude/ & comforteth thẽ with the hope of the lyfe to come/ & sheweth that we haue not deserued it/ but that the Propheres prophisied it shuld be geuen vs/ & as Christ which redemed vs oute of synne and all vnclennes is holye/ so he exhorteth to leade an holye conuersaciõ: and because we be rychlye bought and made heyres of a ryche inheritaunce/ to take hede that we lose it not agayne thorow oure awne negligence.

In the.ii. Chap. he sheweth that Christ is the foundacion & hed corner stone/ wher on all are bylt thorow fayth/ whether it be Jewe or Gentyle/ and how that in Christ they are made Prestes/ to offre them selues to God (as Christ dyd him selfe) and to sle the lustes of the flesshe that fyght agaynst the soule. And fyrst he teacheth them in generall to obey the worldlye rulars/ and then in speciall he teacheth the seruauntes to obey their masters be they good or bad/ and to soffre wronge of them as Christ soffered wronge for vs

In the.iii. he teacheth the wyues to obeye their husbandes/ ye though they be vnbeleuers/ & to apparell thẽ selues godlye & as it be cõmeth holynes. And therto that the husbãdes soffre & beare the infirmite of their wyues & lyue accordynge to knowledge with thẽ. And then in generall he exhorteth them to be softe/ courteous/ pacient & frendlye one to another/ & to soffre for ryghteousnes after the ensampke of Christ.

In the.iiii. he exhorteth to sle synne & to tame the flesshe with sobrenes/ watchynge and prayer/ & to loue eche other/ & to knowe that all good gyftes are of God & euery man to helpe his neyboure with sothe as he hath receaued of God/ & fynallye not to wonder/ but to reioyce/ though they must soffre for Christes names sake/ seinge as they be partakers of his afflictions/ so shall they be partakers of his glorie to come.

In the.v. he teacheth the hyll hopes and prestes how they shuld lyue & fede Christes flocke/ & warneth vs of the deuell which on euery syde lyeth in wayte for vs.

The fyrst

Epistle of Saynct Peter the Apostle.

The fyrst Chapter.



PEeter an Apostle of Jesu Christ/ to them that dwell here and there as straungers thorow out Pontus/ Galacia/ Capadocia/ Asya/ and Bethynia/ elecde by the forknowledge of God the father thorow the sanctifyinge of the spyrite/ vnto obedience and sprinklynge of the bloud of Jesus Christ.

Here Peter (as other true apostles do) fyrst setteth forth the treasure of mercie which God hath bounde him selfe to gene vs for Christes sake and then oure dutie what we wilbe bounde to do agayne/ yf we wilbe partakers of the mercie.

Grace be with you and peace be multiplyed.

Blessed be God the father of oure Lorde Jesus Christ/ which thorow is aboundant mercye begat vs agayne vnto a lyuely hope/ by the resurrection of Jesus Christ from deeth/ to enioye an inheritaunce immortall and vndefiled/ and that perisheth not/ reserued in heuen for you/ which are kept by the power of God thorow fayth/ vnto saluacion/ which saluacion is prepared all redy to be shewed in the last tyme/ in the which tyme ye shall reioyce/ though now for a season (yf nede require) ye are in hevynes/ thorowe manifolde temptacions/ that youre fayth/ once tryed/ beinge moche more precious then golde that perisheth (though it be tryed with fyre) myghte be founde vnto lawde/ glory/ and honoure/ at the apperynge of Jesus

Christ: whom ye haue not sene and yet loue him/in whom euen now/though ye se him not/ yet beleue/and reioyce with ioye vnspeakable and glorious: receauynge the ende of youre fayth/the saluacion of youre soules.

Of which saluacion haue the Prophetes enquired & searched/which prophesied of the grace that shuld come vnto you/searchynge when or at what tyme of the spyrete of Christ which was in them/shuld signifie/which spyrete testified before/the passions that shuld come vnto Christ/and the glory that shuld folowe after: vnto which Prophetes it was declared/ that not vnto them selues/but vnto vs/they shuld minister the thinges which are now shewed vnto you of them which by the holy goost sent doune from heuen/haue preached vnto you the thinges which the angels desyre to beholde.

Oure dutie agayne.

Wherfore gyrde vp the loynes of youre myndes/be sober/ and trust perfectly on the grace that is brought vnto you/by the declarynge of Jesus Christ/as obedient chyldren/not facionynge youre selues vnto youre olde lustes of

Ignoraũce is cause of euell liuinge.

ignorancie: but as he which called you is holy/ euen so be ye holy in all maner of cõuersacion/ because it is written. Be ye holy/for I am holy

And yf so be that ye call on the father which with out respecte of person iudgeth accordynge to euery mannes * workes/se that ye passe the tyme of youre pilgremage in feare. † For as moche as ye know how that ye were not redemed with corruptible syluer and golde from youre vayne conuersacion which ye receaued by the tradicions of the fathers: but with the precious bloud of Christ as of a lambe vndefiled/and withouten spot/ which was ordeyned before the worlde was made: but was declared in the last tymes for youre sakes/which by his meanes haue beleued on God that rayssed

* By oure workes shall we be iudged: for as the inuisible fayth is/ soche are the workes by which the fayth is sene.

sed him from deeth / and gloryfied him / that youre fayth and hope myght be in God.

And for as moche as ye haue purified youre soules thorowe the spyrete / in obeyinge the trueth for to loue brotherly withouten faynynge / se that ye loue one another with a pure hert feruently: for ye are borne a newe / not of mortall seed / but of immortall / by the worde of God which lyueth and lasteth for euer. For all flesshe is as grasse / & all the glory of man is as the floure of grasse. The grasse widdereth / and the flower falleth awaye / but the worde of the Lorde endureth euer. ¶ And this is the worde which by the Gospell was preached amonge you. ¶ The. ij. Chapter.

i. Cor. vi. and. viii. d
i. Joh. i. d
Apoca. i.
we be purified frelye in beleuinge the truthe of Chryst / for to loue one another

Esai. xl. b. Apoca. xiiii. Jacob. i. b

WHerfore laye aside all malicyousnes and all gyle / and dissimulacion / and enuye and all backbytynge: and as newe borne babes / desyre that reasonable mylke / which is with out corrupcion / that ye maye growe therin. ¶ If so be that ye haue tasted how pleasaunt the lorde is / to whom ye come as vnto a lyuynge stone disalowed of men / but chosen of God and precious: and ye as lyuynge stones / are made a spyrytuall * houssse / and an holy presthode for to offer vp spyrytuall sacrifice / acceptable to God by Jesus Chryst.

* we be the churche: and the obedience of the harte is the spirituall sacrifice. Bodyly sacrifice must be offered to ourre neyboures for if thou offereste it to god / thou makest a bodylie ydole of him.

Wherfore it is contayned in the scripture: beholde I put in Syon an heed corner stone / electe and precious: and he that beleueth on him / shall not be a shamed. Unto you therfore which beleue / he is precious: but vnto them which beleue not / the stone which the bylders refused / the same is made the heed stone in the corner / and a stone to stomble at / and a rocke to offende them which stomble at the worde / & beleue not that wher on they were set. But ye are a chosyn generacion / a royall presthod / an holy nacion / and a peculiar people / that ye shuld

Esai. xxviii. Rom. ix. g.
Psal. cxviii. Matth. xxi. Actu. iiii. B. Esai. viii. c Exod. xix.

shewe the vertues of him that called you out
Osee.ii.d Rom.ix.e of darknes into his marueluous lyght/which in
tyme past were not a people/ yet are now the
people of God: which were not vnder mercye/
Gal.v.c Rom.a.xiii. but now haue obteyned mercye. ✠

✠ Derly beloued/ I beseche you as straun-
gers and pilgrems/ abstayne from fleshly lu-
stes/which fyght agaynst the soule/and se that
Rom.xiii. ye haue honest conuersacion amonge the Gen-
tyls/ that they which backbyte you as euyll
doars/maye se youre good workes and prayse
God in the daye of visitacion.

Obedyence to rulars. Submit youre selues vnto all manner ordi-
naunce of man for the lordes sake/ whether it
be vnto the kynge as vnto the cheke heed: other
vnto rulars/as vnto them that are sent of him/
for the punishment of euyll doars: but for the
laude of them that do well. For so is the will
of God/that ye put to sylence the ignorauncis
of the folysshe men: as fre/ and not as hauyn-
Roma.xii.c ge the libertie for a cloke of maliciousnes/ but
euen as the seruauntes of God. Honoure all
men. Loue brotherly felishippe. Feare God/
Seruaūtes. and honoure the kynge.

Seruauntes obey youre maisters with all fea
re/not only yf they be good & courteous: but al
Ephe.vi.a Coloss.iii.d. ii.Corin.vii so though they be frowarde. For it is thanke
worthye yf a man for conscience toward God
endure grefe/sufferynge wrongfully. For what
prayse is it/yf when ye be buffeted for youre
faultes/ye take it pacientlye? But and yf when
ye do well/ ye suffer wronge and take it pa-
cientlye/then is ther thanke with God.

Our cal ligne is to folowe Christ. For here vnto verely were ye ✠ called: for
✠ Christ also suffered for vs/ leuynge vs an ex-
ample that ye shuld folowe his steppes/which
Esa.liii.c 1.Joh.iii.a. dyd no synne/ neither was ther gyle founde in
his mouth: which when he was reuyled/ reuy-
led not agayne: when he suffered/ he threatened

not:

not: but committed the cause to him that iud-
geth ryghteously/ * which his awne selfe bare
oure synnes in his body on the tree/ that we
shulde be delyuered from synne and shuld li
ue in ryghtewelnes. By whose stripes ye were
healed. For ye were as shepe goynge astraye:
but are now returned vnto the shepherd and
byshop of youre soules. ✠

* Christ bare oure synnes. Esa. liii. b

¶ The. iij. Chapter

LIkewyse let the wiues be in subiectiō to their husbandes that euē they which beleue not the worde/ maye without the worde be wōne by the conuersacion of the wyues: whill they beholde youre pure conuersaciō coupled with feare. Whose apparell shall not be outwarde with broyded heare/ & hanginge on of golde/ ether in puttinge on of gorgious apparell: but let the hyd man of the herte be vncorrupt with a meke & quyet spirite/ which spirite is before God a thinge mo the set by. For after this maner in the olde tyme dyd the holy wemē which trusted in god/ tyer them selues/ and were obedient to their husbandes/ euen as Sara obeyed Abraham/ & called him Lorde: whose doughters ye are as longe as ye do well/ not beynge afrayde of euery shadowe.

wyues. 1. Timo. iii. c. genes. xxiii.

Likewyse ye men/ dwell with them accordinge to knowledge/ geuinge honoure vnto the wyfe/ as vnto the weaker vessell/ and as vnto them that are heyres also of the grace of lyfe/ that youre prayers be not let.

Husbandes 1. Cor. vii. e

✠ In conclusion/ be ye all of one mynde/ one suffre with another/ loue as brethren/ be pitifull/ be courteous/ not rendringe euill for euill/ nether rebuke for rebuke: but contrary wyse/ blesse remembringe that ye are therunto called/ euen that ye shulde be heyres of blessinge. If eny man longe after lyfe/ and loueth to

Prouer. xvii. and. xxi. Roma. xii. 1. Thess. v. d. Psal. xxxiii.

se good dayes / let him refrayne his tonge from euyll/ & his lyppes that they speake not gyle. Let him eschue euyll and do good: let him seke peace/ & ensue it. For the eyes of the Lorde are ouer the righteous / and his eares are open vnto their prayers. But the face of the Lorde beholdeth them that do euyll.

Moreouer who is it that will harme you/ yf ye folowe that which is good? Notwithstondinge happy are ye yf ye suffre for ryghtwesnesses sake. Ye and feare not though they se me terrible to you/ nether be troubled: but sanctifie the Lorde God in youre hertes. Be redy all wayes to gene an answere to euery man that axeth you a reson of the hope that is in you/ and that with meakenes & feare: hauinge a good conscience/ that when they backbyte you as euyldoars / they maye be ashamed for as moche as they haue falsely accused youre good conuersacion in Christ.

Gene a reason of youre doctrine.

It is better (yf the wyll of God be so) that ye suffre for well doinge / then for euyll doynge. ✠ For as moche as Christ hath once suffered for synnes/ the iuste for the vniuste/ for to bringe vs to God/ & was hylled / as pertayninge to the flesshe: but was quyckened in the spyrete.

In which spyrete he also went and preached vnto the spyrites that were in preson / which were in tyme passed disobedient / when the longe sufferinge of God abode exedinge pacientlye in the dayes of Noe/ whyll the arcke was a preparinge wherin fewe (that is to saye. viii. soules) were saued by water/ which signifieth baptyme that now saueth vs / not the puttinge awaye of the filth of the flesshe/ but in that a good conscience consenteth to God / by the resurrection of Jesus Christ/ which is on the ryght honde of God: & is go-

Hebre. ix. d
Roma. 8. b.

Gene. vi. b.
Matt. xxiii.
Luke. xvii. f

is gone into heauen/angels/powers & myght subdued vnto him.

¶ The.iiij. Chapter.

A FOr as moche as Christ hath suffred for vs in the flesshe/arme youre selues lyke wyse with the same mynde: for he which suffereth in the flesshe/ceaseth from synne/that he hence forwarde shulde lyue as moche tyme as remayneth in the flesshe: not after the lustes of men/but after the wyll of God. For it is sufficient for vs that we haue spent the tyme that is past of the lyfe/after the will of the gētyls/walkinge in wantonnes/lustes/dronkennes/in eatinge/drinkinge and in abominable ydolatrie.

we must be partakers with christ in sofferinge if we will haue oure parte with him in his glorie.

B And it semeth to them a straunge thinge that ye runne not also with them vnto the same excesse of ryote/and therfore speake they euyll of you/which shall geue acōptes to him that is redy to iudge quycke and deed. For vnto this purpose verely was the gospell preached vnto the(deed)that they shulde be condempned of men in the flesshe/but shulde liue before God in the spirete. The ende of all thinges is at honde.

(The deed) are the ignorauntt of God/for they that be deed from this worlde haue no flesshe

C Be ye therfore discrete and sober/that ye maye be apte to prayers. But aboue all thinges haue feruent loue amonge you. For loue *couereth the multitude of synnes. Be ye herberours one to another/and that without grudginge. As euery man hath receaued the gyfte/minister the same one to another/as good ministers of the manyfolde grace of God. If eny man speake/let him talke as though he spake the wordes of God. If eny man minister/let him do it as of the abilite which God ministreth vnto him. That God in all thinges maye be glorified thorow Iesus Christ/to whom be prayse and dominiō for euer

* Hate maketh synne of euery nature/but loue loketh not on small thinges/but suffreth all thinges.

euer & whyll the worlde stondeth. Amen.

Dearly beloued/ be not troubled in this heate/which now is come amõge you to trye you/as though some straũge thinge had happened vnto you: but reioyce/ in as moche as ye are partetakers of Christes passions/ that when his glory appereth/ ye maye be mery and glad.

Ye that sofreth with christ/shalt raygne with Christ.

If ye be rayled vpon for the name of Christ happie are ye. For the spyrete of glory and the spyrete of God resteth vpon you. On their parte he is euyll spoken of: but on youre parte he is glorified.

D

Be that none of you suffre as a murtherer/ or as a theke/ or an euyll doar/ or as a busybody in other mens matters. If eny man suffre as a Christē man/ let him not be ashamed: but let him glorifie God on his behalfe. For the tyme is come that iudgemēt must beginne at the house of God. * If it fyrst beginne at vs/ what shall the ende be of them which beleue not the gospell of God? And yf the righteous scarsly be saued: where shall the vngodly & the synner appere? Wherfore let them that suffer accordinge to the will of God/ commit their soules to him with well doinge/ as vnto a faythfull creator.

* If the sonnes of god must be all scorged and none may be saued/ but thorow the same fyer that Christ went thorow/ what shall the damnation of the disobedyent & vnbeleuers be.

¶ The.v. Chapter.

THe elders which are amonge you/ I exhorte/ which am also an elder & a witnes of the afflictions of Christ/ and also a partaker of the glory that shalbe opened: se that ye fede Christes flocke which is amõge you takinge the ouerlight of them not as though ye were compelled therto/ but willingly: not for the desyre of filthy lucre/ but of a good mynde/ not as though ye were lordes ouer the * parisshes: but that ye be an ensample to the flocke. And when the chefe shepher de shall

* Paryssheos: the grek hath lordes/ that is so saye/ parysshes or dioseces In

de shall appere/ ye shall receaue an incorrupti-
ble croune of glorie.

Lykwyse ye yōger submit youre selues vn-
to the elder. Submit youre selues euery mā/
one to another/ knet youre selues to gether in
lowlinges of mynde. For God resisteth the
proude/ and geueth grace to the humble. ℣
Submit your selues therfore vnder the migh
ty honde of God/ that he maye exalt you/ whē
the tyme is come. Cast all youre care to him:
for he careth for you.

Be sober and watch / for youre aduersary
the deuyll as arorynge lion walketh about/
sekinge whom he maye deuoure: whom resist
stedfast in the fayth / remembringe that ye
do but fulfill the same afflictions which are
*apoynted to youre brethren that are in the
worlde. The God of all grace / which called
you vnto his eternall glory by Christ Jesus/
shall his awne selfe after ye haue foffred a ly
tell affliccion make you perfect: shall setle/
strenght and stablisshe you. To him be glory
and dominion for euer/ and whill the worlde
endureth. Amen. ℣

By Syluanus a faythfull brother vnto
you (as I suppose) haue I written brefly/ ex-
hortinge and testifyinge how that this is the
true grace of God/ wherin ye stonde. The cō-
panions of youre election that are of Baby-
lon/ saluteth you/ and Marcus my sonne.

Grete ye one another with the kysse
of loue. Peace be with you
all which are in Christ
Jesus. Amen.

to which the prestes and byssh opes are appoyn ted/ Bylot or eleccion/ to preache gods worde to them

Matth. 8. c Luc. xii. c Rom. xii: Psal. liiii. d.

*we be ap poynted to soffre in this worlde.

Marke the euangelist.

☞ The prologe to the seconde epistle of S. Peter.



This epistle was written agaynst them which thought that Christen fayth myght be ydle & without workes/ when yet the promes of Christ is made vpon that condicion/ that we hence forth worke the wyll of God & not of the flesshe. Therfore he exhorteth them to exercise them selues diligently in vertue and all good workes/ therby to be sure that they have the true fayth/ as a man knoweth the goodnes of a tree by his frute. Then he commendeth and magnifieth the gospell and willeth that men herken to that onlye/ & to mennes doctrine not at all. For as he sayth/ ther came no prophetical scripture by the wyll of man/ but by the wyll of the holy goost/ which only knoweth the wyll of God/ nether is any scripture of priuate interpretacion: that is to saye/ maye be other wyse expounded then agreinge to the open places and generall articles and to the covenauntes of God and all the rest of the scripture.

And therfore in the seconde he warneth them of false teachers that shulde come/ and thorow preachinge confidence in false workes to satisfie their covetousnes with all/ shuld denie Christ. which he threateneth with thre terrible examples/ with the fall of the angels/ the floude of Noe & ouerthrowinge of Sodom & Gomor/ & so describeth them with their insaciable covetousnes/ pryde/ stoutborne & disobedience to all temporall rule & auctorite/ with their abominable whordome & ypocrisie/ that a blinde man maye se that he prophisied it of the popes holy spiritualtie which deuoured the whole worlde with their covetousnes/ lyuinge in all lust and pleasure and rayninge as temporall tyrantes.

In the thyrde he sheweth that in the latter dayes/ the people thorow vnbeleefe and lacke of feare of the iudgment of the last daye/ shalbe euen as Epicures/ wholy geuen to the flesshe. which last daye shall yet surely & shortly come sayth he: for a thousande yeares & one daye is with God all one. And he sheweth also how terrible that that daye shalbe/ and how sodenly it shall come: & therfore exhorteth all men to loke ernestely for it/ and

to pre

to prepare them selues agaynst it with holye conuersacion and godly liuinge.

Finallye. The fyrst Chapter sheweth how it shulde go in the tyme of the pure & true gospell. The seconde how it shulde go in the tyme of the pope & mennes doctrine. The thyrde how at the last men shulde beleue no thinge ner feare God at all.

The seconde epistle of S. Peter.

The fyrst Chapter.

SImon Peter a seruaūt & an Apostle of Jesus Christ/ to them which haue obtayned lyke precious fayth with vs in the righteousnes that commeth of oure god and sauioure Jesus Christ.

Grace with you/ & peace be multiplied in the knowledge of God and of Jesus oure Lorde Accordinge as his godly power hath geuen vnto vs all thinges that pertayne vnto lyfe and godlynes thorow the knowledge of him that hath called vs by vertue and glory/ by the meanes wherof are geuen vnto vs excellent and moste greate promyses/ that by the helpe of them ye shulde be partetakers of the godly nature/ in that ye flye the corruption of worldy lust.

And herunto geue all diligence: & fayth * minister vertue/ & in vertue knowledge/ and in knowledge temperance/ and in temperācy patiēce/ in patience godlynes/ in godlynes brotherly kyndnes/ in brotherly kyndnes loue

* He that lacketh these & soche lyke workes is blinde & vnderstondeth not what the fayth of Christ meaneth.

lous. For yf these thinges be amōge you and are plenteous/they wyll make you that yene ther shalbe ydle nor vnfrutefull in the knowledge of oure lorde Jesus Christ. But he that lacketh these thinges/is blinde & gropeth for the waye with his honde/and hath forgoten that he was pourged from his olde synnes.

He that hath soche workes maye be sure that he is electe and that he hath the true fayth.

wherfore brethren/geue the moare diligence for to make youre callinge & election sure. For yf ye do soche thinges/ye shall neuer erre. Ye & by this meanes an entringe in shall be ministred vnto you aboundantly in to the euerlastinge kyngdome of oure Lorde and Sauioure Jesus Christ.

Wherfore I will not be negligent to put you all wayes in remembraunce of soche thinges/though that ye knowe them youre selues & be also stablished in the present trueth. Notwithstondinge I thinke it mete (as longe as I am in this tabernacle) to stere you vp by puttinge you in remembraunce/for as moche as I am sure how that the tyme is at honde that I must put of my tabernacle/euen as oure Lorde Jesus Christ hath shewed me. I will enforce therfore/that on euery side ye might haue wherwith to stere vp the remembraunce of these thinges after my departinge.

Joh. xxi.

✠ For we folowed not deceuable fables whē we opened vnto you the power & commynge of oure Lorde Jesus Christ/but with oure eyes we sawe his maieste: euen then verely

Matth. xvii.

when he receaued of god the father honour & glorye/and when ther came soche a voyce to him from excellent glorie. This is my derely beloued sonne/in whom I haue delite. This voyce we heard when it came from heauen/beynge with him in the holy mounte.

we haue also a ryght sure worde of prophesie whervnto yf ye take hede/as vnto a lyght

that

that shyneth in a darcke place/ ye do well/ vn tyll the daye dawne & the daye starre aryse in youre hertes. ✠ Do that ye fyrst knowe this: that no prophesie in the scripture hath eny priuate interpretacion. For the scripture came neuer by the will of man: but holy men of god spake as they were moued by the holy goost. i i. Timot. c

¶ The. ij. Chapter.

THer were false Prophetes amõge the people/ euen as ther shalbe false teachers amõge you: which preuely shall bringe in damnable sectes/ euẽ denyinge the Lorde that hath bought them/ & bringe vpon them selues swyft damnacion/ and many shall folowe their damnable wayes/ by which the waye of trueth shalbe euyll spoken of/ and thorow *couetousnes shall they with fayned wordes make marchandyse of you/ whose iudgement is not farre of/ & their dampnacion slepeth not.

*False prophetes must nedes be amongest vs and also preuayle/ and that because we haue no louere the truthe. ii. thes. ii. And couetousnes is the father of them and their preachinge confidence in workes is the denyenge of christ.

For yf God spared not the angels that synned/ but cast them downe into hell/ and deliuered thẽ into chaynes of derckenes/ to be kept vnto iudgement: nether spared the olde worlde/ but saued Noe the eyght preacher of righteousnes/ & brought in the flud vpon the worlde of the vngodly/ and turned the cities of Sodom and Gomor into asshes: ouerthrewe thẽ/ damned them/ & made on them an ensample vnto all that after shulde lyue vngodly. And iust Lot vexed with the vncleanly conuersacion of the wycked/ deliuered he. For he beynge ryghteous and dwellinge amonge them/ in seynge and hearinge/ vexed his ryghteous soule from daye to daye with their vnlawfull dedes. The Lorde knoweth how to deliuer the godly out of temptacion/ and how to reserue the vniuste vnto the daye of iudgement for to be punisshed: namely them that walke after

the flesshein the lust of vnclennes/ and despyse the rulers. Presumpteous are they/ & stubborne and feare not to speake euyll of them that are in auctorite. When the angels which are greater bothe in power and myght/ receaue not of the lorde raylinge iudgemēt agaynst them. But these as brute beastes/ naturally made to betaken and destroyed/ speake euyll of that they knowe not/ and shall perysshe thorough their awne destruccion/ and receaue the rewarde of vnrighteweisnes.

They count it pleasure to liue deliciously for a season. Spottes they are & filthines/ liuinge at pleasure & in disceaueable wayes feastinge with you: hauinge eyes full of aduoutrie & that cānot cease to sinne/ begilinge vnstable soules. Hertes they haue exercised with coueteousnes. They are cursed chyldren/ & haue forsaken the ryght waye & are gone astraye folowinge the waye of Balam the sonne of Bosor/ which loued the rewarde of vnrighteweisnes: but was rebuked of his iniquitie. The same & dōme beast/ speakinge with mānes voyce/ forbade the folisshenes of the Prophete.

Balam. Num.xxii.

These are welles without water/ & cloudes caried about of a tēpest/ to whom the myst of derknes is reserued for euer. For when they haue spoke the swellinge wordes of vanytie/ they begyle with wantannes thorowe the lustes of the flesshe/ them that were clene escaped: but now are wrapped in errours. They promys them libertie/ & are them selues the bonde seruauntes of corrupcion. For of whō soeuer a man is ouercome vnto the same is he in bondage. For yf they/ after they haue escaped from the filthynes of the worlde thorow the knowledge of the Lorde and of the sauiour Jesus Christ/ they are yet tangled agayne therin and ouercome: then is the latter

Jude.i.d

Joh.viii. Rom.vi. c Hebr.vi.a. Math.xii.

ter ende wozlle with them then the beginninge. For it had bene better for them/not to haue *knowne the waye of righteousnes then after they haue knowen it/to turne from the holy cõmaundement geuẽ vnto them. It is happened vnto thẽ accordinge to the true prouerbe: The dogge is turned to his vomet agayne/ & the sow that was wellshed/to her wallowinge in the myre.

*It is better not haue knowen the truthe/ then not to lyue ther after. Prou.xxi.

¶The.iiij.Chapter.

THis is the seconde epistle that I now wryte vnto you beloued/ wherwith I stere vp/& warne youre pure myndes/ to call to remembraunce the wordes which were tolde before of the holy Prophetes/and also the commaundement of vs the Apostles of the Lorde and saueour. l Tim.iiii.

This fyrst vnderstonde that ther shall come in the last dayes/ mockers/ which will walke after their awne lustes and saye. where is the promes of his cõminge? For sence the fathers dyed/all thinges continue in the same estate wherin they were at the begininge. This they knowe not(& that willingly)how that the heauens a great whyle ago were/& the [illegible] that was in the water/ appered vp out of the water by the worde of god: by the which thinges the worlde that then was/ perished ouer flowen with the water. But the heauẽs verely & erth which are now/are kept by the same worde in store/ & reserued vnto fyre/ agaynst the daye of iudgemẽt and perdicion of vngodly men. ii.Timot.iii. Jude.i.f Ezec.xii.f.

Verely beloued/be not ignorãt of this one thinge/how that one daye is with the Lorde/ as a thousande yeare/and thousande yeare as one daye. The Lorde is not slacke to fulfyll his promes/as some men coũt slacknes: but is pacient to vs warde/ & wolde haue no man lost/ but wolde receaue all men to repentaunce.

Neuertheleſſe the daye of the Lorde will come as a theefe in the nyght/ in the which daye/ the heauēs ſhall periſſhe with terrible noyes & the elemētes ſhall melt with heet/ & the erth with the worckes that are therin ſhall burne.

1 Theſ.5 Apo.iii.a. and.xvi.

Yf all theſe thinges ſhall periſſhe/ what maner perſons ought ye to be in holy conuerſacion and godlynes: lokinge for and haſtinge vnto the commynge of the daye of God/ in which the heauēs ſhall periſſhe with fyre/ and the elementes ſhalbe conſumed with heate. Neuertheleſſe we loke for a newe heauen and a newe erth accordinge to his promes/ wher in dwelleth rightewesnes.

Apoca. xxi. Eſai.lxv.c and.lxvi.g.

Wherfore derly beloued/ ſeynge that ye loke for ſoche thinges/ be diligent that ye maye be founde of him in peace/ without ſpotte and vndefiled. And ſuppoſe that the longe ſuffringe of the Lorde is ſaluacion/ euen as oure derely beloued brother Paul/ accordinge to the wyſdome geuen vnto him/ wrote to you/ yee/ all mooſt in euery epiſtle/ ſpeakinge of ſoche thinges: amonge which are many thinges harde to be vnderſtonde/ which they that are vnlearned and vnſtable/ peruert/ as they do other ſcriptures vnto their awne deſtruccion. Ye therfore beloued/ ſeynge ye knowe it before honde/ beware leſt ye be alſo plucked awaye with the errour of the wicked/ and fall from youre awne ſted faſtnes: but growe in grace/ and in the knowledge of oure Lorde and ſaueoure Jeſus Chriſt.

To whom be glory both now and for euer.

Amen.

☞ The Prologe vpon the thre epistles of S. John.



This fyrst epistle of sayne John conteyneth the doctrine of a very apostle of Christ & ought of right to folowe his gospell. For as in his gospell he setteth out the true fayth/& teacheth by it only all men to be saued and restored vnto the fauour of God agayne: euē so here in this epistle he goeth agaynst them that boste them selues of fayth/& yet continew without good workes/& teatheth many wayes that where true fayth is/there the workes tarie not behinde/and contrarie that where the workes folowe not/ther is no true fayth/but a false ymagination and bitter derckenes.

And he writeth sore agaynst a secte of heretyckes which then begāne to denye that Christ was come in the flesshe/& calleth them very Antichristes. which secte goeth now in hyr full swinge. For though they denye not openly with the mouth/that Christ is come in the flesshe/yet they denye it in the herte with their doctrine & liuinge. For he that wilbe iustified & saued throw his awne workes/the same doth as moche as he that denyeth Christ to become in the flesshe/seinge that Christ came only therfore in the flesshe/that he shuld iustifie vs/& purchase vs pardon of oure synnes/ bringe vs into the fauoure of God agayne/& make vs heyres of eternall lyfe/with his workes onlye and with his bloude shedinge/without and before all oure workes.

So fighteth this epistle both agaynst them that wil be saued by their awne good workes/& also ageynst the that wilbe saued by a fayth that hath no lust to do workes at all/& kepeth vs in the middle waye/that we beleue in Christ to be saued by his workes onlye/ & then to knowe that it is oure dutie for that kindnes/ to prepare oure selues to do the cōmaundement of God/& to loue euery man his neyboure as Christ loued him/ sekinge with oure awne workes Godes honoure and oure neybours welthe only/& trustinge to haue eternall life & all that God hath promysed vs/throw Christes deseruige.

The two last epistles though they be shorte/yet are godly ensamples of loue and fayth/and do sauoure of the spirite of a true Apostle.

The fyrst epistle of S. Johy the Apostle.

¶ The fyrst Chapter.



John here as in his gospell / and as Paule & Peter in their pistles/ teacheth fyrst the iustifiynge of fayth and that all mercie commeth by Christ only without all other respecte/and then what oure dutie is to doo agayne for that kyndnesses sake John. b iii.

THat which was frō the beginninge/ which we haue heard/ which we haue sene with oure eyes/ which we haue loked vpon/ & oure hondes haue handled / of the worde of lyfe. For the lyfe appered/ & we haue sene and beare witnes/ & shewe vnto you that eternall life/ which was with the father/ & appered vnto vs. That which we haue sene and herde/ declare we vnto you/ that ye maye haue fellowshippe with vs & that oure fellowshippe maye be with the father & his sonne Jesus Christ. And this write we vnto you/ that/ oure ioye maye be full.

(Lyght) is the doctrine of christ. Heb. ix. d. i. Pet. i. d.

And this is the tydinges which we haue hearde of him & declare vnto you/ that God is lyght & in him is no derckenes at all. If we saye that we haue fellowshippe with him/ & yet walke in derckenes/ we lye/ and do not the truth. But and yf we walke in (lyght) euen as he is in lyght/ then haue we fellowshippe with him/ and the bloud of Jesus Christ his sonne clenseth vs from all synne.

* If we confesse oure sinnes god which cānot lye/ hath promised to forgeue them.

Yf we saye that we haue no synne/ we deceaue oure selues and trueth is not in vs. Yf we *knowledge oure synnes/ he is faythfull and iust/ to forgeue vs oure synnes/ & to clense vs from all vnrighteweines. Yf we saye we haue not synned/ we make him a lyar & his worde is not in vs.

¶ The. ij. Chapter.

My ly

MY lytell chyldren/ these thinges wryte I vnto you / that ye synne not: yf eny man synne/yet we haue an aduocate with the father / Iesus Christ/ which is righteous: & he it is that obteyneth grace for oure synnes: not for oure synnes only: but also for the synnes of all the worlde. And herby we are sure that we knowe him/ yf we kepe his *cõmaundemẽtes. He that sayth I knowe him/ & kepeth not his cõmaundemẽtes is a lyar/ & the veritie is not in him. Whosoeuer kepeth his worde / in him is the loue of God parfect in dede. And therby knowe we that we are in him. He that sayth he bydeth in him/ ought to walke euen as he walked. ✠

He that kepeth the cõmaundemẽtes knoweth god/ and he that kepeth it not knoweth not god.

He that kepeth gods worde loueth god & is in god and walketh as christ d, d.

Brethren I wryte no neue cõmaundement vnto you: but that olde cõmaundemẽt which ye hearde from the beginninge. The olde commaundement is the worde which ye heard from the beginninge. Agayne a newe cõmaundement I wryte vnto you/ a thinge that is true in him/and also in you: for the derckenes is past/ & the true lyght now shyneth. He that sayth how that he is in the light/ and yet hateth his brother / is in derckenes euen vntyll this tyme. He that loueth his brother / abydeth in the lyght and there is none occasion of euyll in him. He that *hateth his brother/ is in derckenes/ and walketh in derckenes: and cãnot tell whither he goeth / because that derckenes hath blinded his eyes.

*He that hateth/ is in darckenes & knoweth not what Christ hath done for him but he that loueth / is in light & woteth what Christ hath done.

Babes I wryte vnto you how that youre synnes are forgeuen you for his names sake. I wryte vnto you fathers/ how that ye knowe him that was frõ the beginninge. I wryte vnto you yonge men/ how that ye haue ouercome the wicked. I wryte vnto you lytell chyldren / how that ye knowe the father. I wryte vnto you fathers / how that ye knowe

him that was from the begynnynge. I wryte vnto you yonge me/how that ye are stronge and the worde of god abydeth in you and ye haue ouer come that wicked.

We that loueth the worlde / loueth not God.

Se that ye loue not the worlde/ nether the thynges that are in the worlde. If eny man loue the worlde/ the loue of the father is not in him. For all that is in the worlde (as the lust of the flesshe/the lust of the eyes/and the pryde of goodes) is not of the father / but of the worlde. And the worlde vanysheth awaye/and the lust ther of: but he that fulfilleth the will of god/abydeth euer.

Antichrist.

Lytell Chyldren it is the last tyme/ as ye haue herde how that Antichryst shall come: euen now are there many Antichrystes come allredy. wherby we knowe that it is the last tyme. They went oute from vs/but they were not of vs. For yf they had bene of vs / they wolde no dout/haue continued with vs. But that foretuned that it myght appere/that they were not of vs.

And ye haue an oyntment of the holy goost and ye knowe all thynges. ✠ I wrote not vnto you / as though ye knewe not the trueth: but as though ye knewe it / and knowe also that no lye cōmeth of trueth. Who is a lyar but he that denyeth that Jesus is Chryst? the same is the Antichryst that denyeth the father & the sonne. whosoeuer denyeth the sonne/the same hath not the father. Let therfore abyde in you that same which ye harde from the begynnynge. If that which ye harde frō the beginninge / shall remayne in you / ye also shall cōtinewe in the sonne/and in the father. And this is the promes that he hath promysed vs euen eternall lyfe.

This haue I writtē vnto you / concerninge them that disceaue you. And the anoyntinge

which

which ye haue receaued of him/dwelleth in you And ye nede not that eny man teache you: but as the annoyntynge teacheth you all thinges/ and is true/and is no lye: and as it taught you/ euen so byde therin. And nowe babes abyde in him that when he shall appere/we maye be bolde and not be made a shamed of him at his cõmynge: Yf ye knowe that he is ryghteous/ knowe also that he which foloweth ryghteousnes/is borne of him. ¶ The. iij. Chap.

Where yese that christ synne cannot dwell together/for Christes spirite fyght eth agaynst synne.

BEholde what loue the father hath shewed on vs that we shuld be called the sonnes of God. For this cause the worlde knoweth you not/because it knoweth not him. Derely beloued/now are we the sonnes of God/and yet it doth not appere what we shalbe. But we knowe that when it shall appere/we shalbe lyke him. For we shall se him as he is. And euery man that hath this hope in him/pourgeth him selfe/euen as he is pure. Whosoeuer committeth synne/committeth vnryghteousnes also/for synne is * vnryghteousnes. And ye knowe that he appered to take awaye oure synnes/& in him is no synne. As many as byde in him/synne not: whosoeuer synneth/hath not sene him/nether hath knowē him.

* He that worketh ryghteousnes/is borne of god & trauaught of his spirite.

Babes/let no man deceaue you. He that doeth ryghteousnes/is ryghteous/euen as he is ryghteous. He that committeth synne/is of the deuyll: for the deuyll synneth sence the beginnynge. For this purpose appered the sonne of God/to lowse the workes of the deuyll. Whosoeuer is borne of God/synneth not: for his seed remayneth in him/and he cannot synne/because he is borne of God. In this are the chyldren of God knowen/and the chyldren of the deuyll. Whosoeuer doeth not ryghtewesnes/is not of God/nether he that loueth not his brother.

Joh. viii.

Seed/that is the holy goost.

Loue is the fyrst precept and cause of all other.

For this is the tydynges/that ye herde from the begynnynge/that ye shuld loue one another not as Cayn which was of the wicked & slewe his brother. And wherfore slewe he him? Because his awne workes were cupll' & his brothers good. ✠ Marueple not my brethren though the worlde hate you. we knowe that we are translated from *deeth vnto lyfe / because we loue the brethren. He that loueth not his brother/ abydeth in deeth. Wholoeuer hateth his brother/is a man slear. And ye knowe that no man slear/hath eternall lyfe abydynge in him.

*He that loweth/is escaped deathe

He that loweth not/is in deathe & a murtherar & hath not eternall lyfe

Herby perceaue we loue: that he gaue his lyfe for vs: and therfore ought we also to geue oure lyues for the brethren. Wholoeuer hath this worldes good and seith his brother haue neade: and shutteth vp his compassion from him: how dwelleth the loue of God in him? My babes let vs not loue in worde/nether in tonge: but with the dede and in veritie: ✠ for *therby we knowe that we are of the veritie/ and can before him quiet oure hertes. But yf oure hertes condempne vs / God is gretter then oure hertes/and knoweth all thinges. Beloued/ yf oure hertes condempne vs not/then haue we trust to God warde: and whatsoeuer we axe/ we shall receaue of him: because we kepe his commaundementes/& do those thinges which are pleasynge in his syght.

He that hath no cõpassion loueth not God.

*by loue we knowe that we are in the truthe/& haue quyet cõsciences to god warde

And this is his cõmaundement/ that we beleue *on the name of his sonne Jesus Christ/ & loue one another/as he gaue cõmaundement. And he that kepeth his cõmaundementes/dwelleth in him/and he in him: & therby we knowe that ther abydeth in vs of the spyrete which he gaue vs.

He that kepeth him self from synne/is stroge in the fayth & obtayneth all that he prayeth for.

*Fayth and loue is the fyrst commaundement/& all commaundements.

¶The.iiij. Chapter.

Y^E beloued/beleue not euery spyrete: but proue the spyretes whether they are of God or not for many false Prophetes

are go

are gone out into the worlde. Herby shall ye knowe the spyrete of God. Euery spyrete that confesseth that Iesus Christ is come in the flesshe/is of God. And euery spyrete which confesseth not that Iesus Christ is come in the flesshe/is not of God. And this is that spyrete of Antichrist/of whom ye haue hearde/ howe that he shuld come: and euen now alredy is he in the worlde.

dementes/ he that hath them is in god & hath his spirite.

They that saye workes iustifie frō synne/ are they that denie christ to be come in the flesshe.

Lytell chyldren/ ye are of God and haue ouercome them: for greater is he that is in you/ then he that is in the worlde. They are of the worlde/and therfore speake they of the worlde/ and the worlde heareth them. We are of God. He that knoweth God / heareth vs: he that is not of God/heareth vs not. Herby knowe we the spyrete of veritie/& the spyrete of errour.

Beloued / let vs loue one another: for loue commeth of God. And euery one that loueth/ is borne of God / and knoweth God. He that loueth not/ knoweth not God: ✠ for God is loue. In this appered the loue of God to vs ward/because that God sent his only begotten sonne into the worlde/that we myght lyue thorow him. Herin is loue/not that we loued God but that he loued vs/ and sent his soune to make agrement for oure synnes.

God hath shewed vs a token of loue.

Beloued/yf God so loued vs/we ought also to loue one another. No man hath sene God at eny tyme. Yf we loue one another/ God dwelleth in vs / and his loue is parfect in vs. Herby know we/that we dwell in him/and he in vs: because he hath geuen vs of his spyrete. And we haue sene and do testifie that the father sent the sonne/ which is the saueour of the worlde. Whosoeuer confesseth that Iesus is the sonne of God/in him dwelleth God/and he in God. And we haue knowen and beleued the loue that God hath to vs.

Loue is cō maunded.

Iohn. i. b
i. Timo. vi.

God is

God is loue/and he that dwelleth in loue/ dwelleth in God/and God in him. Herin is the loue perfect in vs/that we shuld haue truste in the daye of iudgement: for as he is/euen so are we in this worlde. Ther is no feare in loue/ but parfect loue casteth out all feare/for feare hath paynfulnes. He that feareth/is not parfect in loue.

We loue him/for he loued vs fyrst. If a man saye/I loue God/and yet hate is brother he is a lyar. For how can he that loueth not his brother whom he hath sene/loue God whom he hath not sene? And this commaundement haue we of him: that he which loueth God/shuld loue his brother also. ✠

He that loueth not his brother/loueth not God.

¶ The.v. Chapter.

Whosoeuer beleueth that Jesus is Christ/is borne of God. And euery one that loueth him which begat/loueth him also which was begotten of him. In this we knowe that we loue the chyldren of God/when we loue God/and kepe his commaundementes. This is the loue of God/ that we kepe his commaundementes/& his commaundementes are not greueous. ✠ For all that is borne of God/ouer cōmeth the worlde. And this is the victory that ouer commeth the worlde/euen oure *fayth. Who is it that ouercommeth the worlde: but he which beleueth that Jesus is the sonne of God?

Joa.xiii.d. and.xv.b. Ephes.v.a

i.Cori.xv.c

*Fayth is oure victorie.

This Jesus Christ is he that cam by water and bloud/not by water only: but by water and bloud. And it is the spyrete that beareth witnes/ because the spyrete is trueth. (For ther are thre which beare recorde in heauen/the father/the worde/ and the holy goost. And these thre are one) For there are thre which beare recorde (in erth:) the spyrete/and water/and bloud: and these thre are one. If we receaue the witnes of men/the witnes of God

John.iii.d

of God is greater. For this is the witnes of God/which he testified of his sonne. He that beleueth on the sonne of God/hath the witnes in him selfe. ¶ He that beleueth not God/hath made him a lyar/because he beleued not the recorde that God gaue of his sonne. And this is that recorde/how that God hath geuen vnto vs eternall lyfe/and this lyfe is in his sonne. He that hath the sonne/hath lyfe: and he that hath not the sonne of God/hath not lyfe. *In Christ is the lyfe eternall.*

These thinges haue I written vnto you that beleue on the name of the sonne of God/that ye maye knowe howe that ye haue eternall lyfe/and that ye maye beleue on the name of the sonne of God. And this is the truste that we haue in him: that yf we axe eny thinge accordynge to his will/he heareth vs. And yf we knowe that he heare vs whatsoeuer we axe/we knowe that we shall haue the peticions that we desyre of him.

D Yf eny man se his brother synne a synne that is not vnto deeth/let him axe/& he shall geue him lyfe for them that synne not vnto deeth. Ther is a synne vnto deeth/for which saye I not that a man shuld praye. All vnryghtewesnes is synne/and ther is synne not vnto deeth. *Synne vnto deeth.*

We knowe that whosoeuer is borne of God/ synneth not: but he that is begotten of God kepeth him selfe/and that wicked toucheth him not. We knowe that we are of God/and that the worlde is all to gether set on wickednes. We knowe that the sonne of God is come/and hath geuen vs a mynde to knowe him which is true: and we are in him that is true/through his sonne Iesu Christ. This same is very God/and eternall lyfe. Babes kepe your selues from ymages. *He that is borne of god synneth no:.*

AMEN.

The seconde Epistle of sayncte Johy.



THe elder to the electe lady and her chyldren which I loue in the trueth: and not I only / but also all that knowen the trueth / for the truthes sake which dwelleth in vs / and shalbe in vs for euer.

With you be grace / mercye / and peace from God the father / & from the Lorde Jesus Christ the sonne of the father / in trueth and loue.

I reioyced greatly / that I founde of thy chyldren walkynge in trouth / as we haue receaued a commaundement of the father. And nowe beseche I the lady / not as though I wrote a newe commaundement vnto the / but that same which we had from the begynnynge / that we shuld loue one another. And this is the loue / that we shulde walke after his commaundementes.

a Loue is the first commaūdement

This commaundement is (that as ye haue hearde from the begynnynge) ye shuld walke in it. For many deceauers are entred into the worlde / which confesse not that Jesus Christ is come in the flesshe. This is a deceauer and an Antichrist. Loke on youre selues / that we loose not that we haue wrought: but that we maye haue a full rewarde. Whosoeuer transgresseth and bydeth not in the doctryne of Christ / hath not God. He that endureth in the doctryne of Christ / hath bothe the father and the sonne.

If ther come eny vnto you and bringe not this learnynge / him receaue not to housse: neither byd him God spede. For he that biddeth him God spede / is partaker of his euyll dedes.

had

I had many thinges to wryte vnto you/ neuer theleſſe I wolde not wryte with paper and ynke: but I truſt to come vnto you/ and ſpeake with you mouth to mouth/ that oure ioye maye be full. The ſonnes of thy elete ſyſter grete the: Amen.

The thyrde Epiſtle of ſaynct Iohn.

THe Elder vnto the belo ued Gayus/ whom I loue in the trueth. Beloued/ I wiſſhe in all thinges that thou proſperedeſt & faredeſt well euen as thy ſoule proſpereth. I reioyſed greatly when the bre thren came/ and teſtifyed of the trueth that is in the/ how thou walkeſt in trouble. I haue no greater ioye then for to heare howe that my ſonnes walke in verite.

Beloued/ thou doeſt faythfully whatſoeuer thou doeſt to the brethren/ and to ſtraungers/ which bare witnes of thy loue before all the cõgregacion. which brethren when thou bringeſt forwardes of their iorney (as it beſemeth god) thou ſhalt do well: becauſe that for his names ſake they went forth/ and toke nothinge of the Gentyls. we therfore ought to receaue ſuche/ that we alſo myght be helpers to the trueth.

I wrote vnto the congregacion: but Diotre phes which loueth to haue the preeminence amonge them/ receaueth vs not. wherfore yf I come/ I will declare his dedes which he doeth/ ſeſtynge on vs with malicious wordes/ nether is therewith content. Not only he him ſelfe re-

selfe receaueth not the brethren: but also he forbyddeth them that wolde/ and thrusteth them out of the congregacion.

Beloued/folowe not that which is euyll/but that which is good. He that doeth well/is of God: but he that doeth euyll seith not God. Demetrius hath good reporte of all men/& of the trueth: ye and we oure selues also beare recorde/& ye knowe that oure recorde is true. I haue many thinges to wryte: but I will not with ynke & penne wryte vnto the. For I trust I shall shortly se the/& we shall speake mouth to mouth. Peace be with the. The louers salute the. Grete the louers by name.

☞ The Prologe vpon the Epistle of Sayncte Paul to the Hebrues.

ABoute this pistle hath euer been moche douetynge and that amonge great learned men/who shuld be the auctor therof: diuerse affirmynge that it was not Paules: partlye because the stile so disagreeth and is so vnlyke his other epistles/& partlye because it stondeth in the seconde Chapter/this learnynge was confirmed to vs warde: that is to saye taught vs by them that heard it them selues of the Lorde. Now Paule testifieth Gala. i. that he receaued not his Gospell of man ner by man but immediatlye of Christ & that by reuelacion. Wherfore saye they/seinge this man confesseth that he receaued his doctryne of the Apostles/it cannot be Pauls/but some disciple of the Apostles. Now whether it were Pauls or no I saye not/but permytte to other mennes iudgementes/neither thinke I it to be an article of anye mannes fayth/but that a man may doute of the auctor.

Moreouer/manye there hath been which not onlye haue denyed this pistle to haue been written by anye of the Apostles/but haue also refused it altogether as no catholick or godlye pistle/because of certen textes wit-

ten

ten therin. For fyrst it sayth in the sixte: it is impossible that they wich were once lyghted/and haue tasted of the heuenlye gyfte & were become partakers of the holy goost/& haue tasted of the good worde of God & of the power of the worlde to come/yf they fall/should be renewed agayne to repentaunce or conuersion. And in the tenth it sayeth/yf we synne willynglye after we haue receaued the knowledge of the truthe/their remayneth no more sacrifice for synnes/but a fearfull lokynge for iudgemēt & violent fyer which shall destroye the aduersaries. And in the. xii. it sayth that Esau founde no waye to repentaunce or conuersion/no though he sought it with teares: which textes saye they/sounde: that yf a man synne anye more after he is once baptised/he can be nomore forgeuen/& that is cōtrary to all the scripture/and therfore to be refused to be catholick and godlye.

Vnto which I answere: yf we should denye this pistle for those textes sakes/so should we denye fyrst Matthew which in his. xii. chap. affirmeth that he which blaspheameth the holy goost/shall nether be forgeuen here ner in the worlde to come. And then Marke which in his. iii. cha sayeth that he that blaspheameth the holy goost/shall neuer haue forgeuenes/but shalbe in daūger of eternall dānacion. And thyrdly Luke which sayth there shalbe no remission to him that blaspheameth the spirite of god: Moreouer John in his. i. pistle sayth/ther is a synne vnto deeth/for which a mā should not praye. And. ii. Petr. ii. yf a man be fled from the vnclennes of the worlde thorow the knowlegde of the sauyour Jesus Christ/and then wapt in agayne/his ende is worse then the begynnynge & that it had bene better for him neuer to haue knowē the truthe. And Paul. ii. Tim. iii. curseth Alexander the coppersmith/desyringe the Lorde to rewarde him accordynge to his dedes: which is a sigye that ether the pistle shuld not be good/or that Alexander had synned past forgeuenes/no more to be prayed for: wherfore seinge no scripture is a priuet interpretacion: but must be expounded accordynge to the generall articles of oure fayth and agreable to other open and euident textes/and conferyd or compared tolyke sentences/why should we not vnderstonde these places with lyke reuerence as we do the other/namely when all the remnant of the pistle is so godlye and of so great learnynge.

The

The fyrst place in the. vi. Chap. will no more then that they which knowe the truthe/ & yet willyngly refuse the lyght/ & chose rather to dwell in darknes/ & refuse Christ & make a mocke of him (as the pharises which whē they were ouercome with scripture and miracles/ that Christ was the verye Messias/ yet had soche lust in iniquite/ that they forsoke him/ persecuted him/ slewe him & dyd all the shame that could be ymagined/ to him (cānot be renuded (eis Hieroniam) sayth the Grecke/ to be cōuerted: that is to saye/ soche malicious vnkyndnes which is none nother then the blasphemynge of the holy goost/ deserueth that the spirite shall neuer come more at them to cōuert thē/ which I beleue to be as true as eny other texte in all the scripture. And what is meant by that place in the tenth chap. where he sayth/ yf we synne willyngly after we haue receaued the knowledge of the truthe ther remayneth no more sacrifice for synne/ is declared immediatlye after. For he maketh a cōparyson betwene Moses & Christ/ sayenge: yf he which despised Moses lawe/ dyed without mercye: how moche worse punishment is he worthye of/ that treadeth the sonne of God vnder fote and counteth the bloude of the couenaūt/ by which bloude he was sanctified/ as an vnholy thinge and blasphemeth the spirite of grace. By which wordes it is manifest that he meaneth none other by the fore wordes, then the synne of blasphemye of the spirite.

For them that synne of ignoraūce or infirmitie/ ther is remedie/ but for him that knoweth the trouthe/ & yet willyngly yeldeth him selfe to synne/ & consenteth vnto the lyfe of synne with soule & bodye/ & had leuer lye in synne then haue his poysoned nature healed by the helpe of the spirite of grace/ & maliciously persecuteth the truthe: for him I saye there is no remedye: the waye to mercye is locked vp/ and the spirite is taken from him for his vnthankfulnes sake/ no more to be geuen him. Trouthe it is yf a man can tourne to God and beleue in Christ/ he must be forgeuen/ how depe soeuer he hath synned: but that will not be without the spirite/ & soche blasphemers shall no more haue the spirite offered them. Let euery man therfore feare God and beware that he yelde not him selfe to serue synne/ but how ofte soeuer he synne/ let him beginne agayne and fyght afresh/ and no doute he shall at the last ouercome/ and in the meane tyme yet be vnder mercye for Christes sake/ be-

cause

cause his harte worketh & wolde fayne be lowsed from vnder the bondage of synne.

And that it sayeth in the .xii. Esau founde no waye (eis Oeconiam) to be conuerted & reconciled vnto God & restored vnto his byrthright agayne/ though he sought it with teares/ that text must haue a spirituall eye. For Esau in sellynge his byrthright despysed not only that temporall promocio that he shuld haue been lorde ouer all his brethre & kynne of that countre: but he also refused the grace & mercye of God & the spirituall blessynges of Abraha & Isaac/ & all the mercye that is promised vs in Christ/ which shuld haue been his seed. Of this ye se that this epistle ought no more to be refused for holye/ godlye and catholicke/ then the other autenticke scriptures.

Now therfore to come to oure purpose agayne/ though this epistle (as it sayth in the sixte) laye not the grounde of the fayth of Christ/ yet it buyldeth conyngelye theron pure golde/ syluer & precyouse stones/ & prouyeth the prestyode of Christ with scriptures inuitable. Moreouer ther is no worke in all the scripture that so playnlye declareth the meanynge and significacions of the sacrifices/ ceremonies/ & figures of the olde testament/ as this epistle: in so moche that yf wilfull blindnes and malicious malice were not the cause/ this epistle onlye were ynough to wede oute of the hartes of the Papistes that cankred heresye of iustifyenge of workes/ concernynge oure sacramentes/ ceremonies and all maner tradicions of their awne inuencion.

And finallye in that we se in the tenth that he had bene in bondes & pryson for Christes sake/ & in that he so myghtelye driueth all to Christ/ to be saued thorow him & so cared for the flocke of Christ/ that he bothe wrote & sent/ where he harde that they begonne to faynte/ to comforte/ courage & strenth them with the worde of God/ & in that also that he sene Timothe Paules disciple both Lerneous/ well learned & had in great reuerence/ it is easye to se that he was a faythfull seruaũt of Christes and of the same doctryne that Timothe was of/ ye and that Paule him selfe was of/ and that he was an Apostle or in the Apostles tyme or nere therũto And seinge the pistle agreeth to all the rest of the scripture/ yf it be indifferentlye loked on/ how shuld it not be of auctorite and taken for holye scripture?

The epistle of Saynct Paul vnto the Hebrues.



¶ The fyrst Chapter. ✠

GOd in tyme past diuersly & many wayes / spake vnto the fathers by the Prophetes: but in these last dayes he hath spoken vnto vs by his sonne / who he hath made heyre of all thinges: by whom also he made the worlde. Which sonne beynge the brightnes of his glory / and very ymage of his substance / bearynge vp all thinges with the worde of his power / hath in his awne person purged oure synnes / & is sitte on the ryght honde of the maiestie an hye / and is more excellent then the angels / in as moche as he hath by inheritaūce obteyned an excellenter name then haue they.

Christ hath purged oure synne

For vnto which of the angels sayde he at eny tyme: Thou arte my sonne / this daye begate I the? And agayne: I will be his father / and he

Psalmo. ii. b
ii. Regu. vii.

and he shalbe my sonne. And agayne when he
bringeth in the fyrst begotten sonne into the
worlde/he sayth: And all the angels of God
shall worshippe him. And of the angels he
sayth: He maketh his angels spretes/& his mi-
nistres flammes of fyre. But vnto the sonne
he sayth: god/thy seate shalbe forever and ever
The cepter of thy kyngdome is a ryght cepter.
Thou hast loued ryghtewelnes and hated iniq-
uyte. Wherfore God which is thy God/hath
anoynted the with the oyly of gladnes above
thy felowes.

Psalm. xcvi
Psalm. ciii.
Psal. xliiii.
Oyle of gladnes is holy goost.

And thou Lorde in the beginnynge hast layde
the foundacion of the erth. And the heuens are
the worckes of thy hondes. They shall perish/
but thou shalt endure. They all shall wexe
olde as doth a garment: and as a vesture shalt
thou chaunge them/and they shalbe chaunged.
But thou arte all wayes/and thy yeres shall
not fayle. ¶ Unto which of the angels sayde
he at eny tyme: Sytt on my ryght honde/tyll
I make thyne enemyes thy fote stole: Are they
not all ministrynge spretes/sent to minister/
for their sakes which shalbe heyres of salua-
cion?

Psalm. civ.
i. Corin. xv.

¶ The. ij. Chapter.

Wherfore we ought to geue the more
hede to the thinges we haue herde/
lest we perysshe. For yf the worde
which was spoken by angels was sted
fast: so that euery transgression and disobedien
ce receaued a iust recompence to rewarde: how
shall we escape/yf we despyse so greate salua-
cion/which at the fyrst began to be preached
of the lorde him selfe/and afterwarde was con
fermed vnto vs warde/by them that hearde it/
God beareynge witnes therto/bothe with sig-
nes and wonders also/and with diuers ¶ mira-
cles/and gyftes of the holy goost/accordynge
to his awne will.

If the despisers of Moses were so greuously punissed what shall become of the that make a mocke of Christ.

¶ Miracles are called signes bcause they be

He hath not vnto the angels put in subiection the worlde to come/ wherof we speake. But one in a certayne place witnessed/ sayinge. what is man/ that thou arte myndfull of him? after thou hadest for a season made him lower then the angels: thou crownedst him with honour and glory/ & hast set him aboue the workes of thy hondes. Thou hast put all thinges in subiection vnder his fete. In that he put all thinges vnder him/ he left nothinge that is not put vnder him. Neuertheles we yet se not all thinges subdued/ but him that was made lesse then the angells: we se that it was Jesus/ which is crowned with glory and honour for the sofferynge of death: that he by the grace of God/ shulde tast of deeth for all men.

a sygne token and an euydent prof fe/ that the thinge that is preached is Godes worde.

For it became him/ for whom are all thinges and by whom are all thinges/ after that he had brought many sonnes vnto glory/ that he shuld make the lorde of their saluacion parfecte thorow sofferynge. For he that sanctifieth/ & they which are sanctified/ are all of one. For which cause sake he is not a shamed to call them bre thren sayinge: I will declare thy name vnto my brethren/ and in the myddes of the congregacion wil I prayse the. And agayne: I will put my trust in him. And agayne: beholde here am I and the chyldren which God hath geuen me.

Psal. xxi.
Psal xviii.
Esai. viii. d

For as moche then as the chyldren were partetakers of flesshe and blood/ he also him selfe lykewyse toke parte with them/ for to put doune thorow deeth him that had lordshipp ouer deeth/ that is to saye the deuyll/ and that he myght deliuer them/ which thorow feare of deeth were all their lyfe tyme in daunger of bondage. For he in no place taketh on him the angels: but the seed of Abraham taketh he on him. Wherfore in all thinges it became him to

Ozee. xiii.
j. Cori. xv.

be made

he made lyke vnto his brethren/ that he myght be mercyfull/and a faythfull hye preste in thinges concernynge God/ for to pourge the peoples synnes. For in that he him selfe suffered and was tempted/ he is able to succor them that are tempted.

The.iij. Chapter.

Wherfore holy brethren/partakers of the celestiall callynge/ consyder the embassadour & hye prest of oure profession/ Christ Jesus which was fayth full to him that made him/ euen as was Moses in all his house. And yet was this man counted worthy of more glory then Moses: In as moche as he which hath prepared the house/hath most honoure in the house. Euery house is prepared of some man. But he that ordeyned all thinges/is God. And Moses verely was faythfull in all his house/as a minister/ to beare witnes of tho thinges which should be spoken afterwarde. But Christ as a sonne/ hath rule ouer the house/ whose house are we/ so that we holde fast the confidence and the reioysynge of that hope/vnto the ende. Numer. xii

Wherfore as the holy goost sayth: to daye yf ye shall heare his voyce/harden not youre hertes/after the rebellion in the daye of temptacion in the wildernes/ where youre fathers tempted me/proued me/ & sawe my workes. xl. yeare longe. wherfore I was greued with that generacion & sayde. They erre euer in their hertes: they verely haue not knowen my wayes/ so that I sware in my wrathe/that they should not enter into my rest. Take hede brethren/ that therbe in none of you an euyll herte in vnbeleue/that he should departe from the lyuynge God: but exhorte one another dayly/whyll it is called to daye/ lest eny of you wexe hard herted thorow the deceytfullnesse of synne. Psalm. xciii.

n.iij. we are

First substance is faith

We are partetakers of Christ yf we kepe sure vnto the ende the fyrst substance/so longe as it is sayd: to daye yf ye heare his voyce/harden not youre hertes/as when ye rebelled. For some/when they hearde/rebelled: how be it not all that cam out of Egypt vnder Moses. But Num. xiiii. c with whom was he displeased. yi. yeares? Was he not displeased with them that synned: whose carkases were ouer throwen in the desert? To whom sware he that they shuld not enter into his rest: but vnto them that beleued not? And we se that they coulde not enter in/because of *vnbeleue.

The. iiii. Chapter.

*As faith is the ground of all grace: euen so is vnbelefe the rote of all sinne.

Let vs feare therfore lest eny of vs forsakynge the promes of entrynge into his rest/ shulde seme to come behynde. For vnto vs was it declared/as well as vnto them. But it profited not them that they hearde the worde/ because they which hearde it/ coupled it not with* fayth. But we which haue beleued/ do enter into his rest/ as contrary wyse he sayde to the other: I haue swore in my wrath/ they shall not enter into my rest. Psalm. xciii. And that spake he verely longe after that the workes were made and the foundacion of the worlde layde. For he spake in a certayne place of the seuenth daye/on this wyse: And God dyd rest the seuenth daye from all his workes. Gene. ii. a And in this place agayne: They shall not come into my rest.

Seynge therfore it foloweth that some muste enter therinto/ and they to whom it was fyrst preached/entred not therin for vnbeleues sake. Agayne he appoynteth in Dauid a certayne present daye after so longe a tyme/sayinge. as it is rehearsed: this daye yf ye heare his voyce/be not hard herted. For yf Iosue had geuen them rest/then wolde he not afterwarde haue spoken

spoke of another daye. Ther remayneth ther
fore yet a rest to the people of god. For he that
is entred into his rest/doth *ceasse from his awne
¶ worckes as God dyd from his.

*Sinne is oure worke/ from which all must ceasse that enter into the rest of a quiet conscience in Christ.

Let vs study therfore to entre into that rest/
lest eny man faule after the same ensample/in
to vnbeleefe. For the worde of God is quycke/
& mighty in operacion/and sharper then eny
two edge swearde: & entreth through/euē vn
to the diuidinge a sonder of the soule & the spy
rit/& of the ioyntes & the mary: & iudgeth the
thoughtes & the intentes of the herte: nether
is ther eny creature inuisible in the sight of
it. For all thinges are naked and bare vnto
the eyes of him/of whom we speake.

Eccle.xlvi.d
Psal.xxxiii.

¶ The.v. Chapter.

Seynge then that we haue a great hye
preest which is entred into heauen (I
meane Jesus the sonne of God) let
vs holde oure profession. For we haue not an
hye preest/which can not haue cōpassion on ou
re infyrmities: but was in all poyntes tempted/
lyke as we are: but yet without synne. Let vs
therfore go boldely vnto the seate of grace/
that we maye receaue mercy/and finde grace
to helpe in tyme of nede.

i.Cor.iii.b

For euery hye preest that is taken from amō
ge men is ordeyned for men/in thinges per
tayninge to God: to offer gyftes and sacrifi
ces for synne: which can haue cōpassion on the
ignorannt/ and on them that are out of the
waye/because that he him selfe also is compa
sed with infirmitie: For the which infirmiti
es sake he is bounde to offer for synnes/as
well for his awne parte/as for the peoples.
And no mā taketh honour vnto him selfe/but
he that is called of God/as was Aaron.

i.Para.xxiij

Euen so lykewise/Christ glorified not him
selfe/to be made the hye preest: but he that say

de vnto him: thou arte my sonne/ this daye haue
Psalm. ii. b gat I the/ glorified him. As he also in another
place speaketh: Thou arte a Prest for euer af-
ter the order of Melchisedech. ¶ Which in the
Psalm. cxv. dayes of his flesshe/ dyd offer vp prayers and
supplications/ with stronge cryinge and tea-
res/ vnto him that was able to saue him frō
death: and was also heard/ because of his god
lynes. And though he were Goddes sonne/ yet
learned he obedience/ by tho thinges which he
suffered/ and was made parfaicte/ & the cause
of eternall saluacio vnto all them that obey
him: and is called of God an hye Prest/ after
the order of Melchisedech.

L wherof we haue many thinges to saye/
which are harde to be vttered: because ye are
dull of hearinge. For when as cōcerninge the
tyme/ ye ought to be teachers/ yet haue ye ne
de agayne that we teache you the fyrst princi-
ples of the worde of God: and are become so-
che as haue nede of mylke/ and not of stronge
meate: For euery man that is feed with myl-
ke/ is inexperte in the worde of righteweines.
For he is but a babe. But stronge meate belon
geth to them that are parfecte which thorow
custome haue their wittes exercised/ to iudge
both good and euyll also.

¶ The .vj. Chapter.

VVherfore let vs loue the doctryne
pertayninge to the beginninge of a
Christē man/ & let vs go vnto perfec
cion/ & now no more laye the founda
cion of repentaūce frō deed workes/ & of fayth
towarde God/ of baptyme/ of doctrine/ & of
layinge on of hōdes/ of resurrecciō frō death
& of eternall iudgemēt. And so will we do/ yf
Heb. ii. d God permitte. For it is not possible that they
which were once lightned/ & haue tasted of the
heauenly gyft/ & were become partetakers of
the ho-

the holy goost/ & haue tasted of the good worde of God/ & of the power of the worlde to come: yf they saule/ should be renued agayne vnto repentaunce: for as moche as they haue (as concerninge them selues) crucified the sonne of God a fresshe makinge a moche of him.

For that erth which drinketh in the rayne which cōmeth ofte vpō it/ and bringeth forth erbes mete for them that dresse it/ receaueth blessinge of God. But that groūde which beareth thornes & bryars/ is reproued/ & is nye vnto cursinge: whose ende is to be burned. Neuertheles we are frendes we trust to se better of you/ and thinges which accompany saluacion/ though we thus speake. For God is not vnrighteous that he shulde forget youre worke and laboure that procedeth of loue/ which loue ye shewed in his name/ which haue ministred vnto the sayncte/ and yet ministre. Yee/ & we desyre that euery one of you shew the same diligence/ to the stablisshinge of hope/ euen vnto the ende: that ye saynt not/ but folowe them/ which thorow fayth & pacience inherit the promyses.

For when God made promes to Abraham/ because he had no greater thinge to sweare by/ he sware by him selfe sayinge: Surely I will blesse the and multiplie the in dede. And so after that he had tarryed a lōge tyme/ he enioyed the promes. Men verely sweare by him that is greater then them selues/ & an othe to confirminge the thinge/ is amonge them an ende of all stryfe. So God willinge very abounde dantly to shewe vnto the heyres of promes/ the stablenes of his counsayl/ he added an othe/ that by two *immutable thinges (in which it was vnpossible that God shulde lye) we might haue perfecte consolacō/ which haue fled/ for to holde fast the hope that is set before vs/

Gene. xxii.

* Two immutable thinges: the promise & the othe.

which

which hope we haue as an ancre of the soule both sure and stedfast. which hope also entreth in / into tho thinges which are with in the vayle/whither the foze runner is foz vs entred in/ I meane Jesus that is made an hye pzest foz euer/ after the ozder of Melchisedech.

¶ The.vij. Chapter.

Gene.xiiii. THis Melchisedech kynge of Salem (which beinge pzest of the most hie god/ met Abzaham/ as he returned agayne from the slaughter of the kynges and blessed him: to whom also Abzaham gaue tythes of all thinges) fyzst is by interpzetacio kynge of righteweines/after that he is kynge of Sale/ that is to saye / kynge of peace / with out father with out mother/with out kynne/ & hath nether begininge of his tyme/nether yet ende of his lyfe: but is lykened vnto the sonne of God and continueth a pzeste foz euer.

Consyder what a man this was vnto who the Patriarke Abzaham gaue tythes of the spoyles. And verely thole chyldzen of Leuy/ which receaue the office of the pzestes/haue a commaundement to take accozdinge to the lawe/tythes of the people/ that is to saye / of their bzethzē/yee though they fyzonge out of the loynes of Abzaham. But he whole kinred is not counted amonge them/ receaued tythes of Abzaham / and blessed him that had the pzomyles. And with out all naye sayinge / he which is lesse / receaueth blessinge of him which is greater. And here men that dye/ receaue tythes. But there he receauith tythes of whom it is witnessed/ that he liueth. And to saye the trueth / Leuy him selfe also which receaueth tythes/payed tythes in Abzaham. Foz he was yet in the loynes of his father Abzaham when Melchisedech met him.

Yf now therfoze perfection came by the

pzesthod

prestlhod of the Leuites (for vnder that prest-
hod the people receaued the lawe) what nede
it further more that another prest shuld ryse/
after the order of Melchisedech/and not after
the order of Aaron? Now no dout/yf the prest
hod be translated/ then of necessitie must the
lawe be translated also.

For he of whom these thinges are spoken/
pertayneth vnto another tribe/ of which ne-
uer man serued at the aultre. For it is euident
that oure Lorde sprõge of the tribe of Juda/
of which tribe spake Moses nothinge concer-
ninge prestlhod.

And it is yet a more euydent thinge/ yf af-
ter the similitude of Melchisedech/ ther ary-
se a nother prest/ which is not made after the
lawe of the carnall commaundemẽt: but after
the power of the endelesse lyfe. (For he testifi-
eth: Thou arte a prest forever/ after the order
of Melchisedech) Then the commaundemẽt Psalm. cix.
that went a fore/ is disanulled/ because of hyr
weakines and vnprofytablenes. For the lawe
made nothinge parfecte: but was an introduc
tion of a better hope/ by which hope/ we drã-
we nye vnto God.

And for this cause it is a better hope/ that
it was not prompted with out an othe. Tho
se prestes were made with out an othe/ but
this prest with an othe/ by him that sayde vn Psal. cix.
to him. The Lorde sware/ & will not repent:
Thou arte a prest for euer after the order of
Melchisedech. And for that cause was Jesus
a stablisher of a better testament.

And amonge them many were made Pre-
stes/ because they were not suffred to endure
by the reason of deeth. But this man/ because
he endureth euer hath an euerlastinge Prest
hod. Wherfore he is able also euer to saue
them that come vnto God by him/ seynge he
euer

euer liueth/to make interression for vs.

Such an hye Prest it became vs to haue/ which is holy/harmlesse/vndefiled/separate from synners/and made hyar then heauen. which needeth not dayly (as ponder hye prestes) to offer vp sacrifice/fyrst for his owne synnes/and then for the peoples synnes. For that dyd he at once for all/when he offered vp him selfe. For the lawe maketh men prestes/ which haue infirmitie: but the worde of the othe that came sence the lawe/maketh the sonne prest/which is parfecte for euer more.

Christ once sacrificed purged all synnes.

¶ The. viij. Chapter.

Of the thinges which we haue spoken this is the pyth: that we haue such an hye preste that is sitten on the ryght honde of the seate of maieste in heauen/& is a minister of holy thinges/and of the very tabernacle which God pyght/and not mã. For euery hye prest is ordeyned to offer gyftes & sacrifices: wherfore it is of necessitie/that this mã haue some what also to offer. For he were not a preste/yf he were on the erth where are prestes that accordinge to the lawe offer gyftes/which prestes serue vnto the ensample & shadowe of heauenly thinges: euē as the answer of God was geuen vnto Moses when he was about to fynisshe the tabernacle. Take hede(sayde he) that thou make all thinges accordinge to the patrone shewed to the in the mount.

Exod. xxv. Actu. vii. f

Now hath he obtayned a more excellent office/in as moche as he is the mediator of a better testament/which was made for better promises. For yf that fyrst testament had bene fautelesse: then shulde no place haue ben sought for the seconde. For in rebukinge the he sayth: Beholde the dayes will come(sayth the Lorde) and I will fynisshe vpon the house of

Hier. xxxi.

se of Israel/ and vpon the houlse of Juda/ a newe testament: not lyke the testament that I made with their fathers at that tyme/ whē I toke them by the hondes/ to lede them oute of the londe of Egypte/ for they continued not in my testament/ and I regarded them not sayth the Lorde. Couenaunt

For this is the testament that I will make with the houlse of Israel: After thole dayes sayth the Lorde: I will put my lawes in their myndes/ and in their hertes I will write thē/ and I wilbe their God/ and they shalbe my people. And they shall not teache/ euery man his neighboure/ & euery man his brother/ sayinge: knowe the Lorde: For they shall knowe me/ from the leste to the moste of them: For I wilbe mercifull ouer their vnrighteweines/ & on their synnes and on their iniquities. In that he sayth a new testamēt/ he hath abrogat the olde. Now that which is disanulled and wered olde/ is redy to vanniſhe awaye.

¶ The.ix. Chapter.

That fyrst tabernacle verely had ordinaūces/ & seruinges of God/ & worldly holynes. For ther was a fore tabernacle made/ wherin was the candelstike & the table/ & the shewe breed/ which is called wholy. But with in the seconde vayle was ther a tabernacle/ which is called holiest of all/ which had the golden senser and the arcke of the testamēt ouerlayde roundabout with golde/ wherin was the golden pot with Manna/ and Aarons rodde that sprong/ and the tables of the testament. Ouer the arcke were the Cherubis of glory shadowynge the seate of grace. Of which thinges we will not now speake particularly.

when these thinges were thus ordeyned/ the Prestes went all wayes into the fyrst tabernacle

bernacle & executed the seruice of God. But into the seconde went the hye prest alone/ once euery yeare/and not with out bloud/ which he offered for him selfe/and for the ignorau nce of the people. Wherwith the holy goost this signified that the waye of holy thinges/ was not yet opened/ whill as yet the fyrst taberna cle was stondinge. Which was a similitude for the tyme then present/ and in which were offe red gyftes & sacrifices that coulde not make the minister parfecte/ as pertayninge to the conscience with only meates and drinckes/ & diuers washinges & iustifyinges of the fle she/ which were ordeyned vntyll the tyme of reformacion.

¶ But Christ beinge an hye Prest of good thinges to come/ came by a greater and a more parfecte tabernacle/ not made with honde: that is to saye/ not of this maner bildinge/ neither by the bloud of gotes and calues: but by his awne bloud he entred in once for all into the holy place/ & founde eternall redemcio. ¶ For yf the bloud of oxen & of gotes and the asshes of an heyfer/ when it was sprinckled/ purified the vncleane/ as touchinge the purifyinge of the flesshe: how moche moare shall the bloud of Christ (which thorow the eternall spyrete/ offered him selfe with out spot to god) pourge youre consciences from deed workes for to serue the liuinge God?

Leui. xvi. c.

i. Peter. i. d
i. Johon. i. d
Apoc. i. d.
i. Peter. iii.
Roma. v. b

And for this cause is he the mediator of the newe testamēt/ that thorow deeth which chaū sed for the redempcion of those transgressions that were in the fyrst testamēt/ they which were called/ myght receaue the promes of eternall inheritaunce. ¶ For wherforeuer is a testamēt/ ther must also be the deeth of him that maketh the testament. For the testament ma keth auctorytie when men are deed: For it is of no

Gala. iii. b

of no value as longe as he that made it/is a liue. For which cause also/ neither that fyrst testament was ordeyned with out bloud. For when all the commaundementes were redde of Moses to all the people/ he toke the bloud of calues and of gotes/with water and purple wholl and slope/ and sprynckled both the boke & all the people/ Sayinge: this is the bloud of the testament which God hath appoynted vnto you. Moreouer/he sprenckled the tabernacle with bloud also/and all the ministringe vessels. And also almost all thinges / are by the lawe pourged with bloud / and with out sheddinge of bloud is no remission. Gene.xxiiii.

It is then nede that the similitudes of heauenly thinges be purified whith soche thinges: but the heauenly thinges them selues are purified with better sacrifices then are those. For Christ is not entred into the holy places that are made with hondes/ which are but similitudes of true thinges: but is entred into very heauen/for to appere now in the syght of God for vs not to offer him selfe often/ as the hye prest entreth into the holy place euery yere with straūge bloud /for then must he haue often suffered sence the worlde began. But now in the ende of the worlde /hath he appered once/to put synne to flyght/ by the offeringe vp of him selfe. And as it is apoynted vnto men that they shall once dye/and then cōmeth the iudgement/euen so Christ was once offered to take awaye the synnes of many/ & vnto them that loke for him / shall he appeare agayne without synne vnto saluacion. Roma.6.8. 1.Petr.iii.c.

The.x.Chapter.

For the lawe which hath but the shadowe of good thinges to come/ and not the thinges in their awne fassion / can neuer with the sacrifices which they of Leui.xvi.

ler yere by yere continually/ make the cõmers thervnto parfayte. For wolde not then those sacrifices haue ceased to haue bene offered/ because that the offerers once pourged/ shuld haue had no moare consciẽces of sinnes. Neuer theles in those sacrifices is ther mencion made of synnes euery yeare. For it is vnpossible that the bloud of oxen and of gotes shuld take awaye synnes.

wherfore when he commeth into the worlde/ he sayth: Sacrifice and offeringe thou wouldest not haue: but a bodie hast thou ordeyned me. In sacrifices and synneofferinges thou hast no lust. Then I sayde: Lo I come/ in the chefest of the boke it is written of me, that I shuld do thy will/ o God. Thoue when he had sayed sacrifice and offeringe/ and burnt sacrifices and synneofferinges thou wouldest not haue/ nether hast alowed (which yet are offered by the lawe) and then sayde: Lo I come to do thy will/ o God: he taketh awaye the fyrst to stablisshe the latter. By the which will we are sanctified/ by the offeringe of the body of Jesu Christe once for all.

Psal. xxxix.

Psalm. i.

Christes bodye is but once offered

And euery preest is redy dayly ministringe/ and ofte tymes offereth one maner of offeringe which can neuer take awaye synnes. But this man after he had offered one sacrifice for synnes/ sat him doune for euer on the right honde of God/ and from hence forth tarieth till his foes be made his fotestole. For with one offeringe hath he made parfecte for euer/ the that are sanctified. And the holy goost also beareth vs recorde of this/ euen when he tolde before: This is the testament that I will make vnto them: after those dayes sayth the Lorde. I will put my lawes in their hertes and in their mynde I will write them: their synnes and iniquities will I remember no

Psal. cix. a
i. Corint. xv.

Hie. c. xxxi.

moare.

moare. And where remission of these thinges is/ther is no moare offeringe for synne.

Here folow with oure dutie / yf we will be partakers of the mercye before reherced.

Seynge brethrē that by the meanes of the bloud of Jesu/we maye be bolde to enter into that holy place/ by the newe and lyuinge waye/which he hath prepared for vs/throughe the vayle/that is to saye/ by his flesshe. And seynge also that we haue an hye Prest which is ruler ouer the house of God/let vs drawe nye with a true herte in a full fayth sprincled in oure hertes from an euyll conscience/ & washed in oure bodies with pure water / and let vs kepe the profession of oure hope/ without waueringe (for he is faythfull that promised) & let vs consyder one another to prouoke vnto loue/ & to good workes: & let vs not forsake the felishippe that we haue amōge oure selues/as the maner of some is: but let vs exhorte one another/ & that so moche the more/because ye se that the daye draweth nye.

we oughte to care eche: for others saluacion/ as we shuld yf we truly loued eche other.

For yf we synne willingly after that we haue receaued the knowledge of the trueth/ther remayneth no moare sacrifice for synnes/but a fearfull lokinge for iudgement/and violent fyre/which shall deuoure the aduersaries. He that despiseth Moses lawe / dieth without mercy vnder two or three witnesses. Of how moche sorer punyshment suppose ye shall he be counted worthy/which treadeth vnder foote the sonne of God: and counteth the bloude of the testament as an vnholy thinge wherwith he was sanctified & doth dishonoure to the spirite of grace. For we knowe him that hath sayde: vengeaunce belongeth vnto me/ I will recompence sayth the Lorde. And agayne: the Lorde shall iudge his people. It is a fearfull thinge to fall into the hondes of the lyuinge God.

Deut. xxii. Matth. xviii. Joh. viii. c ii. Corin. xiii

Deut. xxii. Roma. xii.

Call to remembraūce the dayes that are past

sed /in the which after ye had receaued lyght/ ye endured a greate fight in aduersities /partly whill all men wondred and gased at you for the shame and tribulacion that was done vnto you/and partly whill ye became companyons of thē which so passed their tyme. For ye suffered also with my bondes / and tooke a worth the spoylinge of youre goodes / & that with gladnes knowinge in youre selues how that ye had in heauen a better and an enduringe substaunce. Cast not awaye therfore youre confidence which hath great rewarde to recompence. For ye haue nede of pacience/ that after ye haue done the will of God/ye myght receaue the promes. For yet a very litell whyle/ & he that shall come will come/and will not tary. But the iust shall liue by fayth. And yf he withdrawe him selfe my soule shall haue no pleasure in him. We are not which with drawe oure selues vnto dampnacio/but partayne to fayth/to the winninge of the soule.

Aba.ii.a Rom.i.b Gala.iii.b

¶ The.xi. Chapter.

Fayth and trust in Christ only / is the lyfe and quyernes of the conscience/and not trust in workes/ how holye soeuer they appere

FAyth is a sure confidence of thinges which are hoped for/ & a certaynte of thinges which are not sene. By it the elders were well reported of. Thorow fayth we vnderstonde that the worlde was ordeyned by the worde of God: & that thinges which are sene/ were made of thinges which are not sene. By fayth Abel offered vnto God a more plentrous sacrifice then Cayn: by which he obteyned witnes that he was righteous God testifyinge of his gyftes: by which also he beinge deed/yet speaketh.

Math. xxiii: Gene.b.c Eccle.xliiii.

By fayth was Enoch trāslated that he shulde not se deth: nether was he founde: for God had taken him awaye. Before he was taken awaye/he was reported of/that he had pleased God: but with out fayth it is vnpossible

to ple-

to please him. For he that commeth to God/ must beleue that God is/ and that he is a rewarder of them that seke him.

By fayth Noe honored God/ after that he was warned of thinges which were not seue/ and prepared the arche to the sauinge of his housholde/ throw the which arche/ he condempned the worlde/ and became heyre of the rightewesnes which commeth by fayth. Gene.vi.c Eccles.xliiii. Gene.xii.a.

By fayth Abrahā/ when he was called obeyed/ to go out into a place/ which he shulde afterwarde receaue to inheritaunce/ and he wēt out/ not knowinge whether he shuld go.

By fayth he remoued in the londe that was promised him/ as into a straunge countre/ and dwelt in tabernacles: & so dyd Isaac & Jacob heyres with him of the same promes. For he loked for a citie hauinge a foundacion/ whose bylder and maker is God.

Throw fayth Sara also receaued strēgth to be with chylde/ & was deliuered of a chylde when she was past age/ because she iudged him faythfull which had promised. Genes.xxi.

And therfore spronge ther of one (& of one which was as good as deed) so many in multitude/ as the starres of the skye/ & as the sond of the see shore which is innumerable. Gene.xxii. and.xxiii.

And they all dyed in fayth/ & receaued not the promyses: but sawe them a farre of/ & beleued them/ and saluted them: and confessed that they were straungers and pilgrems on the erthe. They that saye soche thinges/ declare that they seke a coūtre. Also yf they had bene myndfull of that countre/ from whence they came oute/ they had leasure to haue returned agayne. But now they desyre a better/ that is to saye a heauenlye. Wherfore God is not ashamed of them/ euē to be called their God: for he hath prepared for them a citie.

By faith Abraham offered vp Isaac when he was tempted/ & he offered him beinge his only begotten sonne/ which had receaued the promises of who it was sayde / in Isaac shall thy seed be called: for he considered that God was able to rayse vp agayne fro deeth. Wherfore receaued he him/ for an ensample. By faith Isaac blessed Jacob and Esau/ concerninge thinges to come.

Gene. xxii. Eccles. xliiii. Genes. xxi Roma. ix. b. Gene. xxvii.

By faith Jacob when he was a dyinge/ blessed both the sonnes of Joseph/ & bowed him selfe towarde the toppe of his cepter.

Gene. xlviii.

By faith Joseph when he dyed/ remembred the departinge of the chyldren of Israel/ and gaue commaundement of his bones.

Genes. l. d

By faith Moses when he was borne/ was hyd thre monethes of his father & mother/ because they sawe he was a proper chylde: nether feared they the kynges commaundement.

Exod. ii. a

Exod. i. e

By faith Moses when he was great/ refused to be called the sonne of Pharaos doughter/ & chose rather to suffre aduersitie with the people of God/ then to enioye the pleasures of synne for a season/ and estemed the rebuke of Christ greater ryches then the treasure of Egypt. For he had respect vnto the rewarde.

Exodi. ii. b

By faith he forsoke Egypt/ and feared not the fearcenes of the kynge. For he endured euen as he had sene him which is inuisible.

Through faith he ordeyned the ester lambe/ and the effusion of bloud/ lest he that destroyed the fyrst borne/ shulde touche them.

Exod. xii. d

By faith they passed thorow the reed see as by drye londe/ which when the Egyptians had assayed to do/ they were drowned.

Exod. xiiii. c.

By faith the walles of Jerico fell doune after they were compased about seuen dayes.

Josu. vi. d

By faith the harlot Raab perished not with the vnbeleuers / when she had receaued

Josu. vi. d and. ii. b.

the

the spyes to lodgynge peaseably.

And what shall I more saye/the tyme wolde be to short for me to tell of Gedeon/of Barach/& of Samson/& of Jephthae: also of Dauid & Samuel/ & of the Prophetes: ¶which thorowe fayth subdued kingdomes/wrought righteousnes/obteyned the promyses/stopped the mouthes of lyons/quenched the violence of fyre/ escaped the edge of the swearde/ of weake were made stronge/ waxed valient in fight/turned to flight the armies of the aliens. And the wemen receaued their deed raysed to lyfe agayne.

Other were racked/& wolde not be deliuered/that they myght receaue a better resurrection. Other tasted of mockynges & scourginges/moreouer of bondes & prisonment: were stoned/were hewen a sunder/were tempted / were slayne with swearde/walked vp and doune in sheepes skynnes/in gotes skynnes /in nede/ tribulacion & veracio which the worlde was not worthy of: they wandred in wildernes/in mosi taynes/in dennes and caues of the erth.

And these all thorow fayth obtayned good reporte/ ¶and receaued not the promes/God prouidinge a better thinge for vs / that they with out vs shulde not be made parfecte.

¶The.xij. Chapter.

Roma.vi.a
Collo.iii.b
Ephes.iiii.c.
i.Petr.ii. a.
and.iiii.a

Wherfore let vs also (seynge that we are cõpased with so great a multitude of witnesses) laye a waye all that prycketh doune / & the synne that hangeth on/& let vs runne with pacience vnto the battayle that is set before vs / lokinge vnto Jesus the auctor and finisher of oure fayth/ which for the ioye that was set before him/ abode the crosse/& despised the shame/ & is set doune on the right honde of the trone of God. Consider therefore how that he endured suche

we be called to suffre. For with out tre sofferinge no man can be the sonne of God.

speakinge agaynst him of synners/lest ye shulde be wery & faynte in youre myndes. For ye haue not yet resisted vnto bloudsheddinge/ strivinge agaynst synne. And haue forgotten the consolacion/ which speaketh vnto you/ as vnto chyldre: My sonne despise not the chastninge of the Lorde/ nether faynt whon thou arte rebuked of him: For whom the Lorde loueth/ him he chasteneth: yee/ & he scourgeth euery sonne that he receaueth.

If anyc lose the law of god & be chastised of god/it is a comfort.

For therby he is sureth at god loseth him & hath chosen him to his sonne & heyre of euerlastinge lyfe

If ye endure chastninge/ God offereth him selfe vnto you as vnto sonnes. What sonne is that whom the father chasteneth not? If ye be not vnder correcciō (where of all are partakers) then are ye bastardes and not sonnes. Moreouer seynge we had fathers of oure fleshe which corrected vs/ and we gaue them reuerence: shulde we not moche rather be in subiection vnto the father of spretuall gyftes/ that we might liue? And they verely for a fewe dayes/ nurtred vs after their awne pleasure: but he learneth vs vnto that which is profitable/ that we myght receaue of his holynes. No manner chastisinge for the present tyme semeth to be ioyeous/ but greuous: neuertheles afterwarde/ it bringeth the quyet frute of righteweisnes/ vnto them which are therin exercysed.

why god chastiseth.

Stretch forthe therfore agayne the handes which were let downe/ & the weake knees & se that ye haue strayght steppes vnto youre fete/ lest eny halting turne out of the waye: yee let it rather be healed. Embrace peace with all men & holynes: with out the which no man shall se the Lorde. And loke to/ that no man be destitute of the grace of God/ & that no rote of bitternes springe vp & trouble/ & therby many be defiled: and that ther be no fornicator/ or vnclene person/ as Esau/ which for one

Rom. xii.

break-

breakfast solde his byrthryght. Ye knowe how that afterwarde when he wolde haue inherited the blessynge/he was put by/and he founde no meanes to come therby agayne: no though he desyred it with teares. Genes. xxv. Genes. xxvi.

E For ye are not come vnto the mounte that can be touched/and vnto burnynge fyre nor yet to myst and darcknes and tempest of weder/nether vnto the sounde of a trompe and the voyce of wordes: which voyce they that hearde it/wilshed awaye/that the communication shuld not be spoken to them. For they were not able to abyde that which was spoken. Yf a beast had touched the mountayne/it must haue bene stoned/or thrust thorowe with a darte: euen so terreble was the syght which appered. Moses sayde/I feare and quake. But ye are come vnto the mounte Syon/and to the cite of the lyuynge God/the celestiall Jerusalem: and to an innumerable syght of angels and vnto the F congregacion of the *fyrst borne sonnes/which are wrytten in heuen/and to God the iudge of all/and to the spyrites of iust and parfecte men/and to Jesus the mediatour of the newe testament/and to the sprynchlynge of bloud that speaketh better then the bloud of Abel. Exod. xix. and. xx. c. Exod. xix. c. * Fyrst borne sonnes/that is/the sonnes of god because the fyrst borne were dedicated vnto god.

See that ye despyse not him that speaketh. For yf they escaped not which refused him that spake on erth: moche more shall we not escape/yf we turne awaye from him that speaketh from heuen: whose voyce then shouke the erth/and now declareth sayinge: yet once more will I shake/not the erth only/but also heuen. No dout that same that he sayth/yet once more/signifieth the remouynge awaye of those thinges which are shaken/as of thinges which haue ended their course: that the thinges which are not shaken/maye remayne. Wherfore yf we receaue a kyngdome which is not moued/we Agge. ii. b.

haue grace / wherby we maye serue God and
Deut. viii. d. please him with reuerence and godly feare. For
oure God is a consumynge fyre.

¶ The. xiij. Chapter.

Oure dutye yf we will haue oure part with Christ.

LEt brotherly loue continue. Be not forgetfull to lodge straungers. For therby haue diuers receaued angels into their houses vnwares. Remember them that are in bondes / euen as though ye were bounde with them. Be myndfull of them which are in aduersitie / as ye which are yet in youre bodyes. Let wedlocke be had in prayse in all poyntes / and let the chamber be vndefiled: for whore keepers and aduoutrers God will iudge. Let youre conuersacion be without couetousnes and be content with that ye haue all redy. For he verely sayd: I will not fayle the / nether forsake the: that we maye boldly saye: the Lorde is my helper / and I will not feare what man doeth vnto me. Remember them which haue the ouersyght of you / which haue declared vnto you the worde of God. The ende of whose conuersacion se that ye looke vpon / and folowe their fayth:

Josu. ia Psal. cxvii.

Jesus Christ yesterdaye and to daye / and the same continueth for euer. Be not caryed aboute with diuers and straunge learnynge. For it is a good thinge that the herte be stablissed with grace / and not with meates / which haue not profited them that haue had their pastyme in them. We haue an altre wherof they maye not eate which serue in the tabernacle. For the bodyes of those beastes whose bloud is brought into the holy place by the hye prest to pourge synne / are burnt with out the tentes. Therfore Jesus / to sanctifie the people with his awne bloud / suffered with out the gate. Let vs goo forth therfore out of the tentes / and suffer rebuke with him. For here haue we

Numer. xix.

Mich. ii. e

no con

no continuynge cite: but we seke one to come.

For by him offer we the sacrifice of laude all wayes to God: that is to saye/the frute of those lyppes/which confesse his name. To do good and to distribute forget not/for with suche sacrifices God is pleased. Obeye them that haue the ouersyght of you/and submit youre selues to them/for they watch for youre soules/euen as they that must geue a comptes: that they maye do it with ioye/and not with grefe. For that is an vnprofitable thinge for you. Praye for vs. We haue confidence because we haue a good conscience in all thinges/and desyre to lyue honestly. I desyre you therfore somwhat the moare abundantly/that ye so do/that I maye be restored to you quickly.

The God of peace that brought agayne from deeth oure Lorde Iesus/the gret shepperde of the shepe/thorowe the bloud of the euerlastyng testament/make you parfect in all good workes/to do his will/worckynge in you that which is pleasaunt in his syght thorow Iesus Christ. To whom be prayse for euer whyll the worlde endureth: Amen.

I beseche you brethren/suffre the wordes of exhortacion: For we haue written vnto you in fewe wordes: knowe the brother Timothe/whom we haue sent from vs/with whom (yf he come shortly) I will se you. Salute them that haue the ouersyght of you/and all the sayntes. They of Italy salute you. Grace be with you all: Amen.

Sent from Italy by Timotheus.

☞ The Prologe vpon the epistles of S. James and Judas:



Though this epistle were refused in the olde tyme and denyed of manye to be the epistle of a verye Apostle/ and though also it laye not the foundacion of the fayth of Christ/ but speaketh of a generall fayth in God/ nether preacheth his deathe and resurrecion/ ether the mercye that is layde vp in store for vs in him/or euerlastynge covenaunt made vs in his bloude/which is the office and dutye of a verye Apostle/as Christ sayeth. Jo. xv. ye shall testifie of me: yet because it setteth vp no mannes doctryne/but cryeth to kepe the lawe of God/& moreth love which is without pervcialite/the fulfillynge of the lawe/as Christ and all the Apostles dyd/& hath therto manye good and godlye sentences in it: and hath also nothinge that is not agreable to the rest of the scripture/ yf it be loked indifferentlye on: me thinketh it ought of ryght to be taken for holye scripture. For as for that place for which haply it was at the begynnynge refused of holye men (as it ought/yf it had meante as they toke it/and for which place only/for the false vnderstondynge/it hath been chefely receaued of the Papistes) yet yf the circumstances be well pondered/it will apere that the auctors entent was farre other wyse then they tooke him for.

For where he sayth in the. ii. Chap. fayth without dedes is dede in it selfe/he meaneth none other thinge then all the scripture dothe: how that that fayth which hath no good dedes folowynge/is a false fayth and no fayth that iustifieth or receaueth forgeuenes of synnes. For God promised them onlye forgeuenes of their synnes which turne to God/to kepe his lawes. wherfore they that purpose to cõtinue styll in synne/haue no parte in that promise: but deceaue thẽselues/yf they beleue that God hath forgeuen them their olde synnes for Christes sake. And after when he sayth that a man is iustified by dedes and not of fayth onlye/he will no more then that fayth dothe not so iustifie euery where/that nothinge iustifieth saue fayth. For dedes also do iustifie. And as fayth onlye iustifieth before God/so do dedes onlye iustifie before the worlde/wher of is ynough spoken / yerlye in the Prologe on Paule to the Romayns.

mayns/ & also in other places. For as Paule affirmeth Roma. iii. that Abraham was not iustified by workes afore God/ but by fayth only as Gene. beareth recorde/ so will James that dedes only iustifieth him before the worlde/ & fayth wrought with his deder: that is to saye/ fayth wherwith he was ryghteous before God in the hert/ dyd cause him to worke the will of God outwardly/ wherby he was ryghteous before the worlde/ & wher by the world de perceaued that he beleued in God/ loued & feared God. And as Hebre. xi. the scripture affirmeth that Rahab was iustified before God thorow fayth/ so doth James affirme that thorow workes by which she shewed hyr fayth/ she was iustified before the worlde/ and it is true.

And as for the epistle of Judas/ though men haue & yet do doute of the auctoure/ & though it seme also to be drawen oute of the .ii. epistle of S. Peter/ & therto alledgeth scripture that is no where founde/ yet seinge the matter is so godly and agreynge to other places of holye scripture/ I se not but that it ought to haue the auctorite of holye scripture.

The epistle of sayncte James.

The fyrst Chapter.



JAmes the seruaūt of god & of the lorde Jesus Christ/ sendeth gretynge to the .xij. tribes which are scattered here and there. My bretherē/ coūt it exceadinge ioye when ye faule into diuers temptations/ for as moche as ye knowe how that the tryinge of youre fayth bringeth pacience: and let pacience haue her perfeg wor

fect worke/that ye maye be parfecte and sounde/lackynge nothinge.

Yf eny of you lacke wysdome/let him axe of God which geueth to all men indifferentlye/ & casteth no man in the teth: and it shalbe geuen him. But let him axe in fayth & wauer not. For he that douteth/is lyke the waues of the see/ tost of the wynde and carped with violence. Nether let that man thinke that he shall receaue eny thinge of the Lorde. A wauerynge myn ded man is vnstable in all his wayes.

Let the brother of lowe degre reioyce in that he is exalted/and the ryche in that he is made lowe. For euen as the flower of the grasse/shall he vanysshe awaye. The sonne ryseth with heate/and the grasse wydereth/and his flower falleth awaye/and the beautie of the fassion of it perisheth: euen so shall the ryche man perisshe with his aboundance.

Happy is the man that endureth in temptacion/for when he is tryed/he shall receaue the crowne of lyfe/which the Lorde hath promised to them that loue him.

Let no man saye when he is tempted/that he is tempted of God. For God tempteth not vnto euyll nether tempteth he anye man. But euery man is tempted/drawne awaye/and entysed of his awne cōcupiscence. Then when lust hath conceaued/she bringeth forth synne/and synne when it is fynished/bringeth forth deeth.

Erre not my deare brethren. Euery good gyfte/and euery parfayt gyft/is from above and commeth doune from the father of lyghtes/ with whom is no variablenes/nether is he chaunged vnto darcknes. Of his awne will begat he vs with the worde of lyfe/that we shuld be the fyrstfrutes of his creatures.

Wherfore deare brethren/let euery man be swyfte to heare/slowe to speake/and slowe to wrath.

wrath. For the wrath of man worketh not that which is ryghteous before God.

Wherfore laye a parte all filthynes / all superfluyte of malicyousnes / and receaue with meknes/the worde that is graffed in you/which is able to saue youre soules. ✠ ✠ And se that ye be doars of the worde and not hearers only/deceaupnge youre awne selues with sophistrye. For yf eny heare the worde/& do it not/ he is lyke vnto a man that beholdeth his bodyly face in a glasse. For assone as he hath loked on him selfe/ he goeth his waye / and forgetteth immediatlye what his fassion was. But who so loketh in the parfayct lawe of libertie / and continueth ther in (yf he be not a forgetfull heazer/but a doar of the worke) the same shalbe happye in his dede.

Yf eny man amonge you seme deuoute / and refrayne not his tonge: but deceaue his awne herte/this mannes deuocion is in vayne. Pure deuocion and vndefiled before God the father/ is this: to visyt the faderlesse and widowes in their aduersite/and to kepe him selfe vnspotted of the worlde. ✠ Pure deuocion.

¶ The. ij. Chapter. ✠

BRethren haue not the fayth of oure lorde Jesus Christ the Lorde of glory in respecte of persons. Yf ther come into youre company a man with a golden ringe and in goodly apareil/and ther come in also a poore man in vyle rayment/and ye haue a respecte to him that weareth the gaye clothynge/and saye vnto him. Syt thou here in a good place: and saye vnto the poore/stonde thou ther or syt here vnder my fote stole: are ye not parciall in youre selues/and haue iudged after euyll thoughtes?

Harken my deare beloued brethren. Hath not God chosen the poore of this worlde/ whiche are ry ✠ To worke of feare & compulsion is bondage/ but to loue is libertie & the fulfillinge of the lawe before god / and maketh

a man merciful to wards his euyll accorde. And to the merciful hath god bounde him selfe to shew mercie. And contrary vnto the vnmerciful he threatneth iudgement without mercie. And mercie reioyceth a triumphet ouer iudgement. For where mercye is there hath damnacion no place. By godes promise. God has all promised all mercie to the merciful onlye. Now yf a man that is vnmerciful be lowe and haue mercye of god he deceyueth him selfe: because he hath no Godes

are ryche in fayth/ and heyres of the kyngdome which he promised to them that loue him? But ye haue despysed the poore. Are not the ryche they which oppresse you: & they which drawe you before iudges? Do not they speake euyll of that good name after which ye be named.

Yf ye fulfill the royall lawe accordynge to the scripture which sayth. Thou shalte loue thyne neghboure as thy selfe/ ye do well. But yf ye regarde one person more then another/ ye committe synne/ & are rebuked of the lawe/ as transgressours. Whosoeuer shall kepe the whole lawe & yet fayle in one poynt/ he is gyltie in all. For he that sayd. Thou shallt not commit aduoutery/ sayed also: thou shallt not kyll. Though thou do none adulterie yet yf thou kyll/ thou arte a transgressor of the lawe. So speake ye/ and so do/ as they that shalbe iudged by the lawe of libertie. For ther shalbe iudgement mercyles to him that sheweth no mercy/ & mercy reioyceth agaynst iudgement.

What auayleth it my brethren/ though a man saye he hath fayth/ when he hath no dedes? Can fayth saue him? Yf a brother or a systre be naked or destitute of dayly fode/ and one of you saye vnto them: Departe in peace/ God send you warmnes and fode: not withstondynge ye gene them not tho thinges which are necessary to the body: what helpeth it? Euen so fayth yf it haue no dedes/ is dede in it selfe.

Ye and a man myght saye: Thou hast fayth & I haue dedes: Shewe me thy fayth by thy dedes: & I will shewe the my fayth by my dedes. Beleuest thou that ther is one God? Thou doest well. The deuyls also beleue and tremble.

Wilt thou vnderstonde o thou vayne man that fayth with out dedes is dede? Was not Abraham oure father iustified thorow workes when he offered Isaac his sonne vpon the al-

tre

tre? Thou seist how that fayth wrought with his dedes and through the dedes was the fayth made perfecte: and the scripture was fulfilled which sayth: Abraham beleued God/& it was reputed vnto him for ryghteweines: and he was called the frende of God. ✠ Ye se then how that of dedes a man is iustified/and not of fayth only. Lykewyse also was not Raab the harlot iustified through workes/when she receaued the messengers/ and sent them out another waye? For as the body/ with oute the spirite is deed/ euen so fayth with out dedes is deed. ✠

¶ The.iij. Chapter.

MY brethren/be not euery man a master/remembringe how that we shall receaue the more damnacion: for in many thinges we fynne all. If a man fynne not in worde/the same is a parfecte man/ and able to tame all the body. Beholde we put bittes into the horses mouthes that they shuld obeye vs/ and we turne about all the body. Beholde also the shyppes/which though they be so great/and are driuen of fearce wyndes/yet are they turned about with a very smale helme/whyther soeuer the violence of the gouerner will. Euen so the tonge is a lyttell member/and boasteth great thinges.

Beholde how grete a thinge a lyttell fyre kyndleth and the tonge is fyre/and a worlde of wyckednes. So is the tonge set amonge oure membres/ that it defileth the whole body/ and setteth a fyre all that we haue of nature/ and is it selfe set a fyre euen of hell.

All the natures of beastes/ and of byrdes/ and of serpentes/and thinges of the see are mesured and tamed of the nature of man. But the tonge can no man tame. It is an vnruely euyll full of deedly poyson. Therwith blesse we God the father/and therwith curse we men which

wo?de for him. For go des promis parrayneth to the merc full only t/ true fayth therfore is knowen hir dedes. Josue.ii.c.

✠ Whe that keth auctor te to rebuk other of th ar wherin he fynneth him self/ e same sh haue the gr orer damn tion. We t ſt be with out synne. that will cast the fy ſte stone.

are made after the similitude of God. Out of one mouth proceadeth blessynge and cursynge. My brethren these thinges ought not so to be. Doth a fountayne sende forth at one place swete water and bytter also? Can the frygge tree/ my brethren/ beare olyue beries: other a vyne beare frygges? So can no fountayne geue bothe salt water and freshe also. Yf eny man be wyse and endued with learnynge amonge you/let him shewe the workes of his good conuersacion in meknes that is coupled with * wysdome.

* wysdome. All meknes and obedience must be according to the wisdome/and worde of God.

But yf ye haue bytter enuynge and stryfe in youre hertes/ reioyce not: nether be lyars agaynst the trueth: This wysdome descendeth not from a boue: but is erthy/ and * naturall/ and diuelisshe. For where enuynge and stryfe is/there is vnstablenes and all manner of euyll workes. But the wysdome that is from aboue/ is fyrst pure/then peasable/gentle/and easy to be entreated/ full of mercy and good frutes/ without iudgynge/ and without simulacion. yee/and the frute of ryghtewelnes is sowen in peace/of them that mayntene peace.

* Naturall that is all that a man doth with oute the spirite of god.

Godly wisdome how it is knowen.

Stryfe/ & vnrest to meth.

why men obtayne not.

We that is lourd of the world/ is hated of God.

The. iiij. Chapter.

From whence commeth warre and fyghtynge amonge you: come they not hereof hence? euen of youre volupteousnes/ that rayne in youre membres. Ye lust/ and haue not. Ye enuye and haue indignacion/ & cannot obtayne. Ye fyght and warre and haue not/because ye are not. Ye aske and receaue not/because ye aske amysse: euen to consume it apon youre volupteousnes. Ye aduouterers & wemen that breke matrimonie: knowe ye not how that the frendshippe of the worlde is enmite to godwarde? Whosoeuer wilbe a frende of the worlde/ is made the enemye of God. Ether do ye thinke that the scripture sayth in vayne

bayne. The *spirite that dwelleth in you/lusteth euen contrary to enuye: but geueth moze grace.

Submit youre selues to God/and resist the deuyll/and he will flye from you. Dzawe nye to God and he will dzawe nye to you. Clense youre hondes ye synners/and pourdge youre hertes ye wauerynge mynded. Suffre afflictions: sozowe ye and wepe. Let youre laughter be turned to moznynge/and youre ioye to heuynes. Cast downe youre selues before the Lozde/ & he shall lyft you vp. Backbyte not one another/dzethzen. He that *backbyteth his bzother/& he that iudgeth his brother/backbyteth the lawe/and iudgeth the lawe. But and yf thou iudge the lawe/thou art not an obseruer of the lawe: but a iudge. Ther is one lawe geuer/which is able to saue and to distroye. What art thou that iudgest a nother man?

Go to now ye that saye: to daye and to morow let vs go into soche a cite and cõtinue there a yeare and bye and sell/and wynne: and yet cannot tell what shall happen to morowe. For what thinge is youre lyfe? It is euen a vapoure that apereth for a lytell tyme/and then vanysheth awaye: For that ye ought to saye: yf the Lozde will and yf we lyue/let vs do this or that. But now ye reioyce in youre bostynges. All soche reioysynge is euyll. Therfore to him that knoweth how to do good/and doth it not/to him it is synne.

¶ The .v. Chapter.

GO to now ye ryche men. Wepe/and howle on youre wzetchednes that shall come apon you. Youre ryches is corrupte/youre garmentes are mothe eaten. Youre golde and youre syluer are cankred/and the rust of them shalbe a witnes vnto you/& shall eate youre flesshe/as it were fyre. Ye haue heaped treasure to gedder in youre last dayes:

p.ij. Beholde

*Christes spirite(which is in all that be his Roma. viii. resisteth pryde: enuie. and all synne. whose mo on yf we fo lowe/ gra increaseth in vs and lustes my nyshe/and therfore h sayth. Su myt your s ures to go

*ye that backbyte & iudgeth his brother dothe iud the lawe t be cruell/ the lawe f brotherly do so

*Ye that h wrath & y doth not/ without cuse. For god hath p myfed no mercie/ bu to him th will do hi godlye w

Beholde the hyre of the labourers which haue reped doune youre feldes (which hyere is of you kept backe by fraude) cryeth: and the crys of them which haue reped/are entred into the eares of the Lorde Sabbaoth. Ye haue lyued in pleasure on the erth and in wantonnes. Ye haue norysshed youre hertes/as in a daye of slaughter. Ye haue condempned and haue kylled the iust and he hath not resisted you.

✠ Be pacient therfore brethren/ vnto the commynge of the Lorde. Beholde the husbande man wayteth for the precious frute of the erth/and hath longe pacience ther vpon/ vntyll he receaue (the erly and the latter rayne.) Be ye also pacient therfore and settle youre hertes/ for the commynge of the Lorde draweth nye. Grudge not one agaynst another brethren/ lest ye be dampned. Beholde the iudge stondeth before the dore. Take (my brethren) the Prophetes for an ensample of sufferynge aduersitie/and of longe pacience/which spake in the name of the Lorde. ✠ Beholde we counte them happy which endure. Ye haue heard of the pacience of Job/and haue knowen what ende the Lorde made. For the Lorde is very pitifull and mercyfull.

But aboue all thinges my brethren/sweare not/nether by heuen/nether by the erth/nether by eny other othe. Let youre yee be ye/and youre naye naye: lest ye faule into ypocrecy. ✠ Is eny of you be euyll vexed/let him praye. ✠ Is eny be merye/let him synge Psalmes. ✠ Is eny be dyseased amonge you/let him call for the elders of the congregacion/and let them praye ouer him/and anoynte him with oyle in the name of the Lorde: and the prayer of fayth shall saue the sicke/ & the Lorde shall rayse him vp: and yf he haue committed synnes/they shalbe forgeuen him.

✠ Know

Knowledge youre faultes one to another:
and praye one for another/that ye maye be hea-
led. The prayer of a ryghteous man auayleth
moche/yf it be feruent. Helias was a man mor-
tall euen as we are/& he prayed in his prayer/
that it myght not rayne: & it rayned not on the
erth by the space of thre yeares and sixe mone-
thes. And he prayed agayne/& the heuen gaue
rayne and the erth brought forth her frute.
Brethren yf eny of you erre from the trueth
and another conuert him/let the same knowe
that he which conuerteth the synner from goyn
ge a straye out of his waye/shall saue
a soule from deeth/and shall hyde
the multitude of synnes.

iii. Reg. xvii. Luk. iiii. Mathe. v.

¶ The ende of the pistle of
Sayntt James.

The epistle of sayncte Judas.



Judas the seruaunt
of Jesus Christ/the
brother of James.
To them which are
called and sanctified
in God the father/
and preserued in Je-
su Christ. Mercy vn-
to you/& peace and lo
ve be multiplied.

Beloued/when I gaue all diligence to wryte vnto you of the commen saluacion it was
nedfull for me to wryte vnto you/to exhorte
you/that ye shuld continually labour in the
fayth which was once geuen vnto the sayntes

For ther are certayne crafftely crept in/of which it was wrytten a fore tyme vnto soche iudgement. They are vngodly and turne the grace of oure God vnto wantõnes/and denye God the only Lorde/and oure Lorde Jesus Christ.

Jude. xiii.

My mynde is therfore to put you in remembraunce/for as moche as ye once knowe this/ how that the Lorde (after that he had deliuered the people out of Egypt) destroyed them which afterwarde beleued not. The angels also which kept not their fyrst estate: but lefte their awne habitacion: he hath reserued in euerlastynge chaynes vnder darckenes vnto the iudgement of the greate daye: euen as Sodom and Gomor/and the cities about them (which in lyke maner defiled them selues with fornication/& folowed straunge flesshe) are set forth for an ensample/and suffre the vengeaunce of eternall fyre. Lykewyse these dremers defyle the flesshe/despyse rulers and speake euyll of them that are in auctorite.

Gene. xix.

Straunge flesshe that is/ turnynge the natural vse vnto vnnaturall. Ro. i

Yet Michael the archangel when he stroue agaynst the deuyll/and disputed about the body of Moses/durst not geue raylinge sentence/ but sayde: the Lorde rebuke the. But these speake euyll of those thinges which they knowe not: and what thinges they knowe naturally/as beastes which are without reason/in the thinges they corrupte them selues. Wo be vnto them/for they haue folowed the waye of Cayn and are vtterly geuen to the errour of Balam for lukers sake/and perysshe in the treason of Core.

Gene. iiii. Num. xvi. a Nume. xxii.

1. Pet. ii.

These are spottes which of youre agapnes feast to gedder/with out feare/fedynge them selues. Cloudes they are with outen water/caryed about of wyndes/and trees with out frute at gadrynge tyme/twyse deed and plucked vp by the rotes. They are the ragynge waues of the se/

the lea/fomynge out their awne shame. They are wandrynge starres to whom is reserued the myst of darcknes for euer.

Enoch the seuenth from Adam prophesied before of suche saying: Beholde/ the Lorde shall come with thousandes of sayntes/to geue iudgement agaynst all men/and to rebuke all that are vngodly amonge them of all their vngodly dedes/which they haue vngodly cõmitted/ and of all their cruell speakynges/which vngodly synners haue spoken agaynst him. Apoc. i. b

These are murmurers/complayners/walkynge after their awne lustes/whose mouthes speake proude thinges: They haue men in greate reuerence because of aduantage. But ye beloued/remember the wordes which were spoken before of the Apostles of oure Lorde Jesus Christ/ how that they tolde you that there shulde be begylers in the last tyme/which shuld walke after their awne vngodly lustes. These are makers of sectes/ fleshlye/ hauynge no spyrite. i. Tim. iiii. ii Tim. iii. ii. Pet. iii.

But ye derlye beloued/ edifie youre selues in youre most holy fayth/prayinge in the holy goost/and kepe youre selues in the loue of God/lokynge for the mercy of oure Lorde Jesus Christ/vnto eternall lyfe. And haue compassion on some/separatynge them: and other saue with feare/pullynge them out of the fyre/ and hate the filthy vesture of the flesshe.

Vnto him that is able to kepe you/that ye fall not/and to present you fautlesse before the presence of his glory with ioye/ that is to saye/to God oure saueour which only is wyse/ be glory/ maiestie/dominion/and power/now and for euer.

AMEN.

The reuela-

cion of Saynct Johñ the diuine.



¶ The fyrst Chapter.



The reuelacion of Jesus Christ/ which God gaue vnto him/ for to shewe vnto his seruaūtes thinges which must shortely come to passe.

And he sent and shewed by his angell vnto his seruaūt John/ which bare recorde of the worde of God/ and of the testimony of Jesus Christ/ & of all thinges that he sawe. Happy is he that redith/ & they that heare the wordes of the prophesy/ & kepe tho thinges which are written therin. For the tyme is at honde.

The seuen churches in Asia.

John to the .vij. cōgregacions in Asia. Grace be with you & peace/ from him which is/ and which was/ & which is to come/ & from the .vij. spirites which are present before his trone/ and from Jesus Christ which is a faythfull witnes & first begotte of the deed: & Lorde ouer the kynges of the erth. Unto him that loued vs and washed vs from synnes in his owne bloud/ & made vs kynges & Prestes vnto God his father be glory & dominion for euermore. Amen. Beholde he commeth with cloudes/ & all eyes shall se him: & they also which pierced him. And all kinredes of the erth shall wayle. Euen so. Amen. I am Alpha & O mega/ the beginninge and the endinge/ sayth the Lorde almyghty/ which is & which was and which is to come.

Colloss. i. & i. Thess. v. Hebr. xi. b i. Petr. i. b i. Jo. i. b Esa. iii. b Matth. xxiiii. Jude. i.

I John youre brother & cōpanion in tribulacion/ & in the kyngdome & pacience which is in Jesu Christ/ was in the yle of Pathmos for the worde of God/ & for the witnesinge of Jesu Christ. I was in the spirite on a sondaye/ & herde behinde me a great voyce/ as it had bene of a trompe sayinge: I am Alpha & Omega: the first and the laste. That thou seist/ write in a boke/ and sende it vnto the congregacions

which are in Asia / vnto Ephesus / and vnto Smyrna / and vnto Pergamos / & vnto Thyatira / and vnto Sardis / and vnto Philadelphia / and vnto Laodicia.



The seuyn golden candelstickes.

And I turned backe to se the voyce that spake to me. And when I was turned: I sawe seuyn golde candelstickes / & in the middes of the candelstickes / one lyke vnto the sonne of man / clothed with a lynne garmēt downe to the grounde / & gyrd about the papes with a golde gyrdle.

Christ gyrd about the papes.

his heed/ & his heares were whyte/ as whyte woll/ & as snowe: & his eyes were as a flame of fyre: & his fete lyke vnto bralle as though they brent in a fornace: and his voyce as the sounde of many waters. And he had in his right honde .vij. starres. And out of his mouth went a sharpe two edged swearde. And his face shone euen as the sonne in his strength. Seuen starres.

And when I sawe him/ I fell at his fete/ euen as ded. And he layde his right honde vpõ me/ sayinge vnto me: feare not. I am the fyrst and the laste/ and am a lyue/ and was dede. And beholde I am a liue for euermore/ and haue the keyes of hell and of deeth. Write therfore the thinges which thou hast sene and the thinges which are/ & the thinges which shalbe fulfilled here after: & the mystery of the .vij. starres which thou sawest in my right honde/ & the .vij. golden candelsticches. The .vij. starres are the messengers of the .vij. congregacions: And the .vij. candelsticches which thou sawest are the .vij. congregacions. Esaie.xli.b and.xliiii. The starres are the preachers. The candelstyckes are the congregacions.

¶ The .ij. Chapter.

Vnto the messenger of the congregacion of Ephesus write: these thinges sayth he that holdeth the .vij. starres in his right honde/ & walketh in the middes of the .vij. golde candelsticches. I knowe thy workes/ & thy labour/ & thy pacience/ & how thou canneste not forbeare them which are euyll: and examinedst them which saye they are Apostles/ & are not: and hast founde them lyars and bydest wasshe thy selfe. And hast pacience: and for my names sake hast labored and hast not fainted. Neuertheless I haue sumwhat agaynst the/ for thou haste lefte thy fyrst loue. Remember therfore from whence thou art fallen/ and repẽt/ and do the fyrst workes. Or elles I will come vnto the Messenger is the preacher of the congregacio

shortly

hoztly /and will remoue thy candlestycke out of his place/excepte thou repēt. But this thou haste because thou hatest the dedes of the Nicolaitans/which dedes I also hate. Let him that hath eares heare/what the spyrete sayth vnto the congregacions. To him that ouercommeth/will I geue to eate of the tree of lyfe/which is in the myddes of the Paradise of God.

The congregacion of Smirna.

And vnto the angell of the congregacion of Smyrna wzyte: These thinges sayth he that is fyrst/and the laste/which was dead and is alyue. I knowe thy wozkes and tribulacion & pouerte/but thou art ryche: And I knowe the blasphemy of them which call them selues Iewes and are not: but are the cōgregacion of Sathan. Feare none of tho thinges which thou shalt suffre. Beholde/the deuyll shall caste of you into pryson/ to tempte you/ and ye shall haue tribulacion .x. dayes. Be faythfull vnto the deth/ & I will geue the a croune of lyfe. Let him that hath eares/heare what the spyrete sayth to the congregacions: He that ouercometh/shall not be hurte of the seconde deth.

The congregacion of Pergamos.

And to the messenger of the congregacion in Pergamos wzyte: This sayth he which hath the sharpe swearde with two edges. I knowe thy wozkes & where thow dwellest/euen where Sathans seate is/ and thou kepest my name and hast not denyed my fayth. And in my dayes Antipas was a faythfull witnes of myne/ which was slayne amōge you/where Sathan dwelleth. But I haue a fewe thinges agaynst the: that thou hast there/ them that mayntayne the doctrine of Balam which taught Balake/to put occasion of syn before the childeren of Israel/that they shulde eate of meate offered vnto ydoles/and commit fornicacion. Num. xxiiij
Euen so hast thou them that mayntayne the

doctrine

doctrine of the Nicolaytans/which thinge I hate. But be conuerted/or elles I will come vnto the shortly/& will fyght agaynst them with the swearde of my mouth. Let him that hath eares/heare what the spriete sayth vnto the congregacions. To him that ouercõmeth will I geue to eate Manna that is hyd/ and will geue him a whyte stone/ and in the stone a newe name wrytte/which no man knoweth/ sauinge he that receaueth it.

The congregacion of Thea-tyra

And vnto the messenger of the cõgregacion of Theatira wryte. This sayth the sonne of God/which hath his eyes lyke vnto a flãme of fyre/ whose fete are lyke brasse: I knowe thy workes & thy loue/ seruice/ and fayth/ and thy pacience/ & thy dedes/ which are mo at the last then at the fyrst. Notwithstondinge I haue a fewe thinges agaynst the/ that thou lokest that woman Iesabel/ which called her selfe a Prophetes/ to teache & to deceaue my seruauntes/ to make them cõmit fornication/ & to eate meates offered vp vnto ydoles. And I gaue her space to repent of her fornicacio/ & she repented not. Beholde/ I will caste her into a bed/ & them that cõmit fornicacio with her/ into great aduersitie/ excepte they bourne from their deades. And I will kyll her chyldren with deeth. And all the congregacions shall knowe that I am he which searcheth the reynes and hertes. And I will geue vnto euery one of you accordinge vnto youre workes.

Fornication is a synne abominable

Hier. xvii. d

Vnto you I saye/ & vnto other of them of Thiatyra/ as many as haue not this lerninge & which haue not knowē the depnes of Sathā (as they saye) I will put vpō you none other burthen/ but that which ye haue alreddy. Holde fast tyll I come/ & whosoeuer ouercõmeth and kepeth my workes vnto the ende/ to him will I geue power ouer nacions/ and he shall

Psalm. ii. c

rule

rule them with a rodde of yron: & as the vessels of a potter/ shall he breake them to shiuers. Euē as I receaued of my father/ so will I geue him the morninge starre. Let him that hath eares/ heare what the spyrete sayth to the congregacions.

¶ The .iij. Chapter

The congregacion of Sardis.

AND wryte vnto the messenger of the congregacion of Sardis: this sayth he that hath the spyrete of God and the .vij. starres. I knowe thy workes: thou hast a name that thou lyuest/ & thou arte dead. Be awake & strength the thinges which remayne/ that are redy to dye. For I haue not founde thy workes perfaycte before God. Remēber therfore how thou hast receaued and heard/ and hold faste/ & repēt. Yf thou shalt not watche/ I will come on the as a thefe/ & thou shalt not knowe what houre I will come vpon the. Thou haste a fewe names in Sardis/ which haue not defyled their garmentes: & they shall walke with me in whyte/ for they are worthy. He that ouercometh shalbe clothed in whyte arraye/ & I will not put out his name out of the boke of lyfe/ and I will confesse his name before my father/ and before his angels. Let him that hath eares/ heare/ what the spyrete sayth vnto the congregacions.

1. Thes. 5. a. 2. Pet. iii. c.

Exo. xxii. f. and. Job. xii

The congregacion of Philadelphia.

AND wryte vnto the tydinges bringer of the congregacion of Philadelphia: this sayth he that is holy & true/ which hath the keye of Dauid/ which openith & no man shutteth/ & shutteth & no man openeth. I knowe thy workes. Beholde I haue set before the an open dore/ & no mā can shut it/ for thou hast a litell strēgthe & haste kept my sayinges: & haste not denyed my name. Beholde I make them of the congregacion of Sathan/ which call themselues Iewes and are not/ but do lye: Beholde/

I will

I will make them that they shall come and worshyppe before thy fete: and shall knowe that I loue the.

Because thou hast kept the wordes of my pacience therfore I will kepe the frō the houre of tēptacion which will come vpō all the worlde/to tempte them that dwell vpō the erth. Behold I come shortly. Holde that which thou haste that no mā take awaye thy croune. Him that ouercōmeth/ will I make a pyllar in the temple of my God/ & he shall go no more out. And I will write vpon him/the name of my God/ & the name of the cite of my God/newe Jerusalē: which cōmeth doune out of heauen frō my God/ & I will write vpō him my newe name. Let him that hath eares/ heare/ what the spriete sayth vnto the congregacions.

And vnto the messenger of the cōgregacion which is in Laodicia write: This sayth (amē) the sayth full & true witnes/ the beginninge of the creatures of God. I knowe thy workes that thou arte nether colde nor hot: I wolde thou were colde or hotte. So then because thou arte bitwene bothe/ and nether coulde nor hot/ I will spew the oute of my mouth: because thou arte riche and increasyd with goodes/ and haste nede of nothinge/ and knowest not how thou arte wretched and miserable/ poore/ blinde and naked. I counsell the to bye of me golde tryed in the fyre/ that thou mayste be riche: and whyte raymēt that thou mayste be clothed that thy filthy nakednes do not appere: and anoynt thine eyes with eye salue/ that thou mayste se. The congregacion of Laodicia.

As many as I loue/ I rebuke and chasten. Beferuent therfore and repēt. Behold I stōde at the doore and knocke. If eny man heare my voyce and open the doore/ I will come in vnto him and will supper with him/ & he with me. whom god loueth them he chastes neth.

me. To him that ouercõmeth/ will I gra[nt]
te to syt with me in my seate/ euen as I ouer
came & haue syttẽ with my father/ in his se
te. Let him that hath eares / heare what the
spyete sayth vnto the congregacions.

The.iij. Chapter

After this he loked/and beholde a dore
was open in heaue and the fyrste voy
ce which I hearde/was as it were of a
trompet talkinge with me which sayde: co[me]

The seconde figure.



vp hyddet/& I will shewe the thinges which must be fulfilled here after. And immediatly I was in the spirite: and beholde a seate was put in heauen/ and one sate on the seate. And he that sat/was to lokeupō/ lyke vnto a Iasper stone & a Sardyne stone: And ther was a rayne bowe aboute the seate/in syght lyke to an emeralde. And aboute the seate were. xxiiij. seates. And vpon the seates. xxiiij. elders sittinge clothed in white rayment/ and had on their heddes crounes of gold. Rayne bowe. The secōde figure.

And out of the seate proceded lightninges/ and thundringes/and voyces/ and ther were vij. lampes of fyre/burninge before the seate/ which are the. vij. spirites of God. And before the seate ther was a see of glasse lyke vnto cristall/and in the myddes of the seate/and roundē about the seate were. iiij. bestes full of eyes before and behinde. And the first beste was lyke a lyon/the seconde beste lyke a calfe/ & the thyrde beste had a face as a man/and the fourthe beste was lyke a flyinge egle. And the. iiij. bestes had eche one of them. vj. wynges about him/and they were full of eyes with in. And they had no reste daye nether nyght sayinge: Holy/holy/holy/Lorde God almighty/ which was/and is/and is to come. Seuen lampes. Foure bestes.

And when those bestes gaue glory and honour and thankes to him that sate on the seate/which liueth for euer and euer: the. xxiiij. elders fell doune before him that sat on the trone/ and worshipped him that liueth for euer/ and caste their crounes before the trone sayinge: thou arte worthy Lorde to receaue glory and honoure/and power/ for thou hast created all thinges/and for thy willes sake they are/ and were created.

¶ The. v. Chapter.

The booke sealed with seuen seales.

And I sawe in the ryght honde of him/ that sat in the trone/a boke writte with in and on the backside/ sealed with .vii. seales. And I sawe a stronge angell which cried with a lowde voyce: Who is wor-thy to open the boke/& to lose the seales ther of. And no man in heauē ner in erth/nether vn der the erth was able to opē the boke/ nether to lo̅se theron. And I wepte moche/ because no man was founde worthy to opē and to re de the boke/nether to loke theron.

A lyon obtayned to open the boke.

And one of the elders sayde vnto me: wepe not: Beholde a lyon beinge of the tribe of Iu-da/ the rote of Dauid/ hath obtayned to open the boke/ and to lose the .vii. seales ther of. And I behelde/ and lo in the myddes of the seate/ and of the .iiii. bestes/ and in the myddes of the elders/ stode a lambe as though he had bene killed/ which had .vii. hornes & .vii. eyes/ which are the spretes of God/ sent into all the worlde. And he came and toke the boke out of the ryght honde of him that sate vpon the seate.

And when he had take the boke/ the .iiii. bestes and .xxiiii. elders fell doune before the lambe/ hauinge harpes and golden vialles full of odoures/ which are the prayers of sayncte & they songe a newe songe sayinge: thou art wor thy to take the boke/& to open the seales ther of: for thou waste kylled/& haste redemed vs by thy bloud out of all kynredes/& tonges/ and people/ and nacions/ and haste made vs vnto oure God/ kynges and Prestes/ and we shall raygne on the erth.

And I behelde/ and I herd the voyce of ma ny angels about the trone & about the bestes & the elders/& I herde thousand thousandes sayinge with a lowde voyce: worthy is the lambe that was killed to receaue power/ & riches/

Dan. vii.c

& wy-

& wysdome/ & strenghte/ & honour/ & glory/ & blessinge. And all creatures which are in heauen/ & on the erth/ & vnder the erth/ & in the see/ & all that are in them/ herd I sayinge: blessinge/ honour/ glory/ and power be vnto him that sitteth vpon the seate/ and vnto the lambe for euermore. And the. iiij. beestes sayd: Amen And the. xxiiij. elders fell vpon their faces/ & worshipped him that liueth for euer more.

¶ The. vj. Chapter.



The lambe opened the sealles.

And I sawe when the lambe opened one of the sealles/and I herde one of the.iiij. bestes saye/as it were the noyse of thonder/come & se:and I sawe. And beholde ther was a whyte horsse/and he that sat on him/had a bowe/& a croune was geuen vnto him/and he went forth conqueringe & for to ouercome. And when he opened the seconde seale/I herde the seconde beste saye:come & se. And ther went out another horsse that was red/& powers was geuen to him that satte theron: to take peace from the erth/& that they shuld kyll one another. And ther was geuen vnto him a great swearde.

whit horsse.

Redhorse

And when he opened the thyrde seale/I herde the thyrde beste saye:come and se. And I beholde/and lo/a blacke horse: and he that sate on him/had a payre of balances in his honde. And I herd a voyce in the myddes of the.iiij. bestes saye:a measure of whete for a peny/and iij.measures of barly for a peny:and oyle and wyne se thou hurte not.

Black horse

And when he opened the fourthe seale/I herde the voyce of the fourthe beste saye:come and se:and I loked. And beholde a grene horsse/and his name that sate on him/was deeth/and hell folowed after him/and power was geuen vnto them ouer the fourthe parte of the erth/to kyll with swearde/and with honger/& with deeth that cometh of vermen of the erth.

Grene horse

And when he opened the fifte seale/I sawe vnder the aultre/the soules of them that were kylled for the worde of God/and for the testimony which they had/and they cried with a lowde voyce sayinge: How longe tariest thou Lorde holy and true/to iudge and to auenge oure blond on them that dwell on the erth? And longe whyte garmētes were geuen vnto euery one of them. And it was sayde vnto the

Soules vnder the alter

that



The fourth fygure.

that they shuld reste for a lytle season vntyll the nomber of their felowes/ and brethren/ & of them that shulde be kylled as they were/ were fulfilled.

Esaie.ii.b Ozee.ii. and Luc. xxiii.

And I beheilde when he opened the sixte seale/ and lo ther was a great erth quake/ and the sunne was as blacke as sacke clothe made of heare. And the mone wexed cuē as bloud: and the starres of heauen fell vnto the erth euen as a figge tree casteth frō her her figges/ whē

The.vi.figure.

The.v. figure.



lyke is shaken of a mighty winde. And heuen vanished awaye/as a scroll when it is rolled to gether. And all mountayns and yles/ were moued out of their places. And the kynges of the erth/and the gret men/ & the ryche men/ & the chefe captaynes/ and the mighty men/ & euery bond man/ & euery free man/ hyd them selues in dennes/ & in rockes of the hylles: & sayde to the hylles and rockes: fall on vs/ & hyde vs from the presence of him that sitteth on the

Esaye. ii. b. Ozee. x. b. Luc. xxiii.

on the seate/and from the wrath of the lambe/for the grete daye of his wrath is come/& who can endure it.



¶ The.vii. Chapter.

AND after that/ I sawe.iiii. angels stonde on the.iiii. corners of the erth holdinge the.iiii. wyndes of the erth/that the wyndes should not blowe on the erth nether on the see/nether on eny tree. ✠ And I sawe

q.iiii. & no-

ngell is a
reue wode
signifieth
messenger
nd all the
ngells are
alled mess
engers/ be
ause they as
re sent so of
e from god
o man on
message: euē
so prophe
tes/ preach
ers & the pa
stores of the
churche/ are
alled angel
es: that is
to saye mes
sengers/ bes
ause their
office is to
bringe the
message of
god vnto
the people
The good
angelles be
re in this bo
ke are the
true bysshop
pes and pa
stors/ and
the euill an
gelles are
the hereti
kes and fal
se preachers
which euer
falsifie gods
worde with
which the

a nother angell alcende from the risinge of the
sunne: which had the seale of the liuinge God/
and he cried with a loude voyce to the .iiij. an
gels (to whom power was geuen to hurt the
erth & the see) saying: hurt not the erth nether
the see/ nether the trees/ tyll we haue sealed
the seruaūtes of oure God in their foxheddes.

And I herde the nombre of them which we
re sealed/ & ther were sealed an .C. and. xliiij.
M. of all the tribes of the chyldren of Israel.
Of the tribe of Juda were sealed. xij. M. Of
the tribe of Ruben were sealed. xij. M. Of the
tribe of Gad were sealed. xij. M. Of the tri
be of Aser were sealed. xij. M. Of the tribe of
Neptalim were sealed. xij. M. Of the tribe
of Manasses were sealed. xij. M. Of the tribe
of Symeō were sealed. xij. M. Of the tribe of
Leuy were sealed. xij. M. Of the tribe of Isa
car were sealed. xij. M. Of the tribe of zabu
lon were sealed. xij. M. Of the tribe of Jo
seph were sealed. xij. M. Of the tribe of Ben
iamin were sealed. xij. thousande.

After this I behelde/ and lo a gret multitu
de (which noma coulde nombre of all nacions
and people/ and tonges/ stode before the seate/
and before the lambe/ clothed with lōge whyte
garmentes/ and palmes in there hondes/ &
cryed with a lowde voyce/ saying: saluacion
be ascribed to him that sitteth vpon the seate
of oure God/ and vnto the lambe. And all the
angels stode in the compase of the seate/ & of
the elders/ & of the .iiij. beestes/ and fell before
the seat on their faces/ and worshipped God/
saynge/ Amen: Blessinge and glory wysdome
and thankes/ & honour/ & power/ & myght/ be
vnto oure God for euermore. Amen.

And one of the elders answered/ saynge vn
to me: what are these which are arayed in lon
ge whyte garmentes/ and whence came they?

And

And I sayde vnto him: Lorde thou wottest. And he sayde vnto me: these are they which came oute of gret tribulacion and made their garmentes large / and made them whyte in the bloud of the lambe: therfore are they in the presence of the seate of God and serue him daye and nyght in his temple and he that sytteth in the seate will dwell amonge them. They shall honger no more nether thyrst / nether shall the sunne lyght on them / nether eny heate: For the lambe which is in the myddes of the seate / shall fede them / and shall ledde them vnto fountaynes of lyuynge water / and God shall wype awaye all teares from their eyes.

churche of Christ shall be thus miserablye plaged vnto the ende of the worlde / as is paynted in these fygures.

¶ The. viij. Chapter.

AND when he had opened the seuenth seale / ther was silence in heauen about the space of halfe an houre. And I sawe angeles stondynge before God / & to them were geuen. vij. trompettes. And another angel cam and stode before the aultre hauynge a golden senser / & moche of odoures was geuen vnto him / that he shulde offre of the prayers of all sayntes vpon the golden aultre / which was before the seate. And the smoke of the odoures which came of the prayers of all saynctes / ascended vppe before God out of the angeles honde. And the angel toke the senser and filled it with fyre of the aultre and caste it into the erth / and voyces were made / and thonderynges and lyghtnynges and erth quake.

The. viij. figure.

And the. vij. angels which had the. vij. trompettes prepared the selues to blowe. The fyrst angel blewe / and there was made hayle and fyre / which were myngled with bloud / and they were caste into the erth: and the thyrd parte of trees was burnt / & all grene grasse was brent. And the seconde angel blewe: and as it were a gret mountayne burnynge with fyre was caste

The. viii. figure.



into the see/and the thyrde parte of the see tourned to bloud/ and the thyrde parte of the creatures which had lyfe/dyed/and the thyrde part of shippes were destroyed.

And the thyrde angel blewe/and there fell a grett starre from heuen burnynge as it were a lampe/ and it fell into the thyrde parte of the ryuers/and into fountaynes of waters/ & the name of the starre is called wormwod. And the thyrde part was turned to wormwod. And many men

ny men dyed of the waters because they were made bytter. And the fourth angel blew/ & the thyrde parte of the sunne was smytten/ & the thyrde parte of the mone/and the thyrde part of starres: so that the thyrde parte of them was darckned. And the daye was smytten that the thyrde part of it shulde not shyne/and lyke wyse the nyght. And I beheilde and herd an angel flyinge thorowe the myddes of heauen/ sayinge with a lowde voyce: Woo/woo to the inhabiters of the erth because of the voyces to come of the trompe of the. iij. angels which were yet to blowe.

The. ix. Chapter.

AND the fyfte angel blewe/ and I sawe a stare fall from heauen vnto the erth. And to him was geuen the kaye of the bottomlesse pytt. And he opened the bottomlesse pytt/and ther arose the smoke of a grett fornace. And the sunne/and the ayer were darkned by the reason of the smoke of the pytt. And there came out of the smoke locustes vpon the erth: & vnto them was geuen power as the scorpions of the erth haue power. And it was cõmaunded them/that they shuld not hurt the grasse of the erth: nether eny grene thinge: nether eny tree: but only those men which haue not the seale in their forheades. And to thẽ was cõmaunded that they shulde not kyll thẽ/but that they shulde be vexed. v. monethes/and their payne was as the payne that commeth of a scorpion/ when he hath stonge a man. And in those dayes shall men seke deeth/ & shall not fynde it/ & shall desyre to dye/and deeth shall flye from them.

The. viii. figure.

Esaie. ii. d. Ose. x. b. Luc. xxiii. Sapi. xvi.

And the similitude of the locustes was lyke vnto horses prepared vnto battayll/ & on their heddes were as it were crownes/lyke vnto golde: and their faces were as it had bene the faces of men. And they had heare as the heare of wemen.

The. viii. fy-
gure.



of wemen. And their tethe were as the tethe of lyons. And they had habbergions/as it were habbergions of yron. And the sounde of their wynges/was as the sounde of charettes when many hoꝛsses runne to gedder to battayle. And they had tayles lyke vnto scoꝛpions/and there were stynges in their tayles. And their poꝛwer was to hurt men. v. monethes. And they had a kynge ouer them/which is the angel of the bottomlesse pyt/whose name in the he-

brew

hꝛew tonge/is Abadon: but in the Greke tonge/Apollion. One woo is paſt/and beholde two woꝛdes come after this.

Abadon is as moche to ſaye as a deſtroyer.

And the ſixte angel bleꝛe/and I herd a voyce from the .iiij. cozners of the golden aultre/ which is befoze God/ſaying to the ſixte angel/ which had the trompe: Looſe the.iiij. angelles/ which are bounde in the gret ryuer Eufrates. And the. iiij. angelles were looſed which wer pꝛepared foꝛ an houre/foꝛ a daye/ foꝛ a moneth/

The.ix. fygure.



The.ix. figure.

and foꝛ

and for a yeare for to slee the .iij. part of men.
And the nōbre of horsmē of warre were .xx. ty-
mes .x M. And I herde the nōbre of thē: & thus
I sawe the horses in a vision & thē that sate on
thē/hauynge fyry habergiōs of a Iacincte colou
re/& brym stony/& the heedes of the horses we
re as the heedes of lyōs. And out of their mou
thes wēt forth fyre & smoke & brymstone. And
of these .iij. was the .iij. part of men kylled: that
is to saye/of fyre/smoke/& brymstone/which pro
ceded out of the mouthes of them: For their po
wer was in their mouthes & in their tayles: for
their tayles were lyke vnto serpētes/& had hee-
des/& with thē they dyd hurt. And the remnaūt
of the men which were not kylled by these pla-
gues/repented not of the deedes of their hondes
that they shulde not worshipe deuyls/& ymā-
ges of golde/& siluer/and braste/& stone/and of
tymbre/which neither can se/nether heare/nether
go. Also they repented not of their murther/
& of their sorcery nether of their fornicacion ne-
ther of their thefte. ¶ The .x. Chapter.

AND I sawe another myghtye angel come
doune frō heuen clothed with a cloude/
& the rayne bowe apon his heed. And his
face was as it were the sunne/& his fete as it were
pyllars of fyre: & he had in his honde a lytell bo
ke oppen: & he put his ryght fote apon the see/&
his lyfte fote on the erth. And cryed with a lou
de voyce as whē a lyon roreth. And whē he had
cryed seuen thondres spake their voyces. And
whē the .vij. thondres had spoken their voyces/
I was aboute to wryte. And I herde a voyce frō
heauen sayinge vnto me/seale by the thinges
which the .vij. thondres spake/& wryte thē not.
And the angel which I sawe stonde apon the
see/& apō the erth/lyfte vppe his honde to heue
& swore by him that liueth for euer more/which
created heue/& the thinges that ther in are/& the
see/



The .x. figure.

/e the thinges which therin are: that there
ulde be no lenger tyme: but in the dayes of the
oyce of the seuēthe angel/ whē he shalbe begyn
o blowe: euen ꝑ mystery of god shalbe finished
s he preached by his seruantes the prophetes.
And the voyce which I herde from heuen/
ake vnto me agayne/ and sayde: go and take
e lytle boke which is open in the honde of
e angel which standeth apon the see / & apon
e erth. And I went vnto the angel/ and sayde to

Ezechi.iii.c

de to him: geue me the lytle boke/and he layd vnto me: take it/and eate it vp and it shall make thy belly bytter/but it shalbe in thy mouth as swete as hony. And I toke the lytle boke out of his honde/and eate it vp/and it was in my mouth as swete as hony/and as sone as I had eaten it/my belly was bytter. And he sayde vnto me: thou muste prophesy agayne amonge the people/and nacions/and tonges/and to many kynges.

¶ The.xi. Chapter.

The.xi. figure.

AND there was geuen me a rede lyke vnto a rode/and it was sayd vnto me: Ryse and mete the temple of God/and the aultre/and them that worshippe therin/and the quyre which is with in the temple/caste oute and mete it not: for it is geuyn vnto the Gentyles/and the holy cite shall they treade vnder fote. xlij. monethes. And I will geue power vnto my two witnesses/and they shall prophesy a thousande/two hondred and. lx. dayes/clothed in sacke cloth. These are two olyue trees/and two candlestykes/stondynge before the God of the erth.

And yf eny man will hurt them/fyre shall procede out of their mouthes/& consume their enemyes. And yf eny man will hurt them this wyse muste he be kylled. These haue power to shut heauen/that it rayne not in the dayes of their prophesyinge: and haue power ouer waters to turne them to bloud/and to smyte the erth with almaner plages/as often as they will.

And when they haue fynyshed their testymony/the beste that cam oute of the bottomlesse pyt/shall make warre agaynst them and shall ouercome them/and kyll them. And their bodyes shall lye in the stretes of the greate cite which spyrytually is called Zodom and Egypte

whe



The.xi.fy
gure.

where oure wozde was crucified. And they of the people and kynredes/and tonges/and they of the nacions/ſhall ſe their bodyes.iij. dayes and an halfe/ and ſhall not ſuffre their bodyes to be put in graues. And they that dwell vpon the erth / ſhall reioyce ouer them and be glad/and ſhall ſend gyftes one to another for theſe two Prophetes vexed them that dwelt on the erth.

And after .iij. dayes and an halfe the spyrete of lyfe from God/entred into them. And they stode vp apon their fete: and greate feare came apon them which sawe them. And ther herde a greate voyce from heauen / saying vnto them. Come vp hydder. And they ascended vp into heauen in a cloude / and their ennemyes sawe them. And the same houre was ther a grett erth quake/and the tenthe parte of the cite fell / and in the erth quake were slayne names of men seuen. M. and the remnaunt were feared / and gaue glory to God of heauen. The seconde woo is past/and beholde the thyrd woo will come anone.

And the seuenth angel blewe/and therwere made great voyces in heauen/sayinge: the kyngdome of this worlde are oure lordes and his Christes / and he shall raygne for euer more. And the .xxiiij. elders/which syt before God on their seates/fell apon their faces/and worshypped God sayinge: we gene the thankes lorde God almyghte: which arte and wast/and arte to come / for thou haste receaued thy great myght/and hast raygned. And the nacions were angry/and thy wrath is come/and the tyme of the deed that they shuld be iudged and that thou shuldest geue rewarde vnto thy seruauntes the Prophetes and Saynctes/and to them that feare thy name small and great/and shuldest destroye them / which destroye the erth. And the temple of God was opened in heuen/ and ther was sene in his temple / the arcke of his testament: and ther folowed lyghtynges/ and voyces/and thondrynges and erth quake/ and mothe hayle.

The .xj. Chapter.

And ther



The.xii. fygure

AND ther appered a gret wonder in heaven: A woman clothed with the sunne/ and the mone vnder her fete / and apon her heed a croune of.xij.starres. And she was with chylde & cryed trauaylling in byrth/ and payned redy to be deliuered. And ther appered another wonder in heauen / for beholde a gret Red dragon hauynge.vij.heddes /and ten hornes and crounes vpon his heddes: and his

The.xii.fy gure.

tayle drue the thyrde parte of the starres / and
caſt them to the erth.

And the dragon ſtode before the woman/
which was reddy to be deliuered: for to deuou-
re her chylde as ſone as it were borne. And ſhe
brought forth a man chylde/which ſhulde rule
all nacions with a rode of yron. And her ſon-
ne was taken vp vnto God / and to his ſeate.
And the woman fled into wildernes / where
ſhe had a place/prepared of God/that they ſhul
de fede her there a M.cc. hundred .lx. dayes.

And ther was a gret battayll in heauen/ Mi-
chael and his angels fought with the dragon /
and the dragon fought and his angelles/ and
preuayled not: nether was their place founde
eny more in heauen. And the gret dragon/ that
olde ſerpent called the deuyll and Sathanas
was caſt out. Which deceaueth all the worlde.
And he was caſt into the erth / and his angel-
les were caſt out alſo.

And I harde a lowde voyce ſayinge: in heuen
is nowe made ſaluacion and ſtrengthe and the
kyngdome of oure God/and the power of his
Chriſt. For he is caſt doune which accuſed them
before God daye and nyght. And they ouerca-
me him by the bloude of the lambe/and by the
worde of their teſtimony / and they loued not
their lyues vnto the deeth. Therfore reioyce
heuens / and ye that dwell in them. Woo to
the inhabiters of the erth/and of the ſee: for
the deuyll is come doune vnto you which hath
greet wrath /becauſe he knoweth that he hath
but a ſhort tyme.

And when the dragon ſawe/that he was ca-
ſte vnto the erth / he perſecuted the woman /
which brought forth the man chylde. And to
the woman were geuen two wynges of a great
egle / that ſhe myght flye into the wildernes/
into her place/where ſhe is norryſhed for a ty-
me/ty-

me/tymes/and halfe a tyme/from the ꝑsence of the serpent. And the dragon cast out of his mouth water after the woman as it had bene a ryuer/because she hulde haue bene caught of the floud. And the erth holpe the woman/ and the erth opened her mouth and swalowed vp the reuer which the dragon cast out of his mouth. And the dragon was wroth with the woman: and went and made warre with the remnaunt of hyr sede/which kepe the commaundementes of God/ and haue the testimony of Jesus Christe. And I stode on the see sonde.

¶ The. xiij. Chapter.

The. xiij. figure.

AND I sawe a beste ryse out of the see/ hauynge. vij. heddes/ and. x. hornes/ and apon his hornes. x. crounes/ & apon his heed/ the name of blasphemy. And the beast which I sawe/was lyke a catt of the mountayne/and his fete were as the fete of a beare/and his mouth as the mouthe of a lyon. And the dragon gaue him his power and his seate/and grett auctorite: and I sawe one of his heedes as it were wounded to deeth and his dedly wounde was healed. And all the worlde wondred at the beast/ and they worshypped the dragon which gaue power vnto the beest/ and they worshypped the beest sayinge: who is lyke vnto the beast? who is able to warre with him?

And there was geuen vnto him a mouth/that spake great thinges and blasphemies/and. power was geuen vnto him/to do. xlij. monethes. And he opened his mouth vnto blasphemy agaynst God/to blaspheme his name/and his tabernacle and them that dwell in heauen. And it was geuen vnto him to make warre with the Sayntes/ and to ouercome them. And power was geuen him ouer all kynred/

The. xiii. fy gure.



tonge/and nacion: and all that dwell apon the erth worshipt him: whose names are not writen in the boke of lyfe of the lambe/which was kylled from the beginnynge of the worlde. ¶ If eny man haue an eare/let him heare. He that leadeth into captiuite/shall go into captiuite: he that kylleth with a swearde/must be kylled with a swearde. Heare is the pacience/ and the fayth of the saynctes.

And I

And I behelde a nother beſt commynge vp oute of the erth/and he had two hoznes lyke a lambe/and he ſpake as dyd the dragon. And he dyd all that the fyrſte beeſt coulde do in his yze ſence/and he cauſed the erth/and them which dwell therin/to wozſhyppe the fyrſt beeſt/who ſe dedly wounde was healed. And he dyd grett wonders/ſo that he made fyze come doune from heauen in the ſyght of men. And deceaued them that dwelt on the erth by the meanes of thoſe ſignes which he had power to do in the ſyght of the beeſt/ſayinge to them that dwelt on the erth: that they ſhuld make an ymage vn to the beeſt/which had the wounde of a ſwearde/and dyd lyue. Gene.ix.a Math.xxiv.

And he had power to geue a ſpzete vnto the ymage of the beeſt/and that the ymage of the beeſt ſhuld ſpeake/and ſhuld cauſe that as many as wolde not wozſhyppe the ymage of the beeſt/ſhuld be kylled. And he made all bothe ſmale and gret/ryche and pooze/fre & bond/to receaue a marke in their ryght hondes oz in their kozheddes. And that no man myght by oz ſell/ſaue he that had the marke/oz the name of the beeſt/other the nombze of his name. Here is wyſdome. Let him that hath wytt count the nombze of the beeſt. Foz it is the nombze of a man/and his nombze is ſixe hondzed/thze ſcoze and ſixe.

¶ The. xiiij. Chapter. ✠

AND I loked/and lo a lambe ſtode on the mount Syon/& with him an Laud.xliiij thouſande haupnge his fathers name wzitten in their kozhedes. And I herde a voyce from heuen/as the ſounde of many waters/and as the voyce of a grett thoundze/And I herde the voyce of harpers harpynge with their harpes. And they ſonge as it were a newe ſonge/befoze the ſeate/and befoze The.xiiij. figure.

r.iiij. the



The.xiiii. figure

the foure beestes/and the elders/and no man coulde learne that songe/but the hondred and xliiij.M. which were redemed from the erth. These are they/which were not defyled with wemen/for they are virgyns. These folowe the lambe whyther soeuer he goeth. These were redemed from men beynge the fyrste frutes vnto God and to the lambe/and in their mouthes was founde no gyle. For they are with out ten spott before the trone of God. ✠

And

And I sawe an angell flye in the middes of
B heauen hauinge an euerlastinge gospell / to
preache vnto them that sit and dwell on the
erth/and to all nacions/ kynreddes/& tonges
and people/sayinge with a loude voyce: Feare
God and geue honour to him/for the houre of
his iudgement is come: and worshyppe him/
that made heauē and erth/& the see/and foun
taynes of water. And ther folowed a nother
angell/ sayinge: Babylon is fallen is fallen
that grete cite/ for she made all nacions drin
ke of the wyne of hir fornicacion.

Psa'm.xlvi.
Actu.xiiii.
Esai.xxi.
Hier.li.c

And the thyrde angell folowed them sayin
ge/with a loude voyce: If eny man worshippe
the beest & his ymage/ & receaue his marke in
C his forhed / or on his honde / the same shall
drincke the wyne of the wrath of God which
is powred in the cuppe of his wrath. And he
shalbe punished in fyre and brimstone/ before
the holy angels/and before the lambe.

And the smoke of their turment ascendeth
vp euermore. And they haue no rest daye ner
nyght/which worshippe the beast & his yma-
ge/and whosoeuer receaueth the prynt of his
name. Here is the pacience of sayncte. Heare
are they that kepe the commaundementes &
the fayth of Jesu.

D And I herde a voyce from heauen sayinge
vnto me: write. Blessed are the ded/which he
re after dye in the Lorde/euē so sayth the spyre
te: that they maye rest frō their labours/but
their workes shall folowe them. And I loked
and beholde a whyte clowde / and vpon the
clowde one sittinge lyke vnto the sonne of
man/hauinge on his heed a golden crowne/ &
in his honde a sharpe sykle. And another an-
gell came oute of the temple/ cryinge with a
loude voyce to him that sate on the clowde.
Thrust in thy sykle and repe for the tyme is

The.xvi. fy-
gure.

Joel.iii.c



The. xi. fy-gure.

come to repe/ for the corne of the erth is rype. And he that sate on the clowde / thrust in his sykle on the erth/and the erth was reped.

And another angell came oute of the temple/which is in heauen/ hauinge also a sharpe sykle. And another angell came oute from the aultre/which had power ouer fyre/and cryed with a lowde crye to him that had the sharpe sykle/and sayde: thrust in thy sharpe sykle/and gaddre the clusters of the erth/ for her grapes

are

gre rype. And the angell thrust in his sykle on the erth/ and cut doune the grapes of the vyneyarde of the erth: and cast them into the gret wynefat of the wrath of God / and the wynefat was troden with out the cite / and bloud came oute of the fat/euē vnto the hors brydles by the space of a thowsande .c. vj. .L. furlonges.

¶ The. xv. Chapter.

3 AND I sawe another signe in heuē gret & meruellous. vij. angels hauinge the seuen laste plages/for in them is fulfilled the wrath of God. And I sawe as it were a glassye see/mingled with fyre/& thē that had gottē victory of the beest/and of his ymage/and of his marke/ and of the nombre of his name/stonde on the glassye see/ hauinge the harpes of God/& they songe the songe of Moses the seruaunt of God / & the songe of the lambe/sayinge: Gret and maruelous are thy workes Lorde God almyghty / iuste and true are thy wayes / kynge of sayntes. who 4 shall not feare o Lorde/ & glorify thy name? For thou only arte holy / & all gentyls shall come and worshippe before the/for thy iudgementes are made manifeste.

The. xvi. figure. Hier. x.

And after that/ I loked/ & beholde the temple of the tabernacle of testimony was oppn in heauen / and the seuen angels came out of the temple / which had the seuen plages / clothed in pure & bryght lynnen / and hauinge their brestes gyrded with golde gerdels. And one of the fowre beestes gaue vnto the seuen angels. vij. golden vialles / full of the wrath 7 of God/which liueth for euer more. And the temple was full of the smoke of the glory of God and of his power/and no man was able to entre into the temple/tyll the seuen plages of the seuen angels were fulfilled.

¶ The. xvi. Chapter

And



The.xvi.fy-gure.

The.xvi. fy-gure.

AND I herde a great voyce out of the tẽple sayinge to the.vij. angels: go you rewayes/ poure out youre vialles of wrath vpon the erth. And the fyrst went/ and powred out his viall vpõ the erth/ & there fell anoysome & a sore botche vpõ the men which had the marke of the best/ & vpon them which worshipped his ymage. And the seconde angell shed out his viall vpon the see/ & it turned as it were into the bloud of a dead man: & euery liuinge

liuinge thinge dyed in the see. And the thyrde
angell shed out his viall vpon the ryuers and
fountaynes of waters & they turned to blond.
And I herde an angell saye: Lorde which arte
& wast / thou arte ryghteous and holy / because
thou hast geuē soche iudgemētes / for they shed
out the blonde of saynctes / & Prophetes / and
therfore hast thou geuē them blond to drinke:
for they are worthy. And I herde another out
of the aultre saye: euē so Lorde God almighty
true and righteous are thy iudgementes.

And the fourth angell poured out his viall
on the sunne / and power was geuē vnto him
to vexe men with heate of fyre. And the men
raged in gret heate / & spake euyll of the name
of God which hath power ouer those plages /
& they repented not / to geue him glory. And
the fyfte angell poured out his viall vpon the
seate of the beste / & his kyngdome wexed derke / & they gnewe their tōges for sorowe / & blas-
phemed the God of heauē for sorowe & payne
of their sores / & repented not of their dedes.

And the sixte angell poured out his vyall
vpon the gret ryuer Euphrates / & the water
dryed vp that the wayes of the kynges of the
este shulde be prepared. And I sawe thre vn-
clene spretes lyke frogges come out of the mou
the of the dragon / & out of the mouthe of the
beste / & out of the mouthe of the false Pro-
phete. For they are the spretes of deuyls wor
kinge myracles / to go out vnto the kynges of
the erth & of the whole worlde / to gaddre the
to the battayle of that gret daye of God al
mighty. Beholde I come as a theefe. Happy is
he that watcheth & kepeth his garmentes / lest
he be founde naked / and men se his filthynes.
And he gaddered them to gether into a place
called in the Hebrue tonge Armagedon.

And the seuenth angell poured out his vi
all in

all in to the ayre. And ther came a voyce out of heauen from the seate/sayinge: it is done. And ther folowed voyces thondringes/ and lightninges/ and ther was a gret erthquake/ soche as was not sence mē were upō the erth/ so mighty an erthquake and so gret. And the greate cite was deuided into thre parties/ & the cities of all nacions fell. And gret Babylon came in remembraunce before God/ to geue vnto hyr the cuppe of the wyne of the fearcenes of his wrath. Euery yle fled awaye/ & the mountaynes were not founde. And ther fell a gret hayle/as it had bene talentes/ out of heauen vpon the men/and the men blasphemed God/ because of the plage of the hayle/ for it was gret and the plage of it sore.

¶The. xvij. Chapter.

The. xvij. fyger

AND ther came one of the seuen angels/ which had the seuen vialles: and talked with me/ sayinge vnto me: come I will shewe the the iudgemēt of the gret whore that sitteth vpon many waters/ with whō haue cōmitted fornicacion the kynges of the erth/ so that the inhabiters of the erth/ are dronken with the wyne of her fornicacion. And he caryed me awaye into the wildernes in the spriete. And I sawe a woman syt vpon a rose colored best full of names of blasphemie which had ten hornes. And the woman was arayed in purple & rose coloure & decked with golde/ precious stone/ & pearles/ & had a cup of golde in her honde/ full of abominaciōs & filthines of her fornicacion. And in her forhed was a name writtē/ a mistery/ gret Babylon the mother of whordome and abominacions of the erth. And I sawe the wyfe dronke with the blond of sayntes/ and with the blond of the witnesses of Jesu. And when I sawe her/ I wondred with gret meruayle.

And



The. xvii. fy gure.

And the angell sayde vnto me: wherfore marueylest thou? I will shewe the the mistery of the woman / and of the best that beryth her / which hath seuen heddes and ten hornes. The best that thou seest / was / and is not / and shall ascende out of the bottomlesse pyt / and shall go into perdicion / and they that dwell on the erth shall wonder (whose names are not writtē in the boke of lyfe from the begynnynge of the worlde) when they beholde the

beste

beſt that was and is not. And here is a mynde that hath wyſdome.

The ſeuen heddes are ſeuen mountaynes/ on which the woman ſytteth: they are alſo ſeuen kynges. Fyue are fallē/ & one is/ and a nother is not yet come. when he cōmeth he muſt continew a ſpace. And the beſte that was/ & is not/ is euen the ayght/ & is one of the ſeuen/ & ſhall go into deſtruccion. And the ten hornes which thou ſeyſt/ are ten kynges/ which haue receaued no kyngdome/ but ſhall receaue power as kynges at one houre with the beeſt. Theſe haue one mynde/ and ſhall geue their power & ſtrenghte vnto the beſte. Theſe ſhall fyght with the lambe/ & the lambe ſhall ouercome them: For he is Lorde of lordes/ and kynge of kynges: and they that are on his ſide/ are called/ and choſen and faythfull.

And he ſayde vnto me: the waters which thou ſaweſt/ where the whore ſitteth/ are people/ and folke/ and nacions/ and tonges. And the ten hornes/ which thou ſaweſt vpon the beſt are they that ſhall hate the whore/ & ſhall make her deſolate & naked/ and ſhall eate their fleſhe & burne her with fyre. For God hathe put in their hertes to fulfyll his wyll/ and to do with one conſent/ for to geue hyr kyngdome vnto the beaſt/ vntyll the wordes of God be fulfilled. And the woman which thou ſaweſt/ is that great cyte/ which raigneth ouer the kynges of the erth.

¶ The. xviii. Chapter.

AND after that/ I ſawe another angell come from heauē/ hauinge gret power/ and the erth was lyghtened with his brightnes. And he cried mightely with a ſtrōge voyce ſayinge: Great Babylon is fallen/ is fallen: and is become the habitation of deuyls/ and the holde of all fowle ſpyetes/ and

The. xviii. ſygure.



The.y viii. figure.

a cage of all vnclene and hatefull bydes/ for all nations haue dronken of the wyne of the wrath of her fornicacion. And the kynges of the erth haue cõmitted fornicacion with her/ and her merchauntes are wexed ryche of the aboundaunce of her pleasures.

And I herde a nother voyce from heauen/ saye: come awaye from her my people/ that ye be not partetakers in her synnes/ that ye receaue not of her plages. For her synnes are gon

vp to heuen/ & God hath remembred her wyc-
kednes. Reward her euen as she rewarded
you/ & geue her doble accordinge to her wor-
kes. And poure in doble to her in the same
cuppe which she filled vnto you. And as mo-
che as she glorified her selfe & liued wantonly/
so moche poure ye in for her of punysshemēt/
and sorowe/for she sayde in her selfe: I sytte
inge a quene & am no wyddowe & shal se no so
rowe. Therfore shall her plages come at one
Esa.xlvii.b. daye/deeth/and sorowe/& hōger/ and she shal
be brent with fyre: for stronge is the Lorde
God which iudgeth her.

And the kynges of the erth shalbe wepe her
and wayle ouer her / which haue committed
fornicacion with her/and haue lyued wantan
ly with her / when they shall se the smoke of
her burninge/and shall stonde a farre of/ for
feare of her punisshement/sayinge: Alas/Alas
that gret cite Babylon/that mighty cite: For
at one houre is her iudgement come. And the
marchauntes of the erth shall wepe and way-
le in them selues / for no man wyll bye their
ware eny more/ the ware of golde and siluer/
and precious stones/mether of pearle/ and ray
nes/and purple/& skarlet/and all thyne wod-
de and almanner vessels of yuery/and alman
ner vessels of most precious wodde/& of brasse
and yron/and synamon/and odours/ & oynt-
mentes/and franckynsence/and wyne/and oy
le/and fyne floure/and wheate/bestes/and shy
pe / and horsses/and charretes / and bodyes
and soules of men.

And the apples that thy soule lusted after
are departed from the. And all thinges which
were wyntie/and had in price are departed fro
the and thou shalt fynde them no more. The
marchauntes of these thinges which were
wexed ryche/ shall stonde a farre of from her/
for fea-

foꝛ feare of the punisshement of her / wepinge and waylinge / and sayinge: Alas / alas / that gret cite / that was clothed in raynes and purple / and scarlet / and decked with golde / and precious stone / and pearles: foꝛ at one houre so great riches is come to nought.

And euery shyppe gouerner / & all they that occupied shyppes / and shypmen which wozke in the see / stode a farre of / and cried / whē they sawe the smoke of her burninge / saying: what cite is lyke vnto this gret cite? And they cast dust on their heddes / and cried wepinge / and waylinge / and sayed: Alas / alas that greate cite wherin were made riche all that had shyppes in the see / by the reason of her costlynes / foꝛ at one houre is she made desolate.

Reioyce ouer her thou heauen / and ye holy Apostles and Pzophetes: foꝛ God hath geuen youre iudgemēt on her. And a myghty angell toke vp a stone lyke a gret mylstone / and cast it into the see / sayinge: with suche violence shall that gret cite Babylon be cast / and shal be founde no moze. And the voyce of harpers / and musicions / and of pipers / & trompetters shalbe herde no moze in the: and no craftes man / of whatsoeuer craft he be / shalbe founde eny moze in the. And the soūde of a mylstone shalbe herde no moze in the / and the voyce of the bzydgrome and of the bryde / shalbe herde no no moze in the / foꝛ thy marchauntes were the gret men of the erth. And with thyne inchantment were deceaued all nacions: & in her was founde the blonde of the Pzophetes / & of the sayntes / & of all that were slayne vpō the erth.

¶ The .xix. Chapter

And after that I herde the voyce of moche people in heauen sayinge: Allelуya. Saluacion and glozy & honour & power be attributed to the lozde oure God / foꝛ true and

righteous are his iudgemētes/ for he hath iud
ged the great whore which dyd corrupt the
erth with her fornicacion/ & hath auenged the
blood of his seruauntes of her hond. And agay
ne they sayd: Alleluya. And smoke rose vp for
euermore. And the .xxiiij. elders/ & the .iiij. be-
stes fell doune/ and worshipped God that sate
on the seate sayinge: Amen/ Alleluya. And a
voyce cam out of the seate/ sayinge: prayse ou
re Lorde God all ye that are his seruauntes/
and ye that feare him both small and great.

And I herde the voyce of moche people/ eue
as the voyce of many waters/ & as the voyce
of stronge thondringes/ sayinge: Alleluya/ for
God omnipotent raigneth. Let vs be glad &
reioyce and geue honour to him: for the mari
age of the lambe is come/ and his wyfe made
her selfe reddy. And to her was grāted/ that
she shulde be arayed with pure and goodly
raynes. For the raynes is the rightewesnes
of saynctes. And he sayde vnto me: happy are
they which are called vnto the lābes supper.
And he sayde vnto me: these are the true say-
inges of God. And I fell at his fete/ to wor-
shyppe him. And he sayde vnto me/ se thou do
it not. For I am thy felowe seruaunt/ and
one of thy brethren/ & of them that haue the
testimony of Jesus. Worshippe God. For the
testimony of Jesus is the spyrete of prophesy.
And I sawe heauen open/ and beholde a why
te horse: and he that sat vpon him was cayth
full and true/ and in ryghtewesnes dyd iud-
ge and make battayle. His eyes were as a fla
me of fyre: and on his heed were many crou-
nes: and he had a name wrytten/ that noman
knewe but he him selfe. And he was clothed
with a vesture dipt in blood/ and his name
is called the worde of God. And the warriers
which were in heauen/ folowed him vpon whi
te horse.

Math. xxii. Luke. xiiii.

The .xix. fyr gure.

Esai. lxiii.



The.xix.fy gure.

te horſſes / clothed with white and pure rayes: and out of his mouthe went out a ſharpe ſwerde/that with it he ſhulde ſmyte the hethen. And he ſhall rule them with a rodde of yron/and he trode the wynefat of fearlnes & wrath of almighty God. And hath on his vesture and on his thygh a name written: kynge of kynges/and Lorde of Lordes. i.Timo.vi.

And I ſawe an angell ſtonde in the ſunne/ and he cryed with a lowde voyce/ ſayinge to

all the fowles that flye by the myddes of hea
uen/come and gaddre youre selues to gether
vnto the supper of the gret God that ye maye
eate the flesshe of kynges/and of hye captay-
nes/and the flesshe of mighty men/& the flesh
the of hozses/and of them that sit on them/& D
the flesshe of all free men & bond men/and of
small and gret. And I sawe the beste & the kyn
ges of the erth/& their warriers gaddered to
gedder to make battayle agaynst him that sat
on the hozsse and agaynst his soudiers.

And the beste was take and with him that
false Pzopher that wzought myzacles befoze
him/with which he deceaued them that recea
ued the beestes marke/and them that wozship
ped his ymage. These both were cast into a pō
de of fyze burninge with bzymstone: & the rem
naunt were slayne with the swearde of him
that sat vpon the hozsse/which swearde pzoce
ded out of his mouth/and all the foules were
fulfilled with their flesshe.

¶ The .xx. Chapter.

The .xx. fy-
gure. AND I sawe an angell come doune from
heaue/hauinge the kaye of the bottom
lesse pyt/& a gret chayne in his honde.
And he toke the dzagon that olde ser-
pent which is the deuyll & Satanas/& he bou
de him a thousand yeares: and cast him into
the bottomlesse pit/and he bounde him/and
set a seale on him/that he shulde deceaue the
people no moare/tyll the thousand yeres we
re fulfilled. And after that he muste be loes
sed a lytell season.

And I sawe seates & they sat vpon them &
iudgement was geuen vnto them: and I sa-
we the soules of them that were beheaded foz
the wytnes of Jesu & foz the wozde of God
which had not wozshypped the beste/neyther
his ymage/neyther had taken his marke vpon
their



The.xx.figure.

their forheddes/or on their hondes: and they liued/and raygned with Christ a M. yere: but the other of the dede mē lyued not agayne/ vntyll the M. yere were fynissched. This is that fyrst resurrection. Blessed and holy is he that hath parte in the fyrst resurrection. For on suche shall the seconde deeth haue no power for they shalbe the prestes of God & of Christ/ & shall raygne with him a M. yere.

f.iiij. And

And when the M. yeares are expyred / Sa-
tan shalbe lowsed out of his pryson/and shall
go oute to deceaue the people which are in the
foure quarters of the erth Gog and Magog/
to gadder them to gedder to batayle / whose
nombre is as the sonde of the see: and they
went vp in the playne of the erth/and compa-
sed the tentes of the sayntes about/ & the be-
loued cite. And fyre cam doune from God/out
of heauen/and deuoured them: and the deuyll
that deceaued them/was cast into a lake of fy-
re & brimstone/where the beest and the false
prophet were and shalbe tormented daye and
nyght for euer more.

And I sawe a greate whyte seate and him
that sate on it/from whose face fleed awaye
both the erth and heaue and their place was
no more founde. And I sawe the deed/ both
gret and small stonde before God: And the
bokes were opened/ & another boke was ope-
ned/which is the boke of lyfe / and the deed
were iudged of tho thinges which were writ-
ten in the bokes accordinge to their dedes:
and the see gaue vp her deed / which were in
her/ and deeth and hell deliuered vp the ded/
which were in them: and they were iudged
euery man accordinge to his dedes. And deth
and hell were cast into the lake of fyre. This
is that strond deeth. And whosoeuer was fou
de written in the boke of lyfe/ was cast into
the lake of fyre.

¶ The. xxj. Chapter.

And I sawe a newe heue & a newe erth.
For the fyrst heaue/ and the fyrst erth
were vanisshed awaye / & ther was no
more see. ¶ And I John sawe that ho-
ly cite newe Ierusalem come doune frō God
oute of heaue prepared as a bryde garnisshed
for her husband. And I herde a gret voyce out
of hea-



The.xvi.fy
gure.

of heauen layinge: beholde/the tabernacle of God is with men/and he will dwell with them. And they shalbe his people/and God him selfe shalbe with them and be their God. And God shall wype awaye all teares from their eyes. And there shalbe nomore deeth/nether sorowe nether cryinge/nether shall ther be eny more payne/for the olde thinges are gone. And he that sate apon the seate/sayde: Behold I make

Esaie.xv.

The.xvi.
figure.

all thinges newe. ¶ And he sayde vnto me: wryte/for these wordes are saythfull and true.

Esa. xliii. ii. Cor. v.

And he sayde vnto me: it is done/I am Alpha and Omega/the beginnynge/and the ende. I will geue to him that is a thyrst of the well of the water of lyfe/fre. He that ouercōmeth/ shall inheret all thinges/& I will be his God/ and he shalbe my sonne. But the fearefull/and vnbeleuynge/and the abhominable/ and murdrers/and whoremongers/and sorcerers/& ydolaters/ and all lyars shall haue their parte in the lake which burnyth with fyre and brymstone/which is the seconde deeth.

And there cam vnto me one of the. vij. angels which had the. vij. vyals full of the. vij. laste plages: and talked with me sayinge: come hydder/I will shewe the the bryde/the lambes wyfe. And he caryed me awaye in the spyrete to a grett and an hye mountayne/and he shewed me the grett cite/holy Jerusalem descendynge out of heauen from God/hauynge the bryghtnes of God. And her shynynge was lyke vnto a stone moste precious/euen a Jaspar cleare as Cristall: and had walles grett and hye. and had xij. gates/and at the gates. xij. angels: and names wrytten/which are the. xij. trybes of Israel: on the est parte. iij. gates/and on the north syde. iij. gates and to warders the south. iij. gates/and from the west iij gates: and the wall of the cite had. xij. foundacions/and in them the names of the lambes. xij. Apostles.

And he that talked with me/had a golden rede to measure the cite with all and the gates therof and the wall therof. And the cite was hylt. iiij. squarr and the lenght was as large as the bredth of it/and he measured the cite with the rede. xij. M. furlonges: & the lenght and the bredth/and the heyth of it/were equall. And he measured the wall therof. an. c. xliiij. cubittes:

the mea-

the measure that the angel had was after the measure that man vseth. And the byldynge of the wall of it was of Jaspar. And the cite was pure golde lyke vnto cleare glasse/ & the foundacions of the wall of the cite was garnilshed
E with all maner of pzecious stones. The fyzste foundacion was Jaspar/ the seconde Saphyze/ the thyzde a Calcadony/ the fourth an Emeralde: the fyft Sardonix: the sixt Sardeos: the seuenth Crysolite: the eyght Berall: the nynth a Topas: the tenth a Crysoprasos: the eleuenth a Jacynte: the twelue an Amatist.

The .xij. gates were .xij. pearles/ euery gate was of one pearle/ and the strete of the cite was pure golde/ as thozowe shynynge glasse. And ther was no temple therin. Foz the lozde God allmyghty and the lambe are the temple
F of it/ and the cite hath no nede of the sonne nether of the mone to lyghten it. Foz the bzyghtnes of God dyd lyght it: and the lambe was the lyght of it. And the people which are saued shall walke in the lyght of it: and the kynges of the erth shall bzinge their glozy vnto it. And the gates of it are not shut by daye. Foz ther shalbe no nyght there. And ther shall entre into it none vncleane thinge: nether whatsoeuer wozheth abhominacion: oz maketh lyes: but they only which are wzitten in the lambes boke of lyfe. Esai. lx. c.

The .xxij. Chapter.

AND he shewed me a pure ryuer of watre of lyfe cleare as Cristall: procedynge oute of the seate of God and of the lambe.
B In the myddes of the strete of it/ and of ether syde of the ryuer was ther wode of lyfe: which bare .xij. manner of frutes: and gaue frute euery moneth: and the leues of the wodde serued to heale the people with all. And ther shalbe no moze curse/ but the seate of God and the lambe

lambe shalbe in it: and his seruauntes shall serue him. And they shall se his face/and his name shalbe in their forheddes. And there shall be no nyght there/ and they nede no candle/ Esai.lx.d nether lyght of the sunne: for the Lorde God geueth them lyght/and they shall raygne for euermore.

And he sayde vnto me: these sayinges are saythfull and true. And the Lorde God of Saynctes and Prophetes sent his angel to shewe vnto his seruauntes/the thinges which must shortly be fulfilled. Beholde I come shortly. Happy is he that kepeth the sayinge of the prophesy of this boke. I am John which sawe these thinges and herde them. And when I had herde and sene/I fell doune/to worshippe before the fete of the Angel which shewed me these thinges. And he sayd vnto me: se thou do it not/for I am thy felowe seruaunt and the felowe seruaunt of thy brethren the prophetes and of them which kepe the sayinges of this boke. But worshippe God.

And he sayde vnto me: seale not the sayinges of the prophesy of this boke. For the tyme is at honde. He that doeth euyll/let him do euyll stylle: and he which is fylthy/let him be fylthy stylle: and he that is ryghteous/let him be more ryghteous: and he that is holy/let him be more holy. And beholde I come shortly/and my Esai.xli.b rewarde with me/to geue euery man accordynge as his dedes shalbe. Esai.xliii. I am Alpha and Omega the begynnynge and the ende: the fyrst and the last. Blessed are they that do his commaundementes/that their power maye be in the tree of lyfe/and maye entre in thorow the gates in to the cite. For without shalbe dogges and inchaunters/ and whormongers / and mortherers/and ydolaters and whosoeuer loueth or maketh leasynges.

I Je-

I Jesus sent myne angel/ to testifie vnto you
these thinges in the congregaciõs. I am the ro
te and the generacion of Dauid/ and the bryght
morynge starre. And the spyrete and the bryde
sayde come. And let him that heareth/ saye also Esai. 18. a.
come. And let him that is athyrst/ come. And let
whosoeuer will/ take of the water of lyfe/ fre.

I testifie vnto euery man that heareth the
wordes of the prophesy of this boke: yf eny
man shall adde vnto these thinges/ God shall
adde vnto him the plages that are written in
this boke. And yf eny man shall mynisshe of the
wordes of the boke of this prophesy/ God shall
take awaye his parte out of the boke of lyfe/
and oute of the holy cite/ and from tho thin-
ges which are written in this boke. He which
testifieth these thinges sayth: be it/ I come
quyckly/ Amen. Euen so: come lorde Jesu.
The grace of oure Lorde Jesu Christ
be with you all: Amen.

¶ The ende of the newe testament.

Here folowe

the Epistles taken oute of the olde testament/ which are red in the church after the vse of Salsburye vpon certin dayes of the yere.

¶ The fyrst sondaye in Aduent/
the Epistle.

HErken vnto me/ ye that folowe rygh-
teousnes and seke the Lorde. Loke vn-
to the rocke ye were cut oute of and to
the caue and pyt ye were dygged oute
of. Loke vnto Abraham youre father and vnto
Sara that bare you: how I called him onlye/
& blessed him and multiplied him. For the Lor- Esai. li. a
de hath

de hath comforted Syon and hath comforted all that is decayed therin / and will make hyr wildernes as Paradyse/and hyr deserte as the garden of the Lorde. Joye and gladnes shalbe founde therin / with thankesgeuynge and the voyce of prayse. Herken vnto me my people/ & turne youre eares to me/my folke. Ther shall a lawe go oute from me/& my iudgement will I stablishe/to be a lyght vnto nacions. My rygh teousnes is nye/and my saluacion shall go oute/and myne armes shall iudge nacions/& yles des shall loke for me and shall tarye after myne arme. Lyfte vp youre eyes to heauen and be holde the erth beneth. For heauen shall vanysshe awaye as smoke/and the erthe shall weare awaye as a vesture/ and the inhabiters therof shall perisshe awaye after the same maner: but my saluacion shall endure euer and my rygh teousnes shall not perisshe. Herken vnto me ye that knowe ryghteousnes/and so let the peo ple that haue my lawe in their hertes. Feare not the rebukes of man/nether faynte for their blasphemyes. For wormes shall eate them as a garment/and mothes shall deuoure them as it were woll. But my ryghteousnes shall con tynew euer / and my saluacion from genera cion to generacion.

¶ The wensdaye in the seconde weke of Aduent: the Epistle.

Zach. viii. a

Thus sayth the lorde: I will returne to Syon and will dwell in the myddle of Jerusalem. And Jerusalem shalbe cal led the city of trouth and the hyll of the lorde Sabaoth and an holy hyll. Thus sayth the lorde Sabaoth: yet ther shall syt bothe olde men and olde wemen in the stretes of Jerusa lem/& men with staues in their handes for the multitude of dayes. And the stretes of the cite shalbe filled with boyes and wenches playenge in the

in the stretes therof. Thus sayth the lorde Sabaoth/ though it shall seme harde in the eyes of the remnaunt of the people that shalbe lefte in those dayes/ shall it seme harde in myne eyes/ also sayth the lorde Sabaoth? Thus sayth the lorde Sabaoth: beholde/ I will deliuer my people from the est contre/ and from the lande of the goynge downe of the sonne/ and will bringe them/ that they shall dwell in the myddes of Jerusalem. And they shalbe my people/ & I wilbe their God in truthe and ryghteousnes.

¶ The frydaye next folowynge: the Epistle.

THis sayth the Lorde: vpon the walles of Jerusalem/ I haue set kepers which shall neuer cease nether by daye ner yet by nyght. And ye that stere vp the remembraunce of the Lorde/ se that ye pause not/ nether let him haue rest vntyll he haue prepared and made Jerusalem glorious in the erth. The Lorde hath swoorne by his ryght honde/ and by his stronge arme/ that he will not geue thy corne anye moare to be eaten of thyne enemyes: and that alyentes shall not drincke thy new wyne for which thou hast laboured. But they that fet it to housse/ shall eate it and shall prayse the Lorde: and they that gathered it/ shall drinck it in the courte of my holye temple. Go from gate to gate/ and prepare the waye for the people/ cast vp grauayle and make the waye hye and clense it of stones/ & set vp a baner for the people. Beholde the Lorde will make it knowen vnto the endes of the worlde. And saye ye vnto the daughter of Syon: beholde he that is thy sauyoure/ cometh/ and his rewarde with him and his worke before him. And they shall be called a people of holynes redemed of the Lorde. And thou shalt be called an haunted cite and not forsaken. Esa. lxii. c

¶ The

¶ On the wensdaye in the thyrde weke of Aduent/the Epistle.

Esai.xi.a

THe worde that Esaias the sonne of Amos sawe in a vision/cõcernynge Juda and Jerusalem. It shall come to passe in the last dayes that the mount of the house of the lorde/shalbe set in the tope of the mountaynes/& shalbe lyfte vp aboue the hylles: & all nacions shall resorte therto. And moche people shall go and saye: come and let vs go vp to the hyll of the lorde & vnto the house of the God of Jacob: that he maye teache vs his wayes and that we maye walke in his pathes. For out of Syon shall come the lawe/& the worde of God oute of Jerusalem. And he shalbe iudge amonge the hethen and tell manye nacions their faultes / and they shall tourne their swerdes into mattockes and their speares into sythes. One nacion shall not lyfte vp a swearde agaynst another/nether shall they learne to warre anye moare. O house of Jacob come and let vs walke in the lyght of the lorde.

¶ The frydaye in the .iij. weke of Aduent/the Epistel.

Esai.xi.a

THer shall come a rodde oute of the stocke of Jesse/and a braunche shall spring out of his rote. And on him shall lyght the spirite of the Lorde: the spirite of wysdome and of vnderstondynge/the spirite of counsell and of strenath/the spirite of knowledge and of the drede of the lorde/& it shall make him sauer of the feare of the lorde. And he shall not iudge after the syght of his eyes: nether shall rebuke after the hearynge of his eares. But he shall iudge the causes of the poore with ryghteousnes/and shall rebuke with equitie for the vmble of the erthe. And he shall smyte the erth with the rodde of his mouth / and with the breth of his lyppes shall sleye the wycked.

And

And ryghteousnes shalbe the gyrdle of his loynes and faythfulnes the gyrdle of his raynes.

¶ The wensdaye in the fourthe weke of Aduent: the Epistle.

This sayth the Lorde. Chyldren of Syon be glad and reioyse in the Lorde youre God. For he hath geuen you the teather of ryghteousnes/and will make descende vnto you the fyrst rayne and the later/as at the begynnynge. And the barnes shalbe full of corne/and the wynepresses shall flowe ouer with wyne and oyle. Joel.ii.f

¶ And ye shall knowe that I the Lorde youre God/dwell in Syon my holye mounte. And Jerusalem shalbe holye and ther shall no straunger passe thorow there anye more. And at that daye the mountaynes shall dropye swete wyne/and the hylles shall flowe with mylke/and all the brokes of Juda shall runne with water. And a fountayne/shall go oute of the house of the Lorde/and water the ryuer of Sittim. Egypt shall go to rupne/& Edom shal be a desert and a wildernes/which oppressed the chyldren of Juda/& which sheed innocent blode in their lande. And Juda shall cõtynue euer/and Jerusalem from generacion to generacion. And I will clense their bloude which I haue not clensed. And the Lorde shall dwell in Syon. Joel.iii.

¶ The frydaye in the .xiij. weke of Aduent: the Epistle.

Shoute and be glad daughter of Syon for beholde I come and dwell in the myddes of the/sayth the lorde. And many nations shall cleaue vnto the Lorde at that daye and shalbe my people. And I will dwell in the myddes of the/and thou shalt knowe that the Lorde Sabaoth hath sent me vnto the. And the Lorde shall inheret Juda/which is his parte in the holye grounde/& he shall chose Jerusalem yet agayne. Let all flesh

she holde their peace before the lorde: for he is
rysen oute of his holye temple.

¶ On Saynct John the Euangelistes
daye: the Epistle.

Eccles.xv.a. HE that feareth God/will do good: & he
that kepeth the lawe / shall obtayne
wysdome: & she will come agaynst him
as an honorable mother: as a woman
yet a virgen shall she receaue him. She shall fe-
de him with the breade of lyfe and vnderston-
dynge: & the water of wholsome wysdome she
shall geue him to drincke. Upon hyr he shall fa
sten him selfe/ & shall not be bowed/ and on hyr
he shall holde him selfe/ & shall not be confoun-
ded. And she shall exalt him amonge his neybou
res: and shall open his mouthe euen in the thyd
dest of the congregacion. And she shall fyll him
with the spirite of wysdome and vnderston-
dynge/ and with the garment of glorie shall ap
parell him. She shall make him ryche with ioye
and gladnes and shall enheret him with an euer
lastynge name.

¶ The.xij.daye: the Epistle.

Esa.lx.a. UP and receaue lyght Jerusalem: for
thy lyght is come / & the glorie of the
lorde is vp ouer the. For beholde/
darcknes shall couer the erth/ and a
thyck myst the nacions. But the lorde shall ry-
se as the sonne ouer the/ and his glorie shalbe
sene vpon the. And the hethen shall walke in
thy lyght/ & the kynges in the brightnes that
is rysen ouer the. Lyfte vp thyne eyes roumde
aboute and se. All these are gathered to gether
and are come vnto the. Thy sonnes shall come
from farre / and thy daughters shalbe euer by
thy syde. Then thou shalt se / and shalt haue
plentye: thyne harte shall wonder and breake
oute in ioye/ when the multitude of the see is
turned to the / and the armyes of the hethen

are

are come vnto the. The aboundaunce of Camells shall couer the/with the dromadaryes of Madian and Epha/and all they of Saba shall bringe golde and frankynsence/and shall preache the prayse of the lorde.

¶ The next sondaye after the.xij. daye: the Epistle.

Esai.xii.a

I Will prayse the O Lorde/ that though thou were angrye with me / yet thyne anger is turned/and thou hast comforted me. Beholde God is my saluation: I will be bolde therfore and not feare. For the lorde God is my strenght and my prayse wherof I synge: & is become my sauyoure. And ye shall drawe water in gladnes oute of the welles of saluacion. And ye shall saye in that daye: geue thankes vnto the lorde: call on his name: make his dedes knowen amonge the hethen: remember that is name is hye. Lykte vp an hye Synge vnto the lorde/for he hath done excellentlye / and that is knowen thorow oute all the worlde. Crye and showte thou inhabiter of Syon / for great amonge you is the holye of Israel.

¶ On Asshe wensdaye: the Epistle.

Lent. Joel.ii.c

ANd now therfore sayth the Lorde: Turne to me with all youre hertes / in fastynge/weppynge and lamentacion. And teare youre hartes/and not youre garmentes/ & turne vnto the Lorde youre God. For he is full of mercye and compassion/ longe yer he be angrye/ & great in mercye and repenteth when he is at the poynte to punisshe. Who can tell whether the Lorde will turne and haue compassion and shall leaue after him a blessynge & sacrifice and drinck offerynge vnto the Lorde youre God. Blowe a trompet in Syon/ proclayme fastynge/ & call a congregacion. Gather the

people to gether/ & holde a congregacion/ bryn-
ge the elders to one place/ gather the younge
chyldren and them that sucke the brestes/ to ge-
ther. Let the brydgrome come oute of his cham
ber/ & the bryde oute of hyr parloure. Let the
prestes that minister vnto the Lorde/ wepe be-
twene the porche and the alter/ and saye: spare
(Lorde) thy people/ & deliuer not thyne enhe-
ritaunce vnto rebuke/ that the hethen shuld ra
gne ouer the. Why shuld they saye/ amonge the
nacions/ where is their God? And the Lorde
enuyed for his londes sake and had compassion
on his people. And the Lorde answered and sa
de vnto his people. Beholde/ I send you corne/
new wyne and oyle/ that ye shalbe satisfied ther
with. Nether will I let you be anye moare in
shame amongest the hethen.

¶ On the fryday next folo-
wynge: the Epistle.

Esa. 58. a

LYfte with the throte and spare not. Lykte
vp thy voyce as a trompet/ and tell my
people their offenses and the houlse of
Iacob their synnes. For me they seke daye by
daye/ and will knowe my wayes/ as a people
that doth ryghteousnes/ and hath not forsaken
the equitie of their God. They seke of me rygh
teous iudgementes and will drawe nye vnto
God. Why haue we fasted and thou hast not
loked vpon it/ haue vmbled oure soules/ & thou
woldest not wyt it. Beholde when ye fast/ ye
can fynde youre awne lustes/ & can call cruellye
on all youre detters. Ye fast to lawe & stryue
and to smyte with fyst wyckedlye. Fast not as
ye now do/ to make youre voyce to be harde
vp an hye. Shuld it be soche maner of fast that
I shuld chose/ a daye that a man shuld hurte
his soule? Or to bowe downe his herd lyke a
bulrushe? Or to sprede sack cloth and asshes
vnder him? Shuldest thou call this a fast/ & a

daye

daye acceptable vnto the Lorde? Dyd is not this rather the fast that I haue chosen? To lose wycked bondes/& to vnbynde bondyles of oppression? And to let the bruysed go free? And that ye shuld breake all maner yockes? ye and to breake the breed to the hongerye/and to bringe the poore that are harbourlesse vnto house/ and when thou seest a naked/that thou cloth him & that thou shuldest not with drawe thy selfe from helpynge thyne awne flesshe? Then shuld thy lyght breack oute/as dothe the daye spryngе/and thyne health shulde shortlye bud oute. And thy ryghteousnes shuld go before the/and the glorye of the Lorde wolde come apon the. Then shuldest thou call/& the Lorde shuld answer: thou shuldest crye/& he shuld saye/lo here am I. For I the Lorde thy God am mercyfull.

¶ On the wensdaye after the fyrst sondaye in lent: the Epistle.

And the Lorde sayde vnto Moyses: come vp to me into the hyll/and be there/& I will geue the tables of stone and a lawe and commanndementes/ which I haue wrytten/to teache them. Then Moses rose vp & his minister Josue/and Moses went vp into the hyll of God/& sayde vnto the elders: tarye ye here/vntyll we come agayne vnto you: & beholde here is Aaron & Hur with you. Yf anye man haue anye matters to do/let him come to the. When Moses was come vp into the mounte/a cloude couered the hyll/& the glorye of the Lorde abode vpon mounte Syna/and the lorde couered it. vj. dayes. And the seuenth daye he called vnto Moses oute of the cloude. And the fassion of the glorye of the lorde was lyke consumynge fyer on the tope of the hyll in the syght of the chyldren of Israel. And Moses went in to the mountayne. And Moses was in the mountayne fourtye dayes and fourtye nyghtes. Exod. xxiiii.

¶ Another for the same daye: the Epistle.

iii. Reg. xix.

IN those dayes came Elias to Barlabe/ that is in Juda/ and lefte his lad there. And he went into the wildernes a dayes iorneye/ & came and sat vnder a genaper tree/ & wyshed to his soule that he myght dye/ & sayde: it is now ynough lorde/ take my soule/ for I am not better then my fathers. And as he laye and slepte vnder a genaper tree: beholde/ an angel touched him/ & sayde vp/ and eate. And he looked vp: and beholde there was at his heed a cake baken on the coles and a cruse of water. And he ate and dranche and layde him doune agayne. And the angel of the lorde came agayne the seconde tyme/ and touched him: and sayde: vp and eate: for thou hast a great waye to go. And he arose and ate and dranche and walked thorow the strēgth of that meate fourtye dayes and fourtye nyghtes/ euen vnto the mounte of God Horeb.

¶ The frydaye next folowynge: the epistle.

Ezec. xviii.

THis sayth the lorde. The soule that synneth/ she shall dye. The sonne shall not beare parte of the fathers wyckednes. The ryghteousnes of the ryght shalbe vpon him/ & the wyckednes of the wycked shalbe on him. And yet the wycked yf he turne from all his synnes which he dyd/ & kepe all myne ordinaunces/ and do iustlye and ryghteouslye/ he shall lyue & not dye. None of the synnes that he hath done/ shalbe rekoned vnto him: In the ryghteousnes that he hath done he shall lyue. For I desyer not the deeth of a synner (sayth the lorde Jehouah) but rather that he shuld tourne from his waye/ & lyue. And so yf a ryghteous tourne from his ryghteousnes and do wyckednes/ & shall do lyke vnto all the abominacions which a wycked doth/ shall he lyue? No/ none of those ryghteousnesses that he dyd shalbe

remem

remembred. But in the wyckednes which he wrought/& in the synne which he dyd/in them shall he dye. But you will saye/the waye of the lorde is not equall. Here I praye you ye house of Israel. Is not my waye equall? and youre wayes rather vnequall? ¶ A ryghteous tourne from his ryghteousnes and do wyckedlye/ and dye therfore: in this wyckednes which he dyd/he shall dye. And when a wycked turneth from his wyckednes and doth iustlye and ryghteouslye he shall saue his soule: because he feared and turned from all his wyckednes which he dyd/he shall lyue and not dye/sayth the lorde allmyghtye.

¶ The wensdaye after the seconde sondaye in lent: the Epistle.

Hester.xiii.a

IN the dayes of Hester / Mardochens prayed the Lorde / beynge myndfull of all his workes and sayde: Lorde/ lorde kynge allmyghtye: for in thy power all thinges are put/nether is there anye that can resist thy will/yf thou haue determined to saue Israel. Thou madest heauen and erth/& whatsoeuer is contayned with in the compasse of heauen: thou art lorde of all / nether is there anye that can resist thy maiestye. Thou knowest all thinge/& wottest that it was not of pryde or of spyte/or anye desyer of glorie that I dyd not worship moost proude Amon: for I wolde haue been readye/and that gladlye (for the sauynge of Israel/to haue kyst euen the steppes of his fete. But I feared least I shuld tourne the glorie of my God vnto a man/and feared to worship anye man saue my God. And now Lorde kynge and God of Abraham/haue mercye on thy people: for oure enemyes are mynded to destroye vs and to bringe thyne inheritaunce vterly to nought. Despice not the portion which thou deliueredest for thy selfe oute of Egypt.

heare my prayer & be mercyfull vnto thy parte and inheritaunce/and tourne oure sorow into Ioye: that we maye lyue and prayse thy name. O lorde/ and stoppe not the mouthes of them that prayse the. And all Israel with lyke mynde and prayer cryed vnto the lorde/because that present death was not farre from them.

¶ The frydaye next folowyng: the Epistle.

Gene.xxxvii

AT that tyme Ioseph sayde vnto his brother. Heare I praye you a dreame that I dreamed. Beholde we ware makynge of sheues in the feld: and se/my sheffe arose and stode vpryght/ and youre sheues stode rounde aboute and made an obeysance vnto my sheffe. Then sayde his brethren vnto him: what/shalt thou be oure kynge/or shalt thou raynge ouer vs? And they hated him the more for his dreame and for his wordes. And he dreamed yet another dreame and tolde it his brethren. And he sayd: beholde/ I dreamed yet another dreame/ Me thought the sonne and the mone and eleuen starres dyd worshipp me. And when he had tolde it his father and his brethren/ his father rebuked him and sayde vnto him: what meaneth this dreame which thou hast dreamed? shall I come and thy mother and thy brethren and fall before the on the grounde? And though his brethen hated him: yet his father kept the thinge in mynde. And when his brethren were gone to pasture their fathers shepe at Sychem/ Israel sayde to Ioseph: do not thy brethren fede the shepe at Sychem? come that I maye sende the to them. And he sayde: here am I. And he sayde: go good sonne and se whether it be well with thy brethren and with the shepe/ and bringe me worde agayne. And he sent him oute of the valeye of Hebron for to goo to Sychem. And a man

man founde him wanderinge in the felde/and axed him sayinge: what seke ſt thou? And he sayde/ I seke my brethrē: tell me I praye the/ where fede they? And the man sayde: they are departed hence. For I harde them saye: let vs go to Dothan. And when they sawe him a farre of/ ꝑ yer he dryuen̄ye them/ they cōtriued to sle him. And they sayd one to another: beholde/this dreamer cometh. But now come ꝑ let vs kyll him ꝑ cast him into some pitte/ ꝑ saye some cruell beast hath deuoured him/ ꝑ let vs se wherto his dreames wil come. when Ruben harde that/he wolde haue ryd him oute of their hondes/ ꝑ sayde: let vs not kyll him. And Ruben sayde moze ouer/shed not blode/ but cast him into yonder pyt that is in the wildernes/and laye no hondes vpon him: for he wolde haue ryd him out of their hondes/and deliuered him to his father agayne.

¶ The wensdaye after the thyrd sondaye in lent. The epistle.

THus sayth the Lorde God. Honour thy father ꝑ mother/that thy dayes maye be prolonged in the londe which thy Lorde God geueth me. Thou shalt not kyll. Thou shalt not breake wedlocke. Thou shalt not steale. Thou shalt beare no false wytnes agaynst thy nebboure. Thou shalt not couet thy neyboures houſe: nether shalt thou couet they neyboures wyfe/ his manſeruaunt/ his mayde/ his oxe his asse or ought that is his. And all the people sawe the thundringe and the lightninge/ ꝑ the noyes of the horne/ ꝑ how the mountayne smoked. And whē the people sawe it/ they remoued ꝑ stode a farre of/ ꝑ sayde to Moses: talke thou with vs ꝑ we will heare: but let not God talke with vs/least we dye. And Moses sayde vnto the people/feare not. For God is come to proue you/ ꝑ that his Exod. xx.a

feare maye be amõge you/ that ye synne not. And the people stode a farre of/ & Moses wẽt into the cloude where God was. And the Lord sayde vnto Moses: thus thou shalt saye vnto the chyldren of Israel. Ye haue sene how I haue talked with you oute of heuẽ. Ye shall not make therfore with me Gods of golde: in no wise shall ye do it. An alter of erth shalt thou make vnto me/ and there offer thy burnt offeringes and thy peace offeringes/ and thy shepe and thyne oxẽ. And vnto all places where I shall put the remembraunce of my name/ thyther will I come vnto the and blesse the.

¶ The fridaye next folowinge. Epistle.

Num. xx. c. IN those dayes when there was no water for the multitude/ they gathered them selues to gether agaynst Moses & agaynst Aaron. And the people dyd chyde with Moses/ & spake sayinge: would God we had perished when oure brethrẽ perished before the Lorde. Why haue ye brought the congregacion of the Lorde into this wildernes/ that bothe we and oure catell shuld dye here? wherfore leed ye vs oute of Egypt/ to bringe vs vnto this vngraciousplace/ which is no place of seed/ ner of figges/ ner of vynes/ ner of pome garnardes/ nether is ther any water to drincke? And Moses & Aaron wẽt frõ the congregacion vnto the dore of the tabernacle of witnes/ & fell on their faces: & the glorie of the Lorde appered vnto thẽ. And the Lorde spake vnto Moses sayinge: take the stafe/ & gather thou & thy brother Aaron/ the congregaciõ to gether/ & saye vnto the rock before their eyes/ ther he geue forth his water. And thou shalt bringe them water out of the rocke/ and shalt geue the cõpanie drinke/ and their beestes also. And Moses tooke the stafe from before the

Lorde

Lorde as he commaunded him. And Moses & Aaron gathered the congregacion to gether before the rocke/and he sayde vnto them/ heare ye rebellious/must we fet you water oute of this rocke? And Moses lifte vp his hand with his staffe/& smote the rock two tymes/ & the water came oute aboundantlye/and the multitude dranke/and their beestes also. And the Lorde spake vnto Moses and Aaron: because ye beleued me not/ to sanctifie me in the eyes of the chyldren of Israel/ therfore ye shall not bringe this congregacion into the lande which I haue geuen them. This is the water of strife/because the chyldre of Israel stroue with the Lorde/ & he was sanctified vpō thē.

¶ The wensdaye after the. iiij. sondaye in lent. The epistle

Esa.i.c. THis sayth the Lorde God. wasshe & be cleane: put awaye the wickednes of youre ymaginacions oute of my sight. Cease to do euyll and learne to do well. Vse dye to do righteouslye and helpe the oppressed. Auenge the fatherlesse and defende the cause of widowes. Come/let vs shew eche his greefe to other and make an atonement sayth the Lorde. And so though youre synnes be lyke to purple/ they shalbe made as whyte as snow/and though they be as reed as charlet/ they shalbe made lyke whyte woll. If ye will agree and herken/ ye shall eate the best of the lande sayth the Lorde God.

¶ Another for the same daye. ezec.xxxbi.a

THus sayth the Lorde. I will sanctifie my name that is defiled amōge the hethen. Which ye haue defiled amonge thē that the hethē maye knowe that I am the Lorde (sayth the lorde Iehouah) when I am sanctified vpon you in their syght. And I will take you from the hethen/and will gather

ther you oute from all landes/ and will bryn-
he you in to oure awne contre. And I will
poure pure water vpō you/ and ye shalbe clen
sed from all vnclennesses/ ꝑ frō all youre ydo-
les. I will clense you. And I will geue youe
new harte/ and will put a new spyrete in you.
And will take awaye that stonye harte out of
youre flesshe/ ꝑ geue you a flesshye herte. And
I will put my spyrete in you/ ꝑ will make that
ye shall walke in myne ordinaunces and kepe
my lawes ꝑ do them. And ye shall dwell in the
lande which I gaue youre fathers. And ye
shalbe my people/ and I wilbe youre God.

¶ The fridaye after the. iiij. sondaye in lent.

The epistle.

iii. Re. xvii. b

IN those dayes it chaunsed that the sonne of the wyfe of the housse was sicke/ ꝑ the sicknes was so great that there remayned no dreth in him. Then she sayde to Helias: what haue I to do with the/ thou man of God? Dydest thou come to me/ that my synne shulde be kepte in mynde ꝑ to sle my sonne? And he sayde vnto hir: geue me thy sonne/ ꝑ he toke him oute of hir lappe/ ꝑ caried him vp into an hyechamber/ where he him selfe dwelt/ ꝑ layde him on the bed. And he called vnto the Lorde ꝑ sayde: O Lorde my God/ hast thou dealt so cruelly with the wydowe with whom I sugiourne/ as to kyll hir sonne. And he measured the chylde. iij. tymes/ ꝑ called vnto the Lorde ꝑ sayd: Lorde my God let this chyldes soule come agayne into him. And the Lorde herkened vnto the voyce of Helias and the chyldes soule come agayne vnto him/ ꝑ he reuiued. And Helias toke the chylde and caried him doune oute of the chamber into the housse/ and deliuered him to his mother. And Helias sayde: se/ thy sonne is a liue. Then sayde the woman to Helias: now I

knowe

knowe that thou arte a man of God / & that the Lorde is truly in thy mouth.

¶ The wensdaye after the .v. sondaye in lent. The epistle.

AT that tyme the Lorde spake to Moses sayinge: speake vnto the hole multitude of the chyldren of Israel / & saye to thē: I am the Lorde youre God. Ye shall not steale ner lye / ner deale falsly one with another. Ye shall not swere by my name falsly / that thou defyle not the name of thy God: I am the Lorde. Thou shalt not begyle thy neyboure with cauillacions / ner robbe him violently: nether shall the workmās labour abyde with the vntill the morninge. Thou shalt not curse the dēfe ner put a stomblinge blocke before the blinde: but shalt feare thy God. I am the Lorde. Ye shall do none vnrighteousnes in iudgemēt. Thou shalt not fauer the poore ner honoure the mightie / but shalt iudge thy neyboure righteousli e. Thou shalt not go vp & doune a false preuie accusar amōge the people / nether shalt thou helpe to shed the bloude of thy neyboure. I am the Lorde. Thou shalt not hate thy brother in thyne harte / but shalt in anye wise rebuke thyne neyboure / that thou beare no synne for his sake. Thou shalt not aducge thy selfe ner beare hate in minde agaynst the chyldren of thy people / but shalt loue thyne neyboure euē as thy selfe. I am the Lorde. Myne ordinaūces shall ye kepe sayth the Lorde almighty. Leuit. xix. a

¶ The fridaye after the .v. sondaye in lent. The epistle.

IEremyas sayde: Lorde all that forsake the / shalbe ashamed. And they that departe from the / shalbe written in the erth. For they haue forsaken the Lorde that is the fountayne of the waters of life. Hea Iere. xvii. b.

le me

le me Lorde/ & I shalbe whole: saue me Lorde & I shalbe safe/ for thou arte he that I praise. Beholde they saye vnto me: where is the worde of the Lorde? Let it come to passe/ & I enforced not to be a shepearde that shulde not folowe the: & the daye of destruccion haue I not desyred/ thou knowest. And that procededed oute of my mouth was right in thy sight. Be not terrible vnto me Lorde/ for thou arte my trust in the euyll daye. Let them that persecute me be cõfounded/ & let not me be confounded. Let their hertes fayle them/ and let not myne herte fayle. Bringe vpon them an euyll daye/ & bruse them agayne and agayne.

¶ The wednesdaye after palme sondaye. Epistle.

Esai.liii.b. ESayas sayde Lorde/ who beleueth our sayinges/ & the arme of the Lorde/ to whõ is it opened? He came vp as a spraye before him/ & as a rote oute of a drye lande. There was nether fassion or bewtie on him. And whẽ we loked on him/ there was na good lynes that we shuld lust after him. He was despised & cast oute of mẽnes cõpanie/ & one that had sorrowe/ & had experience of infirmitie: & we were as one that had hyd his face frõ him. He was so despisable/ that we estemed him not. Truely he tooke vpõ him oure diseases/ & bare oure sorowes. And yet we countred him plaged/ & beaten & humbled of God. He was wounded for oure trauisgression/ and hurled for oure iniquities. The correccion that brought vs peace/ was on him/ & with his stripes we were healed. And we went all of vs astraye as shepe/ & turned euery mã his waye: & the Lorde put on him the wyckednes of vs all. He sorrowed wrõge & was euyll entreated/ & yet opened not his mouth: he was as a shepe ledde to be slayne: & as a lambe before his shearer he was doune & opened not his mouth.

By the

By the trealon of the affliccio/ he was not esteemed: and yet his generacio who can nombre? Though he be take frō the erth of liuinge mē. For my peoples trāsgression he was plaged. He put his sepulchre with the wicked/ & with the riche in his deth: because he dyd none iniquitie/ nether was gyle founde in his mouth. And yet the Lorde determined to bruse him with infirmities. His soule ge uinge hyr selfe for trangression/ he shall se seed of lōge continuaunce/ & the will of the Lorde shall prospere in his hande. Because of the labour of his soule/ he shall se and be satisfied. With his knowledge/ he beinge iust/ shall iustifie my seruaunte and that a great nombre: and he shall bere their iniquities. Therfore I will geue him his parte in many/ and the spoyle of the mightie he shall deuyde: because he gaue his soule to death/ and was nombred with the trespasers/ and he bare the synne of many/ and made intercession for trangressors.

¶ On good fridaye the Epistle.

AND the Lorde spake vnto Moses & Aaron in the londe of Egypt sayinge: this moneth shalbe youre chefe moneth: euē the fyrst moneth of the yere shall it be vnto you. Speake ye vnto all the felowshipe of Israel sayinge: that they take the tenth daye of this moneth to euery housholde a shepe. If the housholde be to few for a shepe then let him & his neyboureres that is next vnto his house/ take accordinge to the nōbre of soules/ ecōpte vnto a shepe accordinge to euery mānes eatinge. A shepe with out spot & a male of one yere olde shall it be/ & from amonge the lambes & the gotes shall ye take it. And ye shall kepe him inwarde vntyll the .xiiij. daye of the same moneth. And euery man of the multitude of Israel shall kyll him aboute euen. And they shall

Exod. xii.a

shall take of the bloudes & strych it on the .ij. syde postes & on the vpperdoze post of the houses/wherin they eate him. And they shall eate the flesshe the same nyght/roste with fyer/& with vnleuended breade/& with soure herbes they shall eate it. Se that ye eate not therof sodē in water/but roste with fyer: both heed/fete & purtenāce to gether. And se that ye lese nothinge of it remayne vnto the mozninge: yf ought remayne/burne it with fyer. Of this maner shall ye eate it: with youre loynes gyrded/& shoes on youre fete/& youre staues in youre handes. And ye shall eate it in hast for it is the Lozdes passe ouer.

¶ The last sondaye after Trinite sondaye.

The epistle.

Jere.xxxiij

BEholde the dayes will come sayth the Lozde/that I will stere vp vnto Dauid a righteous braūche/& he shall rayne a kynge/& shalbe wyse/& shall do equitie & iustice in the erth. And in his dayes Juda shalbe sake/& Israel shall dwell without feare. And this is the name that they shall call him the Lozde oure righteousnes. wherfore beholde the dayes will come sayth the Lozde/ye shall no moze saye/as sure as the Lozde liueth that brought the chyldre of Israel oute of the lande of Egypt. But as sure as the Lozde liueth which deliuered & brought the seed of the house of Israel oute of the lande of the nozth and from all landes whither I chrust them. And they shall dwell in their awne lande sayth the Lozde God almightye.

¶ On the wensdaye in the ember weke afore Wighelmas.

Amos.ix.c. THus sayth the Lozde God/beholde the dayes will come sayth the Lozde/that the eaer shall ouertake the eryer & the treader of grapes/the sower of seed. And the mou-

mountaynes shall drope swetnes/ & the hilles shalbe herable. And I will turne the captiuite of my people Israel: & they shall buylde the cities that are fallen in decaye/ & shall inhabyte them/ & shall plant vyneyardes/ & drincke of the wyne of them/ & shall make gardens and eate the frutes of them. And I will plant the in their awne lande/ & they shall not be anye more plucked oute of their londe which I haue geuen them sayth the Lorde thy God.

¶ The fridaye in the Ember weke before mighelmas. The epistle

TUrne Israel vnto the lorde thy God: For thou art fallen for thy wyckednesse sake. Take wordes with you and turne vnto the Lorde. And saye vnto him: remit all wickednes & geue good thinges/ & we will paye the openly that we haue promised with oure lippes. Assur shall not saue vs/ nethir will we ryde on horsses nether will we saye to the workes of oure awne hãdes/ ye are oure Godes/ for thou hast cõpassion on the fatherlesse. I will heale their disobediẽce/ & will loue the of myne awne accorde: for my wrath is ceased frõ them. I wilbe as dew to Israel/ & he shall florisshe as a lilie/ & stretch oute his rotes at Libanon. His braunches shall rũne oute abroade/ & as an olyue tree shall his glorie be/ & his sauoure as Libanon. They that shall turne & sit in his shadow/ shall liue with corne/ & florisshe as a vine. His renoune shalbe as the wine of Libanon. Ephraim/ what haue I anye moare to do with ydoles? I haue heard him & loked on him. I wilbe as a grene fyrre tree/ & of me shall thy frute be founde. Who is wise to vnderstonde these thinges & hath wit to perceaue the? For the wayes of the Lorde are strayght/ & the righteous shall walke in them: but the wycked shall stomble in them. Ose.xiiii.8

Here after folowyth the Epistles of the sayntes which are also taken oute of the olde Testament.

¶ On sayntt Nicolas daye. The epistle.

Ecclē.xliiii.c

Beholde an excellent prieste which in his dayes pleased God/ & was founde righteous/ & in tyme of wrath made an attonement: Lyke to him there is not founde/ that kept the lawe of the moost hyest. And he was in couenaūt with him/ & in his flesshe he wrote the couenaunt/ & in tyme of temptacion he was founde faythfull. Therfore he made him a couenaunt with an oth/ that nacions shuld be blessed in his sight/ & that he shulde be multiplied as the dust of the erth. He knew him in his blessinges/ and gaue him an inheritaunce. And he kept him thorow his mercie/ that he founde grace in the eyes of God. In euerlastinge couenaūt dyd he make him/ & gaue him the office of the hye prieste. He made him happy in glorye. In fayth & in his softenes/ he made him holy/ & chose him oute of all flesshe.

¶ On the cōcepcion of oure ladye. The epist.

Ecclē.xxiiii.c

As a vyne/ so brought I forth a sauoure of swetnesse. And my flowres are the frute of glorie and riches. I am the mother of hewtifull loue & of feare/ & of knowledge of holye hope. In me is all grace of lyfe and truthe. And in me is all hope of lyfe & vertue. Come vnto me all that desyer me/ & be filled with the frutes that springe of me. For my spyrete is sweter then honye/ & myne inheritaunce passeth honye or honycombe. The remembraunce of me/ is for euer and euer. Then that eate me shall honger the more/ and they that drinke me/ shall thyrst the more. He that herkeneth to me/ shall not be ashamed/ & he that worketh by my councell/ shall not sinne. And they that bringe me into light/ shall haue eternall lyfe.

¶ D

¶ On candelmas daye. The epiſtle

Beholde/ I ſende my meſſenger which ſhall prepare the waye before me. And ſodenly ſhall the Lorde whome ye ſeke/ come vnto his temple/ & the meſſenger of the couenaunt whome ye deſyer. Beholde he commeth ſayth the Lorde Saboth. Who ſhall endure in the daye of his comminge/ or who ſhall ſtonde to beholde him? For he is as tryinge fyer/ and as the erbe that fullers ſcoure with all. And he ſhall ſit tryenge & purginge ſiluer/ & ſhall purifie the ſonnes of Leui/ and ſhall fyne them as gold and ſiluer. And they ſhall bringe vnto the Lorde an offeringe with righteouſnes. And the ſacrifice of Juda and of Jeruſalem ſhalbe delicious vnto the Lorde as in the olde tyme and in the yeres that were at the beginninge. Mal. a.iii.a

¶ On the Innunciacion of oure ladye which is oure ladye daye in lent. The epiſtle.

And the Lorde ſpake to Achas ſayinge: Axe the a ſigne of the Lorde thy God/ eche alowe beneth/ or eche an hye aboue. But Achas anſwered: I will not axe ne ther will tempte the Lorde. And the Prophet ſayde: Here ye of the houſſe of Dauid: Is it ſo ſmall a thinge for you/ to be greuous to me/ but that ye will be alſo be paynfull vnto my God? Neuerthelater yet the Lorde/ he will geue you a ſigne. Beholde a virgyn ſhalbe with chylde and ſhall beare a ſonne/ and ſhall call his name Emanuel. He ſhall eate butter & honye/ that he maye haue vnderſtondinge to refuſe euyll and to chooſe good. Eſa. vii.b.

¶ On ſaynt Philips & Jacobs daye. Epiſtle.

Then ſhall the righteous ſtonde with great conſtancie agaynſt the that vexed the/ & toke awaye that they had labored for. Whe the wicked ſhall ſe that/ they ſhal Sapi. vii.b

be troubled with horrible feare/ & shall
der at the soden & vnloked for victorie/ & wan-
saye in them selues/ repentinge & sorowinge
for anguysshe of hert. These be they which we
sometyme mocked & iested on. we were oute
of oure wittes/ & thought their liuinge mad-
nes/ & their ende to be without honoure. But
beholde/ how they are counted amonge the
chyldren of God/ and haue their inheritaunce
amonge the sayntes.

¶ On the natiuite of S. John Baptistes daye. The epistle.

Esa.xlix.a

THus sayth the Lorde. Herken ye yles
vnto me/ & geue hede ye people that are
afarre. The Lorde called me out of the
wombe/ & made mencion of my name when I
was in my mothers bowels. And he made my
mouth lyke a sharpe swerde. In the shadowe
he hyd me with his hande. And he made me
as an excellent arow/ and hid me in his quy-
uer. And as he sayd to me: thou art my seruaũt
O Israel/ in whome I wilbe glorified. And I
sayde: I laboure in vayne & spende my strẽgth
for nought/ & vnprofitably. Yet be it my cau
se I cõmit to the Lorde & my trauayle vnto
my God. And now sayth the Lorde that for-
med me in the wõbe/ to be his seruaũt to bryge
Jacob agayne vnto him: but they wolde not
be brought. And I was glorified in the sight
of the Lorde/ & my God was my strẽght. And
he sayd/ it is a small thinge that thou shuldest
be my seruaũt to stere vp the tribes of Jacob/
and to restore agayne the desolate of Israel.
But I haue made the a lyght to the gentyls
that my saluacion maye go vnto the ende of
the worlde. Thus sayth the Lorde the redee-
mer & his holy of Israel vnto the despised sou
le & abhorred gentyle & to the seruaunt of ru-
lers: kynges shall se/ & rulers shall stande vp &

shall

shall worshyp / because of the Lorde which is faythfull/ & of the holye of Israel/which hath chosen the.

¶ On the visitacion of oure lady the Epistle.

I Am the floure of the felde/and lylyes of the valeyes. As the lylye amonge the thornes/so is my loue amõge the daughters. As the appletre amonge the trees of the wood / so is my beloued amonge the sonnes. In his shadow was my delyer to syt/for his frute was swete to my mouth. He brought me into his wyne seller: and his behauer to me warde/was louely. Behold my beloued sayde to me: vp and hast my loue/my bewtifull and come / for now is wynter gone and rayne departed and past. The floures apere in oure contre & the tyme is come to cut the vynes. The voyce of the turtle doue is harde in oure lande. The fygge tre hath brought forth hyr fygges/ & the vyne blossoms geue a sauoure. Vp my loue and bewtifull and come my loue/in the holes of the rocke and secret places of the walles. Shew me thy face and let me here thy voyce/ for thy voyce is swete & thy fassion bewtifull. Cant. ii. a.

¶ On saynt Marye Magdalens daye the Epistle.

A Woman of power and vertue/yf a man coulde fynde: the valew of hyr were farre a boue perles. The harte of hyr husband trusteth in hyr / that he nedeth not spoyles. She rendereth him good and not euell all the dayes of hyr lyfe. She sought woll and flax and dyd as hyr handes serued hyr. She is lyk a marchauntes ship that bringeth hyr victayles from farre. She ryseth yet daye and geueth meate to hyr houshold/ & fode to hyr maydens. She consydred a grounde and bought it/and of the frute of hyr handes planted a vyne. She gyrded hyr loynes with strenght & cou. aged hyr armes. Prouer. xxxi.

mes. She perceaued that hyr hulwyfrye was profitable/and therfore dyd not put oute hyr candle by nyght. She set hyr fyngers to the spyndle/& hyr handes caught holde on the dystaffe. She opened hyr hand to the poore/& stret hed oute hyr handes to the nedye. She feared not leest the colde of snowe shuld hurt hyr housle/for all hyr housholde were doble clothed. She made hyr gaye ornamentes: of bisse and purple was hyr apparell. Hyr husband was had in honoure in the gates/as he sat with the elders of the lande. She made lynnē and solde it/& deliuered gyrdelles to merchauntes. Strenght: and glorie were hyr rayment/and she laughed in the later dayes. She opened hyr mouth with wysdome/and the lawe of ryghteousnes was on hyr tonge. She had an eye to hyr housholde and eate not bread ydlye. Hyr chyldren arose and blessed hyr/& hyr husband commended hyr. Manye daughters haue done excellentlye/but thou hast passed them all. Fauoure is a deceauable thinge/and bewtie is vanytie. But a woman that feareth God/she shalbe praysed. Geue hyr of the frute of hyr handes/and let hyr workes prayse hyr in the gates.

¶ On the assumpcion of oure lade: the epistle.

Eccl.xxiiii.a

IN all those thinges I sought rest: and in some mannes inheritaunce wolde haue dwelt. Then the creator of all thinge comaunded/and sayde vnto me: and he that created me/dyd set my tabernacle at rest/& sayd vnto me/dwell in Jacob and haue thyne inheritaunce in Israel/& rote thy selfe amonge myne elect. From the beginnynge and before the worlde/was I created/and vnto the worlde to come/will I not cease: & before him haue I ministred in the holye habitacion. And so in Syon was I settled/and in the holye cite lyke

wise

wyle I rested/ and in Jerusalem was my power. And I roted my selfe in an honourable people/which are the lordes parte/and he their inheritaunce: and amonge the multitude of sayntes I helde me fast. As a Cedar was I lyfte vp in Libanon: and as a Cypers tree in mounte Hermon. As a palme tree was I exalted in Cades/ and as roseplantes in Jericho. As a bewtifull olyue tree in the feldes/ and as a plantayne tree was I exalted vpon the waters. In the stretes I gaue an odoure as synamon and balme that smelleth well: and gaue an odoure of swetnes as perfect myrre.

¶ On the Natiuite of oure ladye.

The Epistle as is afore on the conception of oure ladye. Ecclesiastici. xxiij.

¶ On s. Mathewes daye the Apostle the epistle.

The similitude of the faces of the foure beastes: the face of a man and the face of a lyon on the ryght hand of the foure of them. And the face of an ore and the face of an egle on the lyfte hand of the foure of them. And their faces & their wynges stretched oute aboue an hye. Ethe had two wynges coupled to gether & two that couered their bodyes. And they went all strayght forwarde. And whether they had lust to go/ thether they went/ and turned not back agayne in their goynge. And the similitude of the bestes and the fassion of them/ was as burnynge coles of fyer/ and as fyer brandes/ walkynge betwene the beastes. And the fyer dyd shyne/ and oute of the fyer proceaded lyghtenynge. And the beastes ranne and returned after the fassion of lyghtenynge. Ezech.i.c

¶ On sayncte Luke.

The Epistle as is aboue on sayncte Mathewes daye the Apostle. Ezechi.j.

¶ On sayncte Katheryns daye: the Epistle. Ecclesiastici. lj.a

I shall

Psal. 17. a. I Shall prayse the (o Lorde my hynge & estoll the my God and sauyour. I shall magnifie thy name/for thou art become my helper and defender/deliuerynge my bodye from destruccion/& from the snare of the slaunderous tonge & from lyenge lyppes/thou art my helper agaynst myne enemyes. And thou hast delyuered me arodynge to the eyches of thy glorious mercye from the corynge lyons gapynge for their praye/euen from the handes of men takynge my lyfe & from the open mouthe of stronge tribulacios which compassed me about/from the myddes of the consumynge flame that closed me in/so that in the myddes of the fyer was I not brent. From the depe belly of hell and from a wycked and lyenge tonge. From an vnryghteous hynge and from a sylthye tonge. My soule therfore shall prayse the Lorde vnto my death/for I was almost in my graue. They came clyppynge rounde aboute me/& there was none to helpe me/I looked for manner helpe/but there was none. Then remembred I thy mercye (o Lorde) and thy workes from the begynnynge/for it is thou lorde that deliuerest men adyynge the takynge them vp out of the handes of the Gentyls.

BIBLIOTHECA BRITANNICA

This is the

Table/ where in ye shall fynde the Epistles and the Gospels/ after the vse of Sarisbury.



Or to fynde them the sonner: so shall ye seke after these Capitall letters by name: A. B. C. D. which stande by the syde of this boke/ alwayes On or vnder the letter ther shall ye finde a rolle ✠ where the pistle or the Gospell beginneth/ & where the ende is/ there shall ye fynde an halfe crosse ✠ And the fyrste lyne in this table alwaye is the Pistle/ & the seconde lyne is alwaye the Gospell

¶ On the fyrst Sondaye in the Aduent.

This also we knowe.	Roma. xiij. D
When they drewe nye vnto.	Mat. xxj. A

On the wensdaye.

Be patient therfore brethren.	Jacob. v. B
The beginnynge of the Gospell.	Mar. j. A

On the frydaye.

Esaie the. lj. Chapter.	A
In those dayes John.	Mat. iij. A

¶ On the. ij. Sonday in the Aduent.

Whatsoeuer thinges are written.	Rom. xv. A
And there shalbe signes.	Luc. xxj. C

On the wensday.

Zacharie the. viij. Chapter	A
Verily I saye vnto you.	Mat. xj. B

On the fryday.

Esaie the. lxij. Chapter	C
John bare witnes of him.	Joh. j. B

¶ On the. iij. Sonday in the Aduent.

Let men this wyse esteme vs.	j. Corin. iiij. A
When John beinge in prysen.	Mat. xj. A

On the wendldaye.

Esaie the.ij. chapter. A
And in the.vi. moneth the. Lu.j.C

On the frydaye.

Esaie the.xj. chapter. A
Mary arose in those dayes. Lu.j.D

¶On the.iiij. Sondaye in the Iduent.

Reioyce in the lorde all waye. Phili.iiij.A
And this is the recorde of Johu. Joh.j.C

On the wendldaye.

Johel the.ij. and.iij. chapter. D
And this rumor of him went. Lu.vij.C

On the frydaye.

Zacharie the.ij. chapter. D
Take hede/beware of the leuen. Mar.viij.B

¶In the Christmas euen.

Paul the seruaunt of Jesus. Rom.j.A
When his mother mary was. Mat.j.C

¶In the Christmas nyght at the.j.masse.

For the grace of God. Tit.ij.C
It folowed in those dayes. Lu.ij.A

At the.ij.masse.

But after that the kyndnes. Tit.iij.B
The shepherders sayde one to. Lu.ij.C

At the.iij. masse.

God in tyme past diuerslye. Hebre.j.A
In the beginnynge was that. Joh.j.A

¶On sayncte Steuens daye.

Steuen full of fayth and power. Actu.vj.C
wherfore beholde I sende Mat.xxiij.D

On sayncte John Euangeliste.

Ecclesiast.the.xv.chapter. A
Folowe me/Peter turned. Joh.xxj.C

On the childermasse daye.

And I loked/& lo a lambe. Apocals.xiiij.
Lo the angel of the lorde ape. Mat.ij.C

¶On the Sondaye after christmasse

And I saye that the heyre as. Gala.iiij.C
And his father and mother mer. Lu.ij.A

¶On

¶ On the Newe yeres daye.
For the grace of God that bring. Tit.ij.C
And when the eyght daye was. Lu.ij.C
¶ On the twelue euen.
For the grace of God that bring. Tit.ij.C
When Herode was dead. Mat.ij.D
¶ On the twelfe daye.
Esaie the. lx. chapter. I
When Jesus was borne. Mat.ij.I
¶ On the fyrst Sondaye after the twelfe daye
Esaie the. lx. chapter. I
The nexte daye/ John sawe. Joh.j.D
¶ On the. ij. Sondaye after twelfe daye.
I beseche you therfore brethren. Rom.xij.I
And when he was .xij. yere olde. Lu.ij.F
On the wendisdaye.
Brethren my hertes delyre. Rom.x.I
When Jesus had herde that. Mat.xiij.B
On the frydaye.
Let euery soule submit him. Rom.xiij.I
And Jesus retourned by the. Lu.iiij.B
¶ On the .iij. Sondaye after twelfe daye.
Seynge that we haue diuers. Rom.xij.B
And the thyrde daye was the. Joh.ij.I
On the wendisdaye.
This is a true sayinge/ and by. j.Timo.j.C
And he departed thens: and Mar.vj.I
On the frydaye.
For I knowe/ and surely bele. Rom.xiij.C
And he came into Capernaum. Lu.iiij.B
¶ On the. iiij. Sondaye after twelfe daye.
Be not wyse in youre awne opi. Rom.xij.D
When Jesus was come downe. Mat.viij.I
On the wendisdaye.
I beseche you brethren for. Rom.xv.G

And he entred agayne into. Mar.iij.A
On the frydaye.
Are ye not ware that ye are. j.Cor.iij.D
And Jesus went aboute all. Mat.iiij.D
¶On the.v.Sondaye after the twelfe daye.
Owe nothinge to eny man. Ro.xiij.B
And he entred into a shippe. Mat.viij.C
On the wendsdaye.
Concernynge the thinges. j.Cor.vij.A
It chaunsed as they went on. Luc.ix.G
On the frydaye.
Let euery man abyde in the. j.Corin.vij.D
And they brought chyldren. Mar.x.B
¶On the.vj.Sondaye after twelfe daye.
Nowe therfore as elect of. Coloss.iij.B
The kyngdome of heauen is. Mat.xiij.D
On the wendsdaye.
I exhorte therfore that a boue. j.Timo.ij.A
A certayne man had two son. Mat.xxj.C
Septua gesima. When the weddynge goth oute:
Perceaue ye not how that. j.Cor.ix.D
For the kyngdome of heauen. Mat.xx.A
On the wendsdaye.
Yf oure Gospell be yet hyd. ij.Cor.iiij.A
And they departed thens/and. Mar.ix.G
On the frydaye.
Beynge then that we haue. ij.Cor.iiij.C
He that is not with me is. Mat.xj.C
¶On the Sondaye. lx.
Sexage sima. For ye suffre foles gladly. ij.Corin.xj.D
When moche people were. Luc.viij.A
On the wendsdaye.
I call God for a recorde vnto. ij.Cor.j.A
And he began agayne to. Mar.iij.A
On the frydaye.
Beynge that we knowe. ij.Corin.v.B
When he was dewaunded. Luc.xvij.G

¶On the Sondaye.I.
Though I speake with the. j. Corin.xiij.A Quinqus
He toke vnto him the twelue. Luc.xviij.F gelima.
¶On the wendsdaye.
Johel the. ij. Chapter E
Moreouer when ye faste be not. Mat.vj.B
¶On the frydaye.
Esaie the.lviij. Chapter
Ye haue hearde how it is sayde. Mat.v.G
¶On the. j. Sondaye in lent. Quadra
We as helpers therfore. ij. Corin.vj.A gelima.
Then was Jesus led awaye. Mat.iiij.A
¶On the wendsdaye in the.iiij.tymes.
Exodi the.xxiij. chapter. E. iij. Reg.xix.E
Then answered certayne. Mat.xij.D Embrin-
¶On the frydaye. ge.
Ezechielis the xviij.chapter
After that there was a feast. Joh.v.A
¶On the. ij. Sondaye in lent.
Furthermore we beseche. j. Thessa.iiij.A
And Jesus went thence and. Mat.xv.E
¶On the wendsdaye.
Hester the.xiij. chapter. D
And Jesus ascended to Jerusa. Mat.xx.E
¶On the frydaye.
Genesis the.xxxvij.chapter B
Herken another similitude. Mat xxj.D
¶On the. iij. Sondaye in lent.
Be ye followers of God. Ephe.v.A
And he was a castynge out. Luc.xj.E
¶On the wendsdaye.
Exodi the.xx. chapter E
Then came to Jesus the. Mat.xv.A
¶On the frydaye
Numeri the. xx. chapter A
Then cam he to a cite of Samaa. Joh.iiij.A
¶On the. iiij. Sondaye/half lent.
For it is writtē that A brayam Gala.iiij.E
After that went Jesus his. Joh.vj.A

On the wendsdaye.
Ezechiel the.xxxvj.chapter/ & Esaie.j. E
And as Jesus passed by/he. Joh.ix.E
On the frydaye.
iij. Regum the.xvij.chapter. F
A certayne man was sycke. John.xj.F
¶On the.v.Sonday in lent.
But Christ beynge the hye. Hebr.ix.G
Which of you can rebuke me. Joh.viij.G
On the wendsdaye.
Leuitici the.xix. chapter. G
It was at Jerusalem the feast. Joh.x.G
On the frydaye
Hieremie the.xvij. chapter. A
Then gathered the hye prestes. Joh.xj.A
¶On the Palme Sondaye.
Let the same mynde be in you. Phil.ij.A
Ye knowe that after.ij.dayes. Mat.xxvj.A
On the wendsdaye.
Esaie the.liij. chapter. B
The feaste of swete breed drue. Lu.xxij.B
On the good Frydaye.
Exodi the.xij.chapter. B
When Jesus had spoken. Joh.xviij.B
On Esteruen.
Ye ye be then rysen agayne. Collos.iij.B
The saboth daye at euen. Mat.xxviij.B
¶On Esterdaye.
Pourge therfore the olde leuen. j.Cor.v.C
Mary magdalen/and Mary. Mar.xvj.C
On the Mondaye.
Which preachynge was pub. Actu.x.C
And beholde two of them went. Lu.xxiij.C
On the Tewsdaye.
Ye men and brethren chyldren. Actu.xij.D
Jesus him selfe stode in the. Lu.xxiij.F
On the wendsdaye.
Ye men of Israel why mar. Actu.ij.B
After that Jesus shewed him. Joh.xxj.B

On the

On the Thorſdaye.
The angel of the lorde ſpake. Actu.viij.E
Mary ſtode without at the. Joh.xx.E
On the frydaye.
For as moche as Chriſt hath. j.Pet.iij.E
Then the.xj.diſciples went. Mat.xxviij.D
On the Saterdaye.
Wherfore laye a ſyde all ma. j.Pet.ij.A
The morowe after the. Joh.xx.A
¶ On the.j.Sondaye after eſterdaye.
For all that is borne of God. j.Joh.v.A
The ſame daye at nyght which. Joh.xx.E
On the wendſday.
Yf Chriſt be preached howe. j.Cor.xv.E
when Jeſus was ryſen the. Mar.xvj.E
On the frydaye.
Obeye them that haue the ouer. Heb.xiij.E
And they departed quickly. Mat.xxviij.E
On the.ij.Sondaye after eſterdaye.
Chriſt alſo ſuffered for oure. j.Pet.ij.D
I am a good ſhepherd/a good. Joh.x.E
On the frydaye.
For as moche as ye know how. j.Pet.j.A
On the morowe after the ſab. Lu.xxiiij.E
On the wendſdaye.
Lyhewyſe then as by the ſynne. Rom.v.D
Then came the diſciples of Johñ. Mat.ix.B
¶ On the.iij.Sondaye
after eſterdaye.
Derely beloued I beſeche you. j.Pet.ij.E
After a whyle ye ſhall not ſe. Joh.xvj.D
On the wendſdaye.
My lyttell chyldren/theſe. j.Joh ij.A
There aroſe a queſtion bitwe. Joh.iij.B
On the frydaye.
Ye are all the chyldren. j.Theſſa.v.A
I am come a lyght into the. Joh.xij.A
¶ On the.iiij.Sondaye after eſterdaye.
Euery good gyfte/and euery. Jaco.j.E

But

But now go I my waye to. Joh.xvj.B
On the wendsdaye.
Bzethzen haue not the layth. Jaco.iij.A
Holy father kepe in thyne. Joh.xvij.B
On the frydaye.
Ye se then how that of dedes. Jaco.iij.D
Deare chyldzen yet a lytell. Joh.xiij.D
¶ On the .v. sondaye in the crosdayes.
And se that ye be doares of. Jaco.j.D
Verely verely I saye vnto. Joh.xvj.G
On the Mondaye.
Knowledge youre sautes one. Jacob.v.D
Which of you shall haue a. Luc.xj.A
On the Teusdaye.
Estate the xix. chapter.
And Jesus sat ouer agaynst. Mar.xij.D
On the wendsdaye.
The multitude of them that. Actu.iiij.G
These wozdes spake Jesus &c. Joh.xvij.A
¶ On the ascension daye.
In my fyrst treatyse Deare. Actu.j.A
After that he appered. Mar.xvj.D
¶ On the sonday after ascension daye.
Be ye therfoze discrete/and so. j.Pet.iiij.B
But when the comfozter is. Joh.xv.D
On the witson euen.
It foztuned/whyll Apollos. Actu.xix.A
Yf ye loue me kepe my cõmaun. Joh.xiiij.B
¶ On the witsondaye.
When the fyftye daye was come. Actu.ij.A
Yf a man loue me and will kepe. Joh.xiiij.C
On the mondaye.
And he cõmaunded vs to preache. Actu.x.F
God so loued the wozlde/that. Joh.iij.B
On the Teusdaye.
When the Apostles/which we. Actu.viij.C
Verely verely I saye vnto you. Joh.x.A
On the wendsdaye.
Peter stepped fozth with the. Actu.ij.C

No man can come to me except. John.vj.E
On the thurſdaye.
Then cam Philip into a cite of. Act.viij.A
Then called he the.xij. to gether. Lu.ix.A
On the frydaye.
Ye men of Iſrael heare the. Act.ij.D
And it happened on a certayne. Lu.v.D
On the ſaterdaye
And the nexte Saboth daye. Act.xiij.F
And he aroſe vp & cam oute. Lu.iiij.F
¶On the Trinite ſondaye.
After this I loked/ & beholde. Reue.iiij.A
There was a man of the Pha. John.iij.A
¶Corpus Chriſti daye.
That which I gaue vnto you. j.Corin.xj.E
For my flesshe is meate in de. John.vj.F
¶On the fyrſt ſonday after Trinite ſonday
For God is loue/ in this ap. .Jhon.iiij.B
Ther was a certayne riche. Luke.xvj.G
On the wenſdaye
When we opened vnto you the. ij.Pet.j.D
Ye ſhall not thinke that I am. Mat.v.B
¶On the.ij.ſonday after Trinite ſonday.
Marualye not my bzethzen. i.Joh.iij.C
A certayne mā ozdeyned a gret. Lu.xiiij.E
On the wenſdaye
This I laye therfoze & teſtifie. Eph.iiij.E
And when he was come into. Mat.xxj.C
¶On the.iij.Mondaye after trinite ſonday
Submit youre ſelues therfoze. j.Pet.v.B
Then reſozted vnto him all the. Lu.xv.A
On the wenſdaye
Not withſtondinge the Lozde. ij.Tim.iiij.D
Agre with thyne aduerſary. Mat.v.D
¶On the.iiij.Monday after trinite ſondaye
For I ſuppoſe that the afflic. Rom.viij.D
Be ye therfoze mercifull as you. Luk.vj.F
On the wenſdaye
And herby we know that we. j.John.ij.B

And his disciples asked of Mat.xvij.A
¶On the .v. Sondaye after trinite sondaye
In conclusion be ye all. j.Pet.iij.B
It cam to passe as the people Luc.v.A
On the wensdaye
I exhorte therfore that above i.Tim.ij.A
It chaunsed on a certayne daye. Lu.viij.D
¶On the .vj. sonday after Trinite sonday.
Remember ye not that all Ro.vj.A
For I saye vnto you except Mat.v.C
On the wensdaye
I wrote not vnto you as j.John.ij.D
And when he was come. Mar.x.C
¶On the.vij.Sondaye after trinite sondaye.
I will speake grosly because of Ro.v.D
In those dayes when there. Mar.viij.A
On the wensdaye
There is then no damnacion. Rom.viij.A
In that tyme went Jesus. Mat.xij.A
¶On the.viij.Sonday after trinite sonday.
Therfore brethren we are. Ro.viij.C
Beware of false Prophetes Mat.vij.C
On the wensdaye
But God setteth out his loue Ro.v.B
Master we sawe one. Mar.ix.F
¶On the.ix.Sondaye after trinite sondaye.
That we shulde not lust after j.Cor.x.B
There was a certayne ryche. Lu.xvj.A
On the wensdaye
Remember ye not how that. Ro.vj.C
He that is faythfull in. Lu.xvi.C
¶On the.x.sonday after Trinite sondaye.
Ye knowe that ye were. i.Cor.xij.A
And when he was come Lu.xix.F
On the wensdaye
All flesshe is not one maner. i.Cor.xv.E
Take hede to youre selues Luk.xxj.F
¶On the.xi.Sondaye after trinite sondaye.
Brethren as pertayninge i.Cor.xv.A

And he put forth this similitude. Luk. xvij. B
On the wenſdaye
Wether remember ye not. j. Cor. xv. C
He put forth a similitude Lu. xviij. A
¶On the. xij. Sondaye after
trinite ſondaye.
Suche truſt haue we. ij. Corin. iij. B
And he departed agayne Mat. vij. D
On the wenſdaye
For we preache not oure. ij. corin. iiij. B
Then began he to vpbrayd Mat. xj. C
¶On the. xiij. Sondaye after
trinite ſondaye
To Abraham & his ſeede. Gala. iij. C
Happy are the eyes. Lu. x. D
On the wenſdaye
Ye remember brethren youre j. Theſ. ij. B
Then the Phariſes went. Mat. xij. B
¶On the. xiiij. ſondaye after
trinite ſondaye.
I ſaye walke in the ſpirite Gala. v. C
And it chaunced as he went. Luk. xvij. B
On the wenſdaye
Beare not the yoke with. ij. Cor. vj. G
One of the company ſayde Lu. xij. B
¶On the. xv. Sonday after trinite ſondaye
Yf we liue in the ſpirite let vs Gala. v. D
No man can ſerue two maſters Mat. vj. C
On the wenſdaye
we knowe that the lawe is. j. Timo. j. B
And it fortuned in one. Luke. v. A
¶On the. xvj. Sonday after trinite ſondaye.
Wherfore I deſyre that ye. Eph. iij. C
And it fortuned after that Lu. vij. C
On the wenſdaye
Beware leſt eny man come Colol. ij. B
And he cam to Bethſaida Mar. viij. C
¶On the. xvij. Sondaye after
Trinite ſondaye.

I ther-

I therfore which am in bondes. Ephe.iiij.A
And it chaunsed that he went in. Lu.xiiij.A
On the wensdaye
For yf by the synne of one/ deeth. Rom.v.C
When they were come to Caper. Mat.xvij.D
¶On the.xviij. Sondaye after trinite sondaye
I thanke my God alwayes on. j.Corin.j.A
When the Pharises had herde. Mat.xxij.D
On the fridaye
I beseche you brethren for oure. Rom.xv.B
Another parable he put forth. Mat.xiij.C
¶On the.xix. Soday after the trinite sonday
And be ye renued in the spirite. Ephe.iiij.C
And he entred into a shyppe. Mat.ix.A
On the wensdaye
Therfore brethren stonde fast. ij.Tes.ij.D
Then sent Jesus the people awa. Mat. xiij.C
¶On the.xx. Sonday after trinite sonday.
Take hede therfore that ye wal. Ephe.v.C
The kyngdome of heauen is lyke. Mat.xxij.A
On the wensdaye
Thou therfore my sonne be stro. ij.Tim.ij.A
When thou makest a diner or a. Lu.xiiij.C
¶On the.xxj. Sondaye after
trinite sondaye
Finally my brethren be stronge. Ephe.vj.B
And ther was a certayne ruler. John.iiij.B
On the wensdaye
Because we knowe brethren. j.Tess.j.B
And it foretuned in another sab. Lu.vi.B
¶On the.xxij. sondaye after
trinite sondaye.
And I am surely certified of. Philip.j.A
Therfore is the kyngdome Mat.xviij.C
On the wensdaye
Ye se we knowe that what so. Rom.xij.C
Verely I saye vnto you that. Mat.xi.C
¶On the.xxiij. Sondaye after
trinite sondaye.

Wythzen kolowe me/and. Philip.ij.D
Then went the Phariſles and. Mat.xxij.B
¶On the wenſdaye
Foz yf by the ſynne of one. Rom.v.C
when they were come to. Mat.xvij.D
¶On the.xxiiij.Sondaye after
trinite ſondaye.
Foz this cauſe we alſo/ſence Colol.i.B
Whyle he this ſpake vnto them. Mat.ix.C
¶On the wenſdaye
And I wolde not that ye i.Coz.x.E
A certayne man had two Mat.xxi.C
¶On the laſt Sondaye after trinite ſondaye
Hieremye the.xxiij.Chapter. B
Then Jeſus lyfte vppe his eyes Joh.vi.A
¶On the wenſdaye in the embzinge weke
Amos the.ix.Chapter. B
And one of the companye anſ, Mar.ix.C
¶On the Fridaye
Mzee the.xiiij.Chapter. A
And one of the Phariſes delyzed Lu.vij.C
¶On the Saterdaye
Foz th at fyrſt tabernacle was Heb.ix.A
He put fozth this ſimilitude Lu.xiij.B
¶In the dedicacion of the churche.
And I John ſawe that holy Reue.xxi.A
And he entred in/and went Lu.xix.A

Here endeth the Table of the Epiſtles and Goſpels of the Sondayes.

Here after folowe the Epiſtles and Goſpels of the Hayncres.

¶On ſaynct Andrews daye.
Foz the beleke of the hert Rom.x.C
As Jeſus walked by the ſee of. Mat.iiij.C
¶On ſaynct Nicolas daye
Eccleſiaſtici.xliiij.Chapter. A
Foz lyke wyſe a certayn man Mat.xxv.A

¶On the

On the conception of ourelady
Ecclesi. xxiiij. Chapter C
Liber is the boke of the generacion. Mat. i. A
On S. Thomas the Apostle daye
Now therfore ye are no more Ephe. ij. D
Thomas one of the twelue Joh. xx. F
In the conuersion of S. Paul
Saul yet breathinge oute threat Act. ix. A
Then answered Peter & sayde Mat. xix. D
On candelmas daye
Malachie the. iij. Chapter I
And when the tyme of their. Lu. ij. D
On S. Mathias the Apostle daye
And in those dayes Peter Act. i. C
Then Jesus answered & sayde Mat. xi. D
The gretinge of oure ladye
Esaye the. vij. Chapter B
And in the. vi. moneth the angel Lu. i. C
On saynt Georges daye
My brethren / count it exceedinge. Jaco. j. A
I am the true vyne / & my father. Jo. xv. A
On S. Marke the Euangelist
Vnto euery one of you is geuen Epy. iiij. B
I am the true vine / & my father Jo. xv. A
On saynt Philip and James daye
Sapientie the. v. Chapter I
And he sayde vnto his disciples Jo. xiiij. A
The kindinge of the crosse
I haue trust towarde you in Gal. v. B
There was a man of the John. iij. A
On the natiuite of S. John Baptist
Esaie the. xlix. chapter I
Elizabeth tyme was come Luk. i. C
On S. Peter & Pauls daye
In that tyme Herode the kynge Act. xij. A
When Jesus came into Mat. xvi. A
In the commemoracion of S. Paul
I certifie you brethren that Gala. i.
Then answered Peter Mat. xix.

On the visitacion of oure Lady
Canticorum the.ij.chapter A
Mary arose in those dayes Lu.i.D
On sayne Mary Magdalen daye
Proverb.xxxj.chapter B
And one of the Pharises desyred Lu.vij.E
On S.James the Apostle
Now therfore ye are no more Ephe.ij.D
Then came to him the mother Mat.xx.E
Petri ad vincula
And as he consydred the thinge. Act.xij.E
When Jesus cam into the Mat.xvi.E
On the transfiguracion of oure Lorde
For we folowed not deceauable ij.Pe.i.D
And after.vj.dayes Jesus Mat.xvij.A
On the name of Jesu
Then Peter full of the Act.iiij.B
whyle he thus thought. Mat.j.E
On sayne Laurens daye
This yet remember how ij.Cor.ix.B
Verely verely I saye John.xij.D
On the assumpcion of oure lady.
Ecclesiast.the.xxiiij.Chapter B
It fortuned as he went Lu.x.B
On sayne Bartholomews daye
Now therfore ye are no moare Eph.ij.D
And ther was a strife Lu.xxij.E
On the nativite of oure lady
Ecclesiast.the.xxiiij.Chapter E
This is the boke of. Mat.j.A
On the exaltacion of the crosse
I have trust towarde you Gal.v.B
Now is the iudgement of. Joh.xij.E
On S.Mathew the Apostle
Ezechiel the.j.Chapter E
And as Jesus passed forth Mat.ix.B
On S.Michaels daye
And he sent & shewed. Rene.j.A
The same tyme the disciples Mat.xviij.A

On

The table of the boke.

On Sayncte Lukes day the Euangelistes
[illegible] the .i. Chapter. C.
[illegible] the Lorde mayntey Luke .i. B
On Sayncte Symon and Iudas daye
[illegible] knowe well that all. Rom. viii. C
[illegible] I you/that ye Jo. xv. C
On the alle hallowes daye
[illegible] I sawe another angell. Reue. vii. B
[illegible] he sawe the people he. Mat. v. C
On the alle soules daye.
[illegible] not bretheren howe you. i. Tess. iiii. C
[illegible] Martha vnto Jesus. Jo. xi. C
On Sayncte Katherins daye.
Ecclesiast. the .ii. Chapter. B
[illegible] the kyngdome of. Mat. xiii. F

The endes of this Table.

Thene=

we Testament yet once agayne corrected by Willyam Tindale: Where vnto is added a Kalendar and a necessarye Table/wherin eassely and lightelye maye be founde any storye contayned in the foure Euangelistes and in the Actes of the Apostles.

¶ Prynted in the yere of oure Lorde God. M.D. (.xxxo.



No 49

~~305 a a~~

C 36. b. 5 ~~1 bis~~

last edit. revised by Tyndale

(No 4 missing)

This copy made
June 14. 1865

Title & x } Preliminary 8 leaves
xx
~~xxx~~

D iii mutilated	1
E viii & F i	2
Q 1–8	8
V i.	1
a 1–8	8
q ii to viii	7
r i–viii	8
S i–8	8
t i–8	8
v i–4	4
+ Table	8
	77 leaves

A Stevens

fol. 336 + 337 (383)
(Dunkin) — Sup. 174

Numerus annorum.	Epacta.	Aureus numerus.	Littera dominicalis:	Bissextus.
M.d.xxxv.	xxviij. Mar.	xvj	A	B
m.d.xxxvj.	xvj. Aprilis	xvij	G	
m.d.xxxvij.	j. Aprilis	xviij	F	
m.d.xxxviij.	xxj. Aprilis	xix	E	C
m.d.xxxix.	vj. Aprilis	j	D	
m.d.xl.	xxviij. Mar.	ij	C	
m.d.xlj.	xvij. Aprilis.	iij	B	
m.d.xlij.	ix. Aprilis	iiij	A	D
m.d.xliij.	xxv. Mar.	v	G	
m.d.xliiij.	xiiij. Aprilis	vj	F	
m.d.xlv.	v. Aprilis	vij	E	E
m.d.xlvj.	xxv. Aprilis	viij	D	
m.d.xlvij.	x. Aprilis	ix.	C	
m.d.xlviij.	ij. Aprilis	x	B	
m.d.xlix.	xxj. Aprilis	xj	A	B
m.d.l.	vj. Aprilis	xij	G	
m.d.lj.	xix. Mart.	xiij	F	
m.d.lij.	xviij. Aprilis	xiiij	E	
m.d.liij.	ij. Aprilis	xv.	D	
m.d.liiij.	xxv. Mar.	xvj	C	
m.d.lv.	xiij. Aprilis.	xvij	B	

¶ The yere hath .xii. monethes. lii. wekes & one daye. And it hath in all .iij C. & lxvi dayes and .vj. houres.



The office

of all estates.

A Bysshope must be fauteleſſe/the huſbande of one wyfe/ſober/diſcrete/honeſtly appareled/herberous/apt to teache/not dronken/no fyghter/not geuen to fylthy lucre: but gentle/abhorrynge fyghtynge/abhorrynge couetouſnes/and one that ruleth his awne houſe honeſtly/haupynge chyldren vnder obedience/with all honeſtie. i. Timo. iii.

¶ Rulers.

Ye that are rulers of the erth/ſe that you laue ryghteouſnes/& that you cõmyt none vnryghteouſnes in iudgement. Thou ſhalt not fauoure the poore ner honoure the myghty/but ſhalt iudge thy neybour ryghteouſlye. Sap. i. i. Leui. ix.

¶ The Commens.

Ye ſhall not deceaue youre brethren/nether with weyght ner meaſure: but ſhall haue true balances and true weyghtes/for I am the lorde youre God. Leui. xix.

¶ Huſbandes.

Huſbandes/loue youre wyues/euen as Chriſt loued the congregacion/& gaue him ſelfe for it to ſanctifie it/& clenſed it in the fountayne of water thorow the worde/to make it vnto him ſelfe a glorious congregacion with oute ſpot or wrynckle or any ſoche thinge. Epheſ. 8.

So ought men to loue their wyues/as their awne bodyes. He that loueth his wyfe/loueth him ſelfe. For no man euer yet hated his awne fleſſhe but noryſſhed it. &c.

¶ Wyues.

Wyues ſubmyt youre ſelues to youre awne huſbandes/as vnto the Lorde. For the huſband is the wyues heed euen as Chriſt is the heed of Epheſ. 8.

power and auctorite.
Herode heard of Jesu what myracles he dyd.
Of the fyue loues and two fysshes.
How Christ axeth of his disciples whome men
sayde that he was.
The transfiguracion of Christ.
The spirite of the fallinge sickenes is cast out.
The disputacion who shulde be the greatest
of the Apostles.
Of him that was forbydden of the Apostles
that he shuld not cast out deuyls.
Christ forbydeth that they shulde deserue ve-
geaunce of them that woldnot receaue them
to harbour.
The seuentie are sent. x.
The question of the lawyer.
Of the Samaritan that fell in the handes of
theues.
Of Martha and hyr sister Mary.
The Pater noster. xj.
Prayer what it doth.
Of him that was domme.
Of the woman that cryed to Christ.
Who be happie.
Of them that requyred a signe.
Of the Pharisaye that bade Christ to dyner.
How Christ rebuketh Scribes/Pharisayes &
yppocrites.
The leuen of the Pharisayes. xij.
Of him that requyred Christ to deuide his in-
heritaunce betwene his brother and him.
The parable of the rych man.
For erthy thinges we ought to take no thought
Couetеousnes must be despised
Of the watchinge seruaunt.
Contende not with youre aduersaryes. xiij.
Of the Galileans & them of Siloe.
The frygge tree that bare no frute.
The woman that was bowed to gether is
healed.

dred.
The Sabboth is broken.
The parable of mustard seed & leuen.
Of him that enquyred whether there shuld be many saued or no.
Of them that shewed Christ that Herode lay in wayte for him.
Ierusalem kylleth the Prophetes.
Of him that had the dropsie.

xiiij. Louet not the vppermost seates.
Feast the poore rather then thy frendes.
Of them that were bidden to the supper.
The parable of the towre.
Salt is good.

xv The parable of the hundred shepe and ten grotes.
Of the wastfull & ryotouse sonne.

xvj. The wycked steward.
On tytle of the lawe shall not scape till all be fulfilled.
To deuorce is not lawfull.
Of the riche glotten & poore Lazarus.

xvij. Wo be to him that geueth offences.
Forgeue thy brother yf he offende the.
what sayth maydo.
Of the ten leppers.
The Pharises axed of Christ when the kyngedome of God shulde come.

xviij. Praye and ceasenot.
Of the wycked iudge.
Of the Pharisaye and the Publican.
To chyldre belongeth the kingdome of God.
Of the riche man that came to Christ.
Of him that was blinde.
Of zacheus the Publican.

xix. Of the ten seruauntes to whom the talentes are geuen.
Of the cole that Christ sent for.
Iesus bewayled Ierusalem.

Iesus

Jesus cast out the byers and sellers in the temple
Of the elders that enquyred of Christ by what power he dyd those thinges. xx.
The parable of the vyneyarde.
The question of tribute.
Of the Saduces that denyeth the resurrection.
The questiō of Christ agaynst the Phariſes.
Of the poore wedowe that offered two myte. xxi.
Of the destruccion of the temple.
Jesus sheweth before the tokens that shall come afore the destruccion of Jerusalem.
The signes.
watche continually and praye.
Christ is betrayed of Judas. xxij.
Of the ester lambe.
The institution of the Sacrament.
Of the stryfe betwene the Apostles which of them shulde be the chefest.
How Christ was troubled in the flesshe.
Malchas eare was stryken of.
Jesus was led vnto the chefe preste.
He was led to Pylate. xxiij.
He was mocked of Herode.
Pylate and Herode were made frendes.
Simon of Sirene was compelled to bere the crosse.
Of the wemen that bewayled Jesus.
The maner of his tormentes and death.
His body was begged & layde in a sepulcre.
The wemen visited the sepulchre. xxiiij
Peter ranne vnto the graue.
Of the pilgremes that went vnto Emaus.
Jesus stode in the myddes of his disciples.
How Jesus assended into heauen.

¶ Thus endeth S. Luke.

Here folowth of S. Johñ.

i. John Baptist bare wytnes of Christ.
The Jewes enquyred of S. John yt he were Christ.
Of the callinge of Andrew/Peter/Philip/ & Nathanael.

ij. Of the mariage in the Lane of Galile.
Of them that were cast oute of the temple.
How Jesus sayde/destroye ye this temple.

iij. Of Nicodemus and Jesus.
Of the baptyme of Jesus and John.
The question of purificacion.

iiij. Of the woman of Samarie.
The rulers sonne that was sycke.

v. Of him that was .xxxviij. yere sycke.
The Jewes sought Jesus to destroye him.
Of the resurrection.
Searche the scripture.
Moses accuseth the Jewes.

vj. Of the fyue loues & two fysshes.
Jesus hid him selfe because the people wolde haue made him a kynge.
Jesus walked on the see.
The people folowed Jesus with shippes.
The people requyred a signe.
Of the heauenly breed.
Many of the disciples of Jesu went backe from him.
what Peter sayde to Christ.

vij. Jesus went preuely vp vnto the feast.
The Jewes marueled how he knewe the scriptures/ and was not learned.
How the people were deuided for Jesus.
How the rulers and Nicodemus dyd cõtende.

viij. The woman that was taken in adultery.
Of them that axed Jesus what he was.
How they axed him of his father.
The fredome that Christ promiseth to them that

that beleue in him.
Of them that sayde Iesus had a deuyll.
The Iewes wolde haue stoned him because he sayde he was afore Abraham was.
Of him that was borne blinde/ & the busynes that was betwene him & the Phariſes. ix.
Of the good shepherd and hyred seruaunt. x.
Iesus walked in Salomons porche.
The Iewes toke vp stones to haue stoned him
Of the rayſinge agayne of Lazarus.
Of the councell of the Phariſes and Prieſtes agayne Iesus.
Marie anoynted the fete of Iesus.
How the people toke palme in their handes & xij saluted Chriſt.
Of the Grekes that enquyred of Iesus.
Iesus came a lyght into the worlde.
Iesus walshed his disciples fete. xiij.
Iudas went forth to betraye him.
Iesus chargeth vs one to loue another.
Peter axed Chriſt whether he went.
Thomas sayde he knew not whether Chriſt xiiij. went.
Iudas Thadeus axed of Chriſt a queſtion.
Chriſt promyseth to sende his disciples a comforter which is the holy goost.
That Chriſt is a very vyne. xv.
Chriſt commaundeth perfit loue to be had.
Chriſt sheweth his disciples before/ what xvj. shall happen vnto them.
The holy goost shall rebuke the worlde.
Of that he sayde/ a lytle & ye shall se me.
A woman that trauayleth hath sorowe.
What ye axe in my name/ the father shall geue it you.
The prayer of Iesus for them whome he had geuen to him.
Iesus is betrayed.
The Iewes fell backe to the erth at the wor xviij

de of Chriſt.
Peter ſtrycke of the eare of Malchas:
Jeſus was led to Annas and Cayphas/ and from them to Pylate.

xix Jeſus was condempned to the deeth of the croſſe.
Of them that ſtode by the croſſe.
Jeſus was thruſt in with a ſpeare.
Joſeph begged the body of Jeſus and buryed it.

The reſurreccion of Chriſt.

xx. Mary Magdalene came fyrſt to the graue/ & to hir appered Chriſt fyrſt.
As the diſciples were gathered to gether/ Jeſus came and appered vnto them.

xxj. To Peter and other that were a fyſſhinge/ dyd Chriſt appere agayne.
To Peter he gaue commaundement to fede his ſhepe and lambes.
Chriſt ſhewed before vnto Peter what death he ſhulde dye.

¶ Thus endeth S. John.

A table for the Actes of the Apoſtles.

j. After Chriſt was aſſended/ the diſciples remayned to gether.
The fyrſt ſermone of Peter.
The ende of Judas.
How the lot fell on Mathias.

ij. How the diſciples receaued the holy gooſt.
How they ſpake with diuerſe tonges.
The people wondered at them/ and thought them dronken.

At the preachinge of Peter were conuerted a great multitude.
How goods were comen amõge the Apostles.
The halt is cured in the name of Christ. iij.
Peter had nether golde ner siluer.
The sermon of Peter.
Peter and John was preloned. iiij.
Peter and John were preloned because they confelled Christ to be the only sauyoure.
The answer of Peter at his examinacion.
Peter and John were forbydden to preache Christ.
The prayer of the Apostles.
All thinges were commen.
Ananias & Saphira his wyfe was slayne for lyenge to the holy goost. v.
How wonderfull myracles God dyd by the handes of the Apostles.
How the Apostles were preloned & delinered agayne by the angell of God.
God is rather to be obeyed then men.
The counsell of Gamaliel.
The Apostles ceased not preachinge.
How .vij. deacones were chosen to minister to the poore. vj.
The accusacion of Stephyn.
The sermon of Stephyn.
Stephyn is stoned to deeth and prayeth for his enemyes. vij.
Saul consented to his death.
How the congregacion was persecuted.
The burynge of Stephyn. viij.
Saul made hauocke of the congregacion.
Philip preached in a cite of Samaria.
Of Simon Magus.
Mony obtayneth not the gyfte of God.
Philip conuerted the Eneuche.
Saul had a commission to persecute the congregacion. ix.

How Paul was conuerted and baptiled by Ananias /and preached at Damasco.
How he scaped from Damasco and came to Jerusalem to the Apostles.
Eneas was healed by Peter.
Tabitha was rayled from deeth by Peter.

x. Of Cornelius the captayne.
The vision of Peter.
Peter wolde not be worshipped.

xj. How Peter was rebuked of the Apostles for preachinge Christ vnto the Gentyls.
Barnabas was sent to Antioche to preache.
Agabus shewed of a dearth to be in Jury.

xij. Herode put James to deeth and put Peter also in prison.
How the congregacion prayed for Peter.
How the angell of the Lorde deliuered Peter oute of prison by night.
How he went to the house of Mary the mother of John called Marke.
How he was stryken to deeth of the angell of the Lorde.

xiij Barnabas and Paul are sent to preache.
Bariesu resisted Paul and Barnabas.
Sergius Paulus was conuerted.
The sermon of Paul at Antioche.
How the Jewes resisted the truthe.

xiiij. At Iconium were conuerted both Jewes and Gentyles.
The vnbeleuinge Jewes moued debate.
How Paul fled to Listra.
A creple is healed.
To Paul and Barnabas wolde the men of Listra haue offered sacrifice.
How Paul was stoned and lefte for deed.
Paul and Barnabas ordayned preachers in euery congregacion.

xv. Of the false Apostles that taught circumcision to be a necessary thinge.

The

The determinacio of the Apostles as touchyng the dissencion of circumcision.
The dissencion betwene Paul and Barnabas.
Timothe was circumciled. xvj.
Timothe went forth with Paule.
The vision of Paule.
Of the woman of Lydia.
How the spirite was cast oute of the mayde that prophisied.
How Paul and Sylas were beten with rodes and cast in prison.
How they prayed the Lorde in prison.
Of the erth quake.
The keper of the prison was baptised with all his howsholde.
How the Rulers wolde haue had them gone their wayes/but they wolde not.
Paul preached Christ to the Thessalonyans xvij.
The vnbeleuynge Jewes wolde haue kylled Paul.
The Thessalonyans searched daylye the scriptures.
How Paul fled to Athens.
Paul preached Christ to the Athenians.
How Dionysius and many other were conuerted.
How Paul abode at Corinthum with Aquila and Priscilla. xviij
Paul was a maker of tentes.
Paule was accused afore Gallio.
How Paule share his heed at Chencrea.
How Apollos preached Christ.
Paul preached at Ephesus. xix.
How the vncleane spirite tare the exorcistes.
Of the bookes that were burned/and the pryce of them.
Of Demetrius the syluersmyth.
How Paule preached at Macedonia/ vntyll xx. mydnyght.

Of him

Of him that fell out at the wyndow.
The cõmunicacion of Paule with the elders of Epheſus.
How Paule went forth on his iorney warde
xxj. How delyrous and glad Paule was to ſoffre for Chriſtes ſake.
At the councell of Jamys/Paule purified him ſelfe after the maner of the Jewes.
How Paule was taken and commaunded to preſon
xxij. Paule declareth to the Jewes how he was conuerted to Chriſt.
Gamaliel was Pauls maſter.
Paule ſhewed him ſelfe to haue wronge/becauſe he was beaten he beynge a Romayne.
xxiij. Paul defendeth him ſelfe.
Ananias the hye preſt commaunded him to be ſtrycken.
Paule ſayth he was a phariſaye.
What the Saduces beleued and what the Phariſes beleued.
How the Jewes vowed to kyll Paul.
How the councell was knowen to Paul which alſo cauſed the ruler Lyſias to haue knowledge therof.
How Paul was ſent to Felix.
xxiiij. Tertullus an oratour accuſed Paul before Felix.
How Paule defendeth him ſelfe agayuſt Tertullus.
How Felix entreated Paule.
To Felix and his wyfe Paule preached Chriſt.
xxv. How after the death of Felix/Feſtus raygned in his Rome.
Paule was accuſed afore Feſtus.
Paule appealeth to Ceſar.
xxvj How Paule was brought afore kynge Agrippa and Bernice.
How Paule wyſhed Agrippa with all the com-

pany

pany that was there to be Christened.

Here Paule taketh his iorney to Rome. xxvij

How Paule shewed before of their dangerous passage and was not beleued.

How Paule comforted them that were with him ad exhorted them to take meat.

How they were cast on an yonde called Myletum.

The kyndnes that the people of that yonde shewed vnto Paule and his compayny. xxviij

How a vyper crept on Pauls hand.

How Paule healed the father of Publius which was sycke of a feuer.

Paule dyd many miracles in that yond.

How Paule departed from thence to Rome.

Paule declareth to the Iewes wherfore he appealed to Rome.

Paule preached to the Iewes/Christ and the kyngdome of God accordynge to the scriptures

How Paule dwelt .ij. yeres in his lodgynge/ and preached the Gospell vnfordoden.

¶ The ende of the Actes.

7 Jb 57





The ne=
we Testa=
ment,

Anno. M.D.
xxxiiii.







¶ The bokes conteyned in the newe Testament.

i. The Gospell of S. Mathew.
ij. The Gospell of S. Marke.
iij. The Gospell of S. Luke.
iiij. The Gospell of S. John.
The Actes of the Apostles/wrytte by. S Luke
v.
vj. The Pistle of S. Paul to the Romayns.
vij. The.j. Pistle of S. Paul to the Corinthyās.
viij. The.ij. pistle of S. Paul to the Corinthyās.
ix. The pistle of S. Paul to the Galathyans.
x. The Pistle of S. Paul to the Ephesians.
xj. The Pistle of S. Paul to the Philippians.
xij. The Pistle of S. Paul to the Colossians.
xiij. The.j. Pistle of S. Paul to the Tessalonias.
xiiij. The.ij. Pistle of S. Paul to the Tessalonias
xv. The fyrst Pistle of S. Paul to Timothe.
xvj. The second Pistle of S. Paul to Timothe.
xvij. The Pistle of S. Paul to Titus.
xviij The Pistle of S. Paul to Philemon.

xix. The fyrst Pistle of S. Peter.
xx. The second Pistle of S. Peter.
xxj. The fyrst Pistle of S. John.
xxij. The second Pistle of S. John.
xxiij. The thyrd Pistle of S. John.
The pistle vnto the Hebrues.
The Pistle of S. James
The Pistle of S. Jude.
The reuelacion of S. John.

BRITISH MUSEUM

The Gospell of S. Mathew.

¶ The fyrst Chapter.



THis is the boke of the generation of Jesus Christ the sonne of Dauid/ the sonne also of Abraham.

Dauid and Abraham are fyrst reherſed: because that christ was specially promyſed vnto them/ to be of their ſeed. Gene.xxii.

Abraham begat Isaac:
Isaac begat Jacob:
Jacob begat Judas & his brethren:
Judas begat Phares and Zaram of Thamar:
Phares begat Hesrom:
Hesrom begat Aram:
Aram begat Aminadab: i.para.ii.a.
Aminadab begat Naasson: Ruth iiii.b
Naasson begat Salmon:
Salmon begat Boos of Rahab:
Boos begat Obed of Ruth:
Obed begat Jesse:
Jesse begat Dauid the kynge:
Dauid the kynge begat Salomon/of her that was the wyfe of Vry: ii.reg.xii.f
Salomon begat Roboam: i.para.iii.b
Roboam begat Abia:
Abia begat Asa:
Asa begat Josaphat:
Josaphat begat Joram:
Joram begat Ozias:
Ozias begat Joatham:
Joatham begat Achas:
Achas begat Ezechias:
Ezechias begat Manasses:

Manasses begat Amon:
Amon begat Josias:
ii. Paralipo. xxxv. i. parag. iii. c
Josias begat Jechonias & his brethre about the tyme they were caryed awaye to Babylō.
And after they were brought to Babylon/
Jechonias begat Salathiel:
Salathiel begat zorobabel:
zorobabel begat Abiud:
Abiud begat Eliachim:
Eliachim begat Azor:
Azor begat Sadoc:
Sadoc begat Achin:
Achin begat Eliud:
Eliud begat Eleasar:
Eleasar begat Matthan:
Matthan begat Jacob:
Jacob begat Joseph the husbande of Mary/ of which was borē that Jesus / that is called Christ. ✠

BRITISH MUSEUM

All the generacions from Abraham to Dauid are fowretene generaciōs. And frō Dauid vnto the captiuite of Babylō/ are fowretene generacions. And from the captiuite of Babylon to Christ/ are also fowretene generacions. C

✠ The byrth of Jesus Christ was on this wyse. When his mother Mary was betrouthed to Joseph/ before they came to dwell together/ she was founde with chylde by the holy goost. Then Joseph her husbande beinge a perfect man / & loth to make an *ensample of hyr/ was mynded to put her awaye secretly. ✠ Whill he thus thought/ beholde the angell of the Lorde appered vnto him in a dreame/ sayinge: Joseph the sonne of Dauid feare not to take vnto the Mary thy wyfe. For that which is cōceaued in her is of the holy goost. She shall bringe forth a sonne / & thou shalt call his name Jesus. For he shall saue his people from their synnes. ✠

*Ensample that is to saye/ to bringe hir oute to punyshemēt for the ensample of other.

A promysse.

All

D All this was done to fulfill that which was spoken of the Lorde by the Prophet/sayinge: Esa.vii.c
Beholde a mayde shall be with chylde/& shall bringe forth a sonne/ and they shall call his name Emanuel/ which is by interpretacion/ Emanuel
God with vs. ✠

And Joseph allone as he awoke out of slepe/dyd as the angell of the Lorde bade him/& toke his wyfe vnto him/ and knewe her not Jesus/that is a sauyoure.
tyll she had brought forth hyr fyrst sonne/and called his name Jesus.

¶The.ij.Chapter. ✠

I WHen Jesus was borne at Bethleem in Jury/in the tyme of Herode the kinge. Beholde ther came wyse men from the Eest to Jerusalem sayinge: Where is he that is borne kynge of Jues? We haue sene his starre in the Eest/and are come to worshyp him.

When Herode the kynge had hearde this/ he was troubled/& all Jerusalem with him/ and he gathered all the chefe Prestes & Scribes of the people / and axed of them where Christ shulde be borne. And they sayde vnto him: at Bethleem in Jury. For thus it is writ Miche.v.
ten by the Prophet. And thou Bethleem in the londe of Jury/art not the leest concernin Joan.vii.f.
ge the Princes of Juda. For out of the shall come the captayne/that shall gouern my people Israhel.

B Then Herode preuely called the wyse men/ and dyligently enquyred of them/the tyme of the starre that appered/& sent them to Bethleem sayinge: Goo and searche dyligently for the chylde. And when ye haue founde him/ bringe me worde/that I maye come and worshyppe him also.

When they had heard the kynge/ they departed: & lo the starre which they sawe in the

Eeste/ went before them/ tyll it came & stode ouer the place where the chylde was. When they sawe the starre/ they were maruelously glad: and went into the house/ and found the chylde with Mary his mother/ & kneled doune and worshipped him/ & opened their treasures/ & offered vnto him gyftes/ gold/ franckynsence & myrre. And after they were warned of God in a dreame/ that they shuld not go agayne to Herode/ they retourned into their awne countre another waye. ✠

When they were departed: beholde the angell of the Lorde appered to Joseph in dreame sayinge: aryse & take the chylde and his mother/ and flye into Egypte/ & abyde there tyll I bringe the worde. For Herode wyll seke the chylde to destroye him. Then he arose/ and toke the chylde and his mother by nyght/ and departed in to Egypte/ & was there vnto the deeth of Herod to fulfill that which was spoken of the Lorde/ by the Prophet which sayeth/ out of Egypte haue I called my sonne. Ose. xii. a.

Then Herod perceauinge that he was mocked of the wysemen was exceedinge wroth & sent forth and slue all the chyldren that were in Bethleem/ and in all the costes there of/ as many as were two yere olde and vnder/ accordinge to the tyme which he had diligētly searched oute of the wysemen.

Then was fulfilled that which was spoken by the Prophet Jeremy sayinge: On the hilles was a voyce heard/ mourninge/ wepinge/ and greate lamentacion: Rachel weppnge for her chyldren/ and wolde not be conforted/ because they were not. ✠ Jerem. xxxi

✠ were not: that is/ because they appered no where.

✠ When Herode was deed: beholde/ an angell of the Lorde appered in a dreame to Joseph in Egypte sayinge: aryse & take the chylde and his mother/ & go into the londe of Israel.

rael. For they are deed which sought the chyldes lyfe. Then he arose vp/ & toke the chylde & his mother/ & came into the londe of Israel. But when he hearde that Archelaus dyd raygne in Jury/ in the roume of his father Herode/ he was afrayde to goo thither. Notwithstondinge after he was warned of God in a dreame he turned a syde into the parties of Galile/ & went & dwelt in a cite called Nazareth/ to fulfill that which was spoken by the Prophetes: he shalbe called a Nazarite. ✠

Judi. xiii. Esaie. xi

¶ The. iij. Chapter. ✠

Marc. i. a Luc. i. i. a Esai. xxi. c Esai. xxi. c & xlv. c. Zach. i. a.

IN those dayes John the Baptyst came and preached in the wildernes of Jury/ sayinge: Repēt/ the kyngdome of heaue is at honde. This is he of whō it is spoken by the Prophet Esay/ which sayeth: The voyce of a cryer in wyldernes/ prepare the Lordes waye/ and make his pathes strayght.

Esai. xl. a

This John had his garmēt of camels here and a gerdell of a skynne aboute his loynes. His meate was locustes & wilde hony. Then went oute to him Jerusalem and all Jury/ and all the region rounde aboute Jordan/ & were baptysed of him in Jordan confessinge their synnes. ✠

John. i. c. Marci. i. a

✠ When he sawe many of the Pharises & of the Saduces come to his baptyme/ he sayde vnto them: O generacio of vipers/ who hath taught you to flē frō the vengeaūce to come? Bringe forth therfore the frutes belonginge to repentaunce. And se that ye ons thinke not to saye in your selues/ we haue Abraham to oure father. For I saye vnto you/ that God is able of these stones to rayse vp chyldre vnto Abraham. Euen now is the axe put vnto the rote of the trees: so that euery tree which bringeth not forth good frute/ is hewē downe and cast into the fyre.

Luc. iii. b